

John L. Obede

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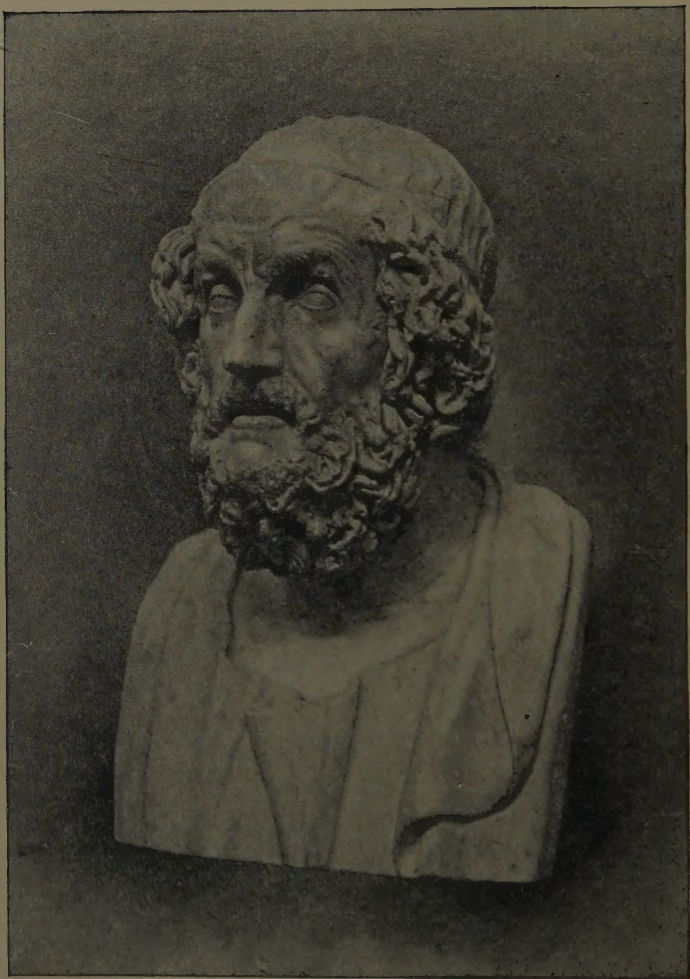
Freddie

~~John S. Obedu~~

Wed & Fri + grammar ²⁰
Thurs New testament ¹⁵
John 20 verses each time

Jack Schmidt
30





HOMER.
(National Museum, Naples.)

EIGHT BOOKS OF
HOMER'S ODYSSEY

WITH
INTRODUCTION, COMMENTARY, AND
VOCABULARY

FOR THE USE OF SCHOOLS

BY
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PREFACE.

THE Text of this edition is substantially that of Dindorf-Hentze, as used in the College Series of Greek Authors, issued by the same publishers.

The Introduction is by Professor Seymour, with a free use of the introduction to his edition for schools of the *First Six Books of the Iliad*, and of his *Introduction to Homeric Language and Verse*.

The Commentary is freely adapted by Professor Perrin, for the use of schools, from his commentary in the College Series, which is based upon the German work of Ameis-Hentze.

The Vocabulary has been prepared by Professor Seymour from the poem itself, with the aid of Gehring's *Index Homericus*, Dunbar's *Concordance*, Ebeling's *Lexicon Homericum*, Capelle's *Wörterbuch*, and Professor Perrin's commentary in the College Series. It is intended to be a complete word-list for the first twelve books of the *Odyssey*.

Of the illustrations, the photographs of Ithaca and Mycenae were taken by Professor Perrin; Dr. Dörpfeld kindly allows the use of three before unpublished from Troy; a few are reproduced from the *Aeneid* and *Bucolics of Vergil*, by the kind consent of the editors, Professor Greenough and Professor Kittredge; others are from Baumeister's *Denkmäler*.

In order to give completeness to the Phaeacian Episode, the first 189 verses of the Thirteenth Book of the *Odyssey* have been added to the text, and have been regarded in the Commentary, Introduction, and Vocabulary.

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INTRODUCTION.



EPIC POETRY.

§ 1. The Homeric poems are to modern readers the oldest remains of Greek literature, but they were not the earliest poems of the Greeks. Lyric poetry naturally precedes epic poetry. Every nation has love songs, war songs, and dirges, before it has narrative poems. Those early songs of the Greeks are all lost, although traces of them are found in the *Iliad* and *Odyssey*. Doubtless the Greeks had also many brief epic songs, narrating exploits in war and 'hair-breadth 'scapes' in adventure, before any one thought of composing a long epic poem. In the *Iliad* and *Odyssey* are found indications of poems about the adventures of Heracles, and the Argonautic Expedition for the Golden Fleece, and of short songs about the expedition against Troy. The earlier and shorter epic poems were used freely by Homer (for this name may be given conveniently to the man who formed the plan of the *Odyssey*, and to whom its unity is due) in the composition of the *Odyssey* and again, after him, additions were made by other bards. The *Odyssey* thus contains Pre-Homeric, Homeric, and Post-Homeric elements. Some scholars lay more stress on one class of elements, while other scholars lay more stress on another. But the lover of the poem, who reads it attentively again and again, generally feels the essential unity and harmony of the work more forcibly than the inconsistencies and discrepancies on which have been based the arguments for the different authorship of different parts of the poem. Composed at a time when the art of writing was not familiar to the people, when Greece had no 'reading public,' the poem was made to be recited and heard, not to be read. It would, then, be composed in parts not too long to be recited at one sitting. The poet would not be solicitous to preserve exact harmony of detail between lays which were not likely to be sung in immediate suc-

cession nor on the same occasion. He would not begin his work with the plan of composing a poem of 12,110 verses (like the *Odyssey*), or 15,693 verses (like the *Iliad*), but, finding that his theme was popular and admitted of indefinite expansion, he would naturally develop what had been only indicated before. Thus the Books of the *Odyssey* doubtless were not composed in the order in which they stand in our texts. The First Book is the general introduction to the rest of the poem, although scholars are not agreed that it is now in its original form; but Books II.-IV. (the *Telemachia*), which contain an account of the journey of Odysseus's son Telemachus to the homes of Nestor and Menelaus in the hope of obtaining tidings of his long-absent father, may very likely have been part of an independent poem, or at least may have been composed after Book V. Doubtless, details were sometimes filled in later. The Alexandrian critics believed that the original Homeric close of the *Odyssey* was with the 296th verse of the Twenty-third Book. The First Book of the *Iliad* unquestionably was composed before the rest of the poem, but the Eleventh Book is pretty certainly older than Books II.-X. Critics have thought the last two Books of the *Iliad*, like the last part of the *Odyssey*, to be of later composition.

The beginner need not (and should not) be disturbed by questions as to the diverse authorship of different parts of the *Odyssey*. The subject is exceedingly complicated, and cannot be studied profitably until the student is perfectly familiar with the entire poem, and with similar literature in other languages. The student should strive to enjoy and appreciate the Homeric Poems, — not to analyze them.¹

¹ The famous 'Homeric Question,' as to the composition of the Homeric Poems, was first treated in a scientific way by a German scholar, Friedrich August Wolf, in his *Prolegomena ad Homerum*, 1795. He claimed that the *Iliad* and the *Odyssey* were not the work of one poet, and that the unity of each poem was given to it by scholars at the court of Pisistratus in Athens, in the Sixth Century B.C. He based his view on external arguments, which have grown weaker rather than stronger since his day, and are almost entirely neglected now — holding that the art of writing was introduced into Greece comparatively late, and that poems as long as the *Iliad* and the *Odyssey* would not have been composed before the use of letters was known. The art of writing, however, was known in Greece before 1000 B.C., though its application

§ 2. a Scholars now do not ask where Homer was born,¹ but rather where Greek epic poetry had its rise. The Muses were 'Pierian Muses,' 'Ολύμπια δώματ' ἔχουσαι, and their earliest home seems to have been on the slopes of Mt. Olympus, in Pierian Thessaly. Thence epic poetry was carried by the Aeolian Greeks to Asia Minor, where it was adopted and perfected by the Ionians. The Homeric Poems still contain many Aeolic forms in words and phrases for which the Ionians had no metrical equivalent. The Aeolic form has been disposed to persist particularly in proper names.

to literary purposes was very much later. Just when poets began to write their lays is uncertain. About half a century after Wolf, in 1837, another German scholar, Lachmann, divided the *Iliad* into eighteen different lays, resting his division on internal arguments, *i.e.*, on the inconsistencies of different parts. But we do not know just what degree of logical consistency the poet or the poet's audiences required. Certainly, many of the inconsistencies on which stress is laid by modern critics had escaped notice for two thousand years, though men have had copies of the poems in their hands, and could turn backward and forward to detect discrepancies in a way which was quite impossible for the poet's first audiences. Herodotus (ii. 117) said that Homer could not have composed the poem called *Cypria* (§ 3 d), because the *Iliad* and the *Cypria* differ in regard to the course taken by Paris on his return to Troy from Sparta, and Homer *nowhere else recalls his statement*, — οὐδαμῇ ἄλλη ἀνεπείδιε ἐωντόν. The discussion now continues with the use of internal arguments, but scholars are less inclined than a few years ago to suppose that either the *Iliad* or the *Odyssey* is a conglomeration of separate lays, a 'fortuitous concurrence of atoms,' and are more disposed to favor the idea of a natural and organic development, — such as was suggested in 1859 for the *Odyssey* by Kirchhoff (the first to question seriously the unity of the composition of the *Odyssey*), who assigned to the old Νέστος of Odysseus (with some omissions, — 1200 lines in all) α 1–87, ε 43–η 297, λ 333–353, and ν 7–184. 3561 verses, according to Kirchhoff, formed a later continuation, while the rest of the poem was made up of still later additions and interpolations. In some such way the poem may have grown, but he is a bold man who ventures to say just what and how much is the work of one poet. A master mind there must have been, but yet the poems came gradually to their present condition.

¹ The so-called Lives of Homer which have come down to us under the names of Herodotus and Plutarch, and anonymously, have no historical value. The most important opinion preserved is that of Herodotus, who (ii. 53) thought Homer to have lived about 400 years before his own time, or 850 B.C. Seven cities, according to a well-known epigram, claimed each to have been the poet's birthplace:

'Seven cities claimed great Homer dead,
Through which the living Homer begged his bread.'

b. No one can tell the exact date of the composition of the Homeric Poems. Probably they were essentially in their present form as early as the Eighth Century B.C.

c. The poems were recited by rhapsodists (ῥαψωδοί),¹ who were at first themselves poets, but in later times were merely reciters. We read of a guild of these Homeridae on the island of Chios. In the dialogue entitled *Ion*, ascribed to Plato, one of these rhapsodists, Ion of Ephesus, is introduced. He had just gained the prize for his recitation at Epidaurus, and was planning to contend at the Panathenaic festival. He is said to have had audiences of 20,000 people. This Ion must have flourished in the Fifth Century B.C., but the bloom of his art in Athens was more than a century earlier, before the rise of tragedy, in the time of Pisistratus and his sons, when Epic recitations were an important part of the chief festival of the city; and regulations were adopted in order to ensure the presentation of the poems in due form and order.

§ 3. a. An Epic Poem is a narration in heroic verse of a dignified story of considerable length which has a definite beginning, middle, and end, and an organic relation of parts. The time of the action should not be so long as to make difficult a general view of the story. The poet puts as much as possible of his tale into the mouth of his actors, and so the Homeric poems are strongly dramatic. In the First Book of the *Iliad* the first 427 verses are almost entirely dramatic, the narrative serving simply as 'stage directions.' Of the 444 verses of the First Book of the *Odyssey*, 285 are in speeches. Epic poetry was the mother of the drama. A large part of the story of the adventures of Odysseus is told by the hero himself. This device was followed by Vergil in making Aeneas tell Dido of his wanderings, and by Milton in his *Paradise Lost*, where Raphael, 'the affable archangel,' tells Adam of the creation of the world and of the revolt in heaven.

b. The Homeric Poems used to be compared with Vergil's *Aeneid*, Dante's *Divina Commedia*, and Milton's *Paradise Lost*. But men have come to see a difference between the Natural Epic and the

¹ The derivation of this word is not entirely clear. Pindar paraphrases it at the beginning of his Second Nemean Ode 'Ομηρίδαι, βαπτῶν ἐπέων δοῖδοι, *singers of stitched songs*. Perhaps this means no more than *carefully contrived songs*; cf. μύθους ὕφανον Γ 212 *wove (i.e. put together) words*.

Literary Epic. Vergil had no personal (only an artistic) interest in the battles and adventures of his hero. He sends Aeneas to Hades simply because the Homeric Odysseus had been there; he makes Aeneas tell the story of his wanderings and sufferings to Queen Dido, because Odysseus had told a similar story to King Alcinoüs. Vergil consciously strives to unite the characteristics of both *Iliad* and *Odyssey*, as he shows by beginning his poem with *arma virumque cano*, — the *arma* being for the *Iliad*, and the *virum* for the *Odyssey*. Vergil is self-conscious, too, in the use of *cano*, — he remembers that he is the court poet of Augustus, and borrows the word ‘sing,’ although his poem was not meant to be sung but to be read. But Homer is in earnest when he says, *ᾄδει θεά, Sing, goddess!*

In the Epics of Vergil, Dante, and Milton, more grace and finish are expected, and more studied thought. ‘The capital distinction of Homeric poetry,’ as Professor Jebb has well said, ‘is that it has all the freshness and simplicity of a primitive age, — all the charm which we associate with the “childhood of the world”; while on the other hand it has completely surmounted the rudeness of form, the struggle of thought with language, the tendency to grotesque or ignoble modes of speech, the incapacity for equable maintenance of a high level, which belong to the primitive stage of literature.’

c. A great Natural Epic is possible only in a nation which has a rich and varied mythology. Hence, the Romans, being without a rich mythology of their own, could have no great Natural Epic.

d. The expedition against Troy was the theme of other poems than the *Iliad* and the *Odyssey*, but they have long been lost, and little is known of them. One, the *Cypria* (τὰ Κύπρια, sc. ἔπη, — assigned to Stasinus of Cyprus), told of the events which preceded the action of our *Iliad*. The *Aethiopis* (Αἰθιοπίς, sc. ποίησις, — assigned to Arctīnus of Miletus), told of the events which followed the action of the *Iliad*. The *Iliupersis* (Ἰλίων Πέρσις, — assigned to Arctīnus) and the *Little Iliad* (Ἰλιάς Μικρά, — assigned to Lesches of Lesbos) sang of the destruction of the Trojan city. The *Nóστροι* (*Returns*, — assigned to Agias of Troezen) told of the adventures of the Achaeans (except Odysseus) on their way home to Greece. These poems were much briefer than the *Iliad* and

Odyssey. Probably all together were not much longer than the *Iliad* alone.

§ 4. a. The *Batrachomyomachia* ('Battle of the Frogs and Mice'), a burlesque 'epyl,' which was once thought to be one of Homer's Minor Poems, was composed probably not far from the time of the Persian Wars, and is assigned with reason to Pigres of Halicarnassus. It is only 303 verses in length.

b. The *Homeric Hymns* (to Apollo, Demeter, Aphrodite, Hermes, and other divinities) are of different ages, and in them much material of high antiquity is combined with what is comparatively recent. To the Hymn in honor of Delian Apollo seems to be due the fixing of the story of Homer's blindness, for the poet of that 'hymn' says that he is a blind bard of Chios. The shorter 'hymns' are a kind of 'grace before meat,' being intended to be sung as an act of homage to the gods before the recitation of some epic story. Twenty-seven of them have each less than twenty-five verses; only seven are longer. The longest (to Hermes) has 580 verses.

§ 5. a. Homer's story of the Siege of Troy certainly was not intended to be a history of an actual occurrence. The poet says again and again that he is of a later generation. He asks the Muse to tell the story, since she alone knows what really happened. Doubtless many such battles were fought and many such sieges endured in Asia Minor about 1000 years B.C.

b. Dr. Heinrich Schliemann was led by his Homeric enthusiasm, a few years ago, to excavate the site of Hissarlik ('Ilium Novum') in the Troad, near the Hellespont, and that of Mycenae in Argolis. In both places are found indications and remains of ancient wealth and power which justified the Homeric epithets of Ilios (as ἐν ναυόμενον πολίεθρον I 402, πολύχρυσον, πολύχαλκον Σ 289), and Mycenae (ἐνκτίμενον πολίεθρον B 569, πολυχρύσοιο Μυκῆνης γ 304), and make more probable the belief that the story of the expedition against Troy was founded on fact. The civilization of the two cities was similar. Mycenae may have been the chief city of Peloponnesus, at one time. An armada may have been led by the king of Mycenae against Troy. The massive walls which have been uncovered must have been seen long after the sack of the city, and would be reminders to bards and people of the conflicts on the shore of the Hellespont. But certainly most of the incidents and names of

heroes were invented. The traditional date of the Fall of Troy, 1184 B.C., is not historical, but will answer as well as another.

LIFE IN THE HOMERIC AGE.

§ 6. a. The Homeric Poems give a picture of life in Greece which differs in important particulars from that of the classical or historical period. The poet knows no one name for Greece as opposed to other lands. The Greeks are 'Argives,' 'Achaeans,' or 'Danaans.' The 'Hellenes' are as yet only the inhabitants of a small district in Thessaly. The names of 'Attica,' and 'Peloponnesus' are unheard. Thebes seems to be in ruins. Athens has no special distinction. The contrast of Dorians and Ionians is unknown. Menelaus, king of Sparta, and his country are comparatively insignificant, although the war was undertaken to avenge the wrong which he had suffered from Paris. The brother of Menelaus, Agamemnon, king of Mycenae, is the chief monarch of Greece. The Greek colonies and the Greek cities of Asia Minor are not mentioned. Monarchy prevails; democracies seem to be unknown. The king is also commander-in-chief of the army, judge, and priest. As head of the nation he represents it before the gods. His power is derived directly from Zeus, but it is practically limited. Public opinion is strong, although Homer has no word for law; he recognizes, rather, *institutions* (*θέμωρες*). That is, the Homeric Greeks had a very simple unwritten common law and constitution.

b. Monarchy prevails among the gods as among men. Zeus ('Jupiter') is mightier than all the rest together. Athena ('Minerva') and Apollo are next to Zeus in power. Athena is the chief divinity of war. Ares ('Mars') is comparatively insignificant. Dionysus ('Bacchus') is not as yet admitted to the circle of gods on Olympus. Asclepius ('Aesculapius') is still a mortal. Pan and the Satyrs are unknown. The gift of prophecy is granted to individual men. The oracle of Delphi is hardly mentioned. Temples are uncommon.

c. The Homeric knights do not ride on horseback, but fight from chariots. They roast their meat, and do not boil it. They sit at tables, and do not recline at dinner. They buy their wives by large

gifts of cattle to the parents. The most useful metal is copper or bronze; iron is little used. Coined money is unknown; all trade is barter. The occupations of the rich and poor differ little. Princes tend flocks and build houses; princesses fetch water and wash clothes. The heroes are their own butchers and cooks. Life even in Homeric palaces is primitive.

THE STORY OF THE TROJAN WAR.

§ 7. *Before the Action of the Iliad.* a. The action of the *Iliad* itself covers only a few days, but many allusions are made to preceding events which complete the story.

Paris (whose Greek name was *Alexander*), son of King Priam of Troy (or Ilios) on the shore of the Hellespont, in the northwest corner of Asia Minor, carried away Helen, wife of King Menelaus of Sparta. The Achaeans (Greeks) united to avenge the wrong, under command of Agamemnon, king of Mycenae, the brother of Menelaus. Nestor and Odysseus visited Thessaly and enlisted Achilles (son of Peleus and the sea-goddess Thetis) and his friend Patroclus. The Greeks assembled at Aulis, a Boeotian town on the Strait between Euboea and the mainland, opposite Chalcis. There a portent was seen, which the seer Calchas interpreted to mean that they should fight for nine years around Troy, and capture the city in the tenth year. On their way to Troy, they stopped at the island of Lemnos, where they were hospitably entertained, and where they left one of their chieftains, Philoctetes, who had been bitten by a water-snake. On their arrival at Troy, Menelaus and Odysseus went to the city as ambassadors, and demanded the return of Helen, which was refused. Some of the Trojans even urged that the ambassadors be put to death, but their host Antenor and others secured their safety. The Achaeans began the siege. The Trojans sent to their neighbors and gained allies.

b. The siege was not very close. The Greek camp was at a considerable distance from the city, and the Greeks could not devote all of their time to fighting. They were obliged to make expeditions against the neighboring towns in order to obtain supplies. In these marauding forays, the men of the sacked towns were killed or sent to other countries to be sold as slaves; the



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HISSARLIK. SITE OF ILLOS.
(View from the West. From a Photograph.)

women were often brought to the Greek camp before Troy. When the action of the *Iliad* opened, the wealth of the city of Troy was nearly exhausted. The Trojans had been obliged to pay and support their allies, and had been shut out from the use of their fields. They were afraid to meet the Greeks in open battle.

c. Of the gods, Hera ('Juno'), Athena, and Poseidon ('Neptune') favored the Achaeans; Aphrodite ('Venus'), Ares, and Apollo favored the Trojans.

§ 8. a. The *Iliad* begins early in the tenth year of the war. Chrysēis, the daughter of a priest of Apollo, had been captured on one of the marauding expeditions of the Achaeans, and was given to Agamemnon as the 'first-fruit' of the spoils. The captive's aged father came to the Greek camp, bearing the fillets of Apollo as his official insignia, and begged to be allowed to ransom his daughter, but Agamemnon sent him away, slighting his request. As he left the Greek camp, the old priest prayed for vengeance to his god, Apollo, who heard his prayer and sent pestilence upon the Achaeans. For nine days the plague raged in the camp, but on the tenth day an assembly was called by Achilles, who urged that some seer be questioned of the cause of the god's anger. The old seer Calchas told the truth. Achilles reproached Agamemnon, and the two heroes quarrelled. At last Agamemnon sent Chrysēis home to her father, but took from Achilles his prize of honor, Briseis. Achilles begged his mother, the sea-goddess Thetis, to invoke the aid of Zeus, and to pray that victory might be granted unto the Trojans until the Achaeans learned to value and honor her son's might. This prayer was reluctantly granted by Zeus, and the First Book of the *Iliad* closes with a half-ludicrous scene on Olympus, where Zeus was reproached by Hera for yielding to the request of Thetis.

b. At the opening of the Second Book of the *Iliad*, at the beginning of the twenty-second day of the poem's action, Zeus sent to Agamemnon a delusive dream, bidding him to arm the Achaeans for battle, with all haste. After a council of the elders, Agamemnon tried the temper of the soldiers by proposing to return at once to their homes. To his grief, the men acceded enthusiastically and began immediately the preparations for the voyage. They were stopped by Odysseus, who acted under the direction of Athena.

A second assembly was held, the Greeks were shamed and awed into remaining, and they prepared for battle. As the Achaean army advanced against Troy, the poet pauses in order to give a muster of the forces,—the ‘Catalogue of the Ships,’—which is followed by a less elaborate enumeration of the Trojans and their allies.

c. At the beginning of the Third Book, the opposing armies were about to meet, when Paris challenged Menelaus to a single combat which should decide the war. The two husbands of Helen,—the wronged Menelaus and the offending Paris,—were the fit champions of the two armies. This scene would naturally belong to the first year of the war; but as the poet begins his story in the tenth year of the war, the best he can do is to make this combat the beginning of the conflicts which he describes. Priam was called from Troy, and a truce was struck. If Menelaus slew Paris, the Greeks were to take Helen and peaceably return to their homes. If Paris slew Menelaus, the Greeks were to withdraw at once. Menelaus disabled Paris and had him in his power, when Aphrodite snatched up her Trojan favorite, and deposited him safely in his home.

d. The terms of the truce had not been fulfilled. Neither combatant had been slain, but the victory fairly belonged to the Greeks. In order that the Trojans might not surrender Helen, and preserve their city, Athena (who hated Troy) descended a third time to the field of war, and incited a Trojan ally to send an arrow at Menelaus. The Greek hero was wounded, and the Greeks, indignant at this treacherous breach of the truce, prepared at once for the battle, and advanced upon the enemy. This story is told in the Fourth Book.

e. Most of the Fifth Book is devoted to the brave deeds of Diomed, son of Tydeus. Hera, Athena, Aphrodite, and Ares took part in the battle, and the two latter divinities were wounded by Diomed, with the aid of Athena.

f. In the Sixth Book, the Trojans were hard pressed, and Hector returned to the city in order to bid the matrons supplicate Athena’s mercy. He called Paris to return to the field of battle, and took a pathetic farewell of his wife, Andromache.

g. The day which began at the opening of the Second Book ended near the close of the Seventh Book. The coming on of night

put a stop to a single combat between Hector and Telamonian Ajax. The armies struck a truce for one day, for the burial of the dead. The Greeks spent another day in building a wall about their camp—a wall which was not needed as long as Achilles was fighting on their side, but which was necessary when the Trojans were ready to assume the offensive.

h. The Eighth Book tells of a brief day of battle, in which the fortunes of war were continually changing, and in which Zeus continually interfered. At the close of this Book, the Achaeans were driven into their camp, and welcomed the approach of night which afforded them relief from pursuit and attack. The Trojans bivouacked upon the plain and were confident of annihilating their enemies on the morrow.

i. On the night following the battle of the Eighth Book, the Greek leaders sent to Achilles an embassy, offering him rich gifts, and begging him to return to the battle, but he stoutly refused. The account of this embassy fills the Ninth Book.

j. The Tenth Book narrates the visit (on the same night) of Odysseus and Diomed to the Trojan camp, where they slew Rhesus, the Thracian leader, who had just arrived on the field of action, and captured his famous steeds.

k. With the Eleventh Book begins the third of the four days of battle of the *Iliad*,—a day which does not close until the end of the Eighteenth Book. Agamemnon distinguished himself now more than on any other occasion, but retired from the field wounded, and was followed by Diomed and Odysseus who were also disabled.

l. The Trojans pressed forward to the Greek wall, and, at the close of the Twelfth Book, Hector broke down the great gates, and opened a way for his comrades into the Greek camp.

m. At the opening of the Thirteenth Book, Poseidon came from the sea in order to aid the Greeks. Hera distracted the attention of Zeus while Poseidon and the Achaeans put the Trojans to rout.

n. The previous action continues through the Fourteenth Book.

o. At the opening of the Fifteenth Book, Zeus noticed what was doing on the Trojan plain, and sent Poseidon back to his home in the sea. The Trojans pressed forward again and reached the Greek ships, and Hector called for fire that he might burn the fleet.

p. At the opening of the Sixteenth Book, Patroclus begged Achilles to allow him to take the Myrmidons and enter the battle. Achilles consented, and gave his friend his own armor to wear, but directed him to be satisfied with driving the enemy from the camp, and not to attempt the capture of Troy. Patroclus, however, became excited by the fray, and followed the Trojans to the very gate of the city. There he was slain by Apollo and Hector.

q. Most of the Seventeenth Book is devoted to the battle around the body of Patroclus. Hector stripped off the armor of the friend of Achilles, but the Achaeans with great difficulty secured the corpse and carried it back to the camp, — hard pressed by the enemy.

r. In the Eighteenth Book, Achilles learned with overwhelming grief of the death of his comrade. His mother, Thetis, came from the sea to comfort him. His armor was in the hands of Hector, — stripped from the body of Patroclus. He could not enter the combat, but had only to appear unarmed at the trench, and the Trojans were frightened away. His mother went to Olympus to beg for him beautiful armor from Hephaestus ('Vulcan'). Here ends the third day of battle, which began with the opening of the Eleventh Book.

s. In the Nineteenth Book, Achilles was reconciled to Agamemnon. His hatred for Hector and his desire for vengeance on the slayer of Patroclus more than overbalanced his more ancient grudge.

t. The fourth of the battles of the *Iliad* begins with the Twentieth Book. The gods descended to take part in the battle, but did not affect its issue.

u. At the beginning of the Twenty-first Book, Achilles has driven the Trojans as far as the River Scamander, which flowed about midway between the camp and the city. There many were slain, almost without resistance.

v. On the opening of the Twenty-second Book, all the Trojans but Hector were either slain or within the walls of the city. But Hector did not yield to the entreaties of his father and mother, who, from the wall, prayed him to return. He awaited Achilles and was slain. His body was dragged to the Achaean camp, after the chariot of Achilles.

v. The Twenty-third Book is devoted to the burial of Patroclus, and the funeral games in his honor.

z. In the Twenty-fourth Book, the aged Priam, under the care of the gods, went to the Achæan camp and obtained from Achilles the body of his son Hector. The 'iracundus, inexorabilis' Achilles appeared in a gentler mood. The corpse was brought back to Troy, and the poem closes with the funeral of Hector.

§ 9. *Concise Analysis of the Iliad.*

a. INTRODUCTION. A. Pestilence (nine days). Assembly. Quarrel. Rest from battle (twelve days). Thetis went to Zeus on the 21st day.

b. THE FOUR BATTLES BEFORE TROY.

I. B-H 380. First great battle, on the 22d day. Single combats between Paris and Menelaus, Hector and Ajax.

II. H 381-K. Burial of the dead and building of the wall, on the 23d and 24th days. Second great battle, on the 25th day. Embassy to Achilles. Odysseus and Diomed entered the Trojan camp, and killed the Thracians and their king, Rhesus.

III. Λ-Σ. Third great battle, on the 26th day. Death of Patroclus. Hephaestus made armor for Achilles.

IV. T-X. Fourth battle, on the 27th day. Achilles killed Hector.

c. CONCLUSION. Ψ, Ω. Achilles abused the body of Hector on days 27-38 (twelve days, see *a* above). Lament for Hector in Troy on days 39-47 (nine days). Burial of Hector and erection of mound over his body, on the 48th and 49th days.

This scheme shows that the action of the *Iliad* covers but about seven weeks. Three of these are occupied by the action of the first book, and three by that of the last two books; only four days are spent in fighting.

§ 10. *The Story after the Action of the Iliad.* For part of the last act in the siege of Troy, indications exist in the *Iliad* and *Odyssey*. Many other details were added by later poets.

a. After the death of Hector, the Amazons came to the help of the Trojans. Their queen Penthesilæa was slain by Achilles. Memnon, — a cousin of Hector, — the beautiful son of Eos (*Dawn*) and Tithonus, came with his Aethiopians. He slew Nestor's son Antilochus, a dear friend of Achilles, but was then himself slain

by the mighty son of Thetis. Achilles was overcome by Apollo and Paris, as he was about to force an entrance to the city through the Scaean Gate. His mother came from the sea, with her sister Nereids, and bewailed him. She offered his beautiful armor as a prize to the bravest of the Greeks, and it was awarded to Odysseus. Telamonian Ajax went mad in his disappointment at not receiving the armor, and committed suicide. Paris was slain, and Helen became the wife of his brother Deiphobus. Philoctetes, the bearer of the bow of Heracles, was brought from Lemnos where he had been left (§ 7 *a*, B 721 ff.); and Neoptolemus, the young son of Achilles, was brought from the island of Scyros. Odysseus entered the city of Troy as a spy, in the guise of a beggar. Athena suggested to Odysseus the building of the 'wooden horse,' in which the bravest of the Achaeans were hidden, while the rest set fire to their camp and sailed away. The Trojans dragged the wooden horse within their city, and at night the Greeks returned and Troy was sacked.

b. Agamemnon reached home in safety, but was treacherously murdered by his wife and her paramour, Aegisthus. Menelaus was driven from his course by a storm. Most of his ships were wrecked on the coast of Crete. He himself, with Helen, was carried by the wind to Aegypt, and wandered for eight years before his return to his home at Sparta.

c. Nestor, Diomed, and Idomeneus reached home safely. Ajax, the son of Oileus, was wrecked and drowned.

d. Odysseus was driven by a storm (perhaps the same as that which drove the ships of Menelaus to Crete, see *b* above) to the land of the Lotus-eaters, thence to the island of Polyphemus (*ι*), thence to the island of Aeolus, to the land of the Laestrygonians (where eleven of his twelve ships were destroyed), and to the island of Circe, where he and his companions remained during a year (*κ*). Then they went to Hades (*λ*) to consult the old seer Teiresias. On their return they passed Scylla and Charybdis; they came to the island of the Sun, and (urged by hunger) killed one of his cows. They were punished by shipwreck, from which Odysseus alone escaped, as innocent of the offence against the Sun. He was borne to the island of Calypso (*μ*), where he remained for eight years. Then he returned to his home on Ithaca, enduring many



WALLS OF ILIOS.
(From a Photograph.)

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sufferings on the way. He found his faithful wife, Penelope, surrounded by more than a hundred young and insolent suitors. These he killed with the help of Athena, Telemachus, and two henchmen, and regained his kingdom.

THE STORY OF THE *ODYSSEY*.

§ 11. The action of the *Odyssey* opens in the tenth year after the close of the Trojan War, and twenty years after Odysseus and the other Achaeans left their homes for the siege of Troy, but Odysseus had not yet returned to Ithaca. Since the hope of his return was abandoned by all but his faithful wife, a crowd of suitors (more than a hundred in number) for the hand of Penelope gathered at his palace from Ithaca and the neighboring islands and shores. For four years these suitors had feasted riotously on the king's wine, flocks, and herds. The throne of Ithaca, indeed, would naturally descend to Telemachus, Odysseus's only son. But just as the widow of the elder Hamlet carried the sceptre of Denmark to her new husband, Claudius, so these aspirants for Penelope's hand each hoped to gain with her the kingdom of her former husband. Odysseus was still on Calypso's island, Ogygia, in the far west.

a. Early in the First Book, Odysseus's patron saint, the goddess Athena, took occasion in the absence of Poseidon (whom Odysseus had offended by the blinding of Polyphemus) to remind the gods of the hard fate of the Ithacan, who was pining away in his longing for home. Zeus sent her to the island of Ithaca to direct Odysseus's son Telemachus in the course which he should pursue, and said he would send Hermes to Calypso with orders for Odysseus's release. She approached the palace of Odysseus in the guise of a Taphian prince, Mentès, and claimed to be an old guest of the house. Telemachus told her his story of the long absence of his father, without tidings, and of the persistent insolence of his mother's suitors; and Athena advised him to visit Nestor, the oldest and wisest of the Achaean chieftains, at Pylus, and Menelaus at Sparta, who had recently returned from an eight years' wandering. These might advise him with regard to his father's return.

b. In the Second Book of the *Odyssey*, Telemachus called an assembly of the Ithacans and denounced the suitors, who threw the blame for their course on Penelope, and urged that she should return to her father's home and be given in marriage to a new husband. Athena, in the guise of his father's friend Mentor, met Telemachus, and promised to secure a ship and to attend him to Pylus. This boat, with Telemachus and a few companions, set out at evening.

c. As the sun rose on the third day of the action of the *Odyssey*, at the beginning of the Third Book, Telemachus, accompanied by Athena, reached Pylus, and found Nestor and the Pylians offering sacrifice to Poseidon on the shore. Nestor advised Telemachus to seek the counsel of Menelaus, and sent his son Pisistratus to escort him to Sparta.

d. At the beginning of the Fourth Book, at the close of the fifth day of the action of the *Odyssey*, Telemachus and Pisistratus reached the home of Menelaus. Helen recognized Telemachus from his resemblance to his father. Stories of Odysseus's valor and prudence were told. On the next day Menelaus related part of his own adventures, especially his meeting with the old sea-god Proteus in Aegypt, who had told him that Odysseus was detained on an island by the nymph Calypso.

At the close of the Fourth Book, Penelope's suitors on Ithaca learned of the voyage of Telemachus and planned to lie in ambush for him and kill him on his return.

e. With the Fifth Book begins the *Odyssey* proper, the Νόστος Ὀδυσσῆος. This book comprises the events of twenty-five days, the seventh to the thirty-first inclusive, in the chronology of the entire poem. In a council of the gods very like that at the beginning of the First Book, Hermes, who for some unexplained reason did not go to Ogygia after the former council, was dispatched to Calypso's island, where Odysseus had been detained for eight years, in order to secure his return. Reluctantly Calypso told the Ithacan that he might depart. Odysseus built himself a rude barge and set out upon his return. As he was approaching the land of the Phaeacians, he was seen by Poseidon, who raised a storm and wrecked his craft; but he was brought safe to land by the sea-goddess Leucothea.

f. In the Sixth Book Athena suggested to Nausicaa, the beautiful Phaeacian princess, that she should go to the river to wash the family garments. The princess went to the shore, attended by her maids. As they were about to return, Odysseus, who had been sleeping, exhausted by the exertions attending his shipwreck, awoke, and received from them clothing, food, and instructions as to the wisest manner of approach to the Phaeacian king Alcinoüs. These are the events of the thirty-second day.

g. The story of Odysseus's reception in the palace of Alcinoüs — in the evening of the thirty-second day — occupies the Seventh Book.

h. In the Eighth Book, Odysseus was introduced to the Phaeacian nobles, — on the thirty-third day of the action of the poem.

i. On the evening of the thirty-third day, Odysseus began his 'Apologue to Alcinoüs,' — the story of his wanderings immediately after leaving Troy, in the Ninth Book, and told of his adventures (*a*) at Ismarus with the Ciconians (39–61), (*b*) with the Lotus-eaters (62–104), and (*c*) in the cave of Polyphemus (105–566). This last adventure alone is designated by the Greek caption of the Book, *Κυκλώπεια*. (See § 10 *d*, above.)

j. In the Tenth Book, Odysseus tells of his visit to the island of Aeolus (the lord of the winds), of the destruction of his entire fleet with the exception of his own ship by the Laestrygonians, and of his year at the palace of Circe.

k. The Eleventh Book is occupied by Odysseus's story of his journey to the land of Hades, in order to consult the soul of the Theban seer Teiresias, and of his meeting with the shades of the dead, among them being his mother, Agamemnon, and Achilles.

l. The Twelfth Book tells of Odysseus's adventures with the Sirens, and with Scylla and Charybdis, and of his comrades' killing one of the cattle of the Sun, — in return for which their ship was wrecked, and Odysseus alone was brought by the waves in safety to Calypso's island.

m. In the Thirteenth Book, Odysseus was brought by the Phaeacians to his own island of Ithaca, — in the night following the thirty-fourth day.

n. In the Fourteenth Book, Odysseus sought the remote dwelling of his faithful swineherd Eumaeus, — in the morning of the thirty-fifth day.

o. In the Fifteenth Book, Odysseus remained with Eumæus; and Telemachus, returning from Sparta, proceeded at once to the swineherd's hut,—on the thirty-seventh day.

p. In the Sixteenth Book, Odysseus made himself known to Telemachus, and the two planned for the destruction of the suitors of Penelope.

q. In the Seventeenth Book, Odysseus went to his own palace in the guise of a beggar, and was treated with wanton insolence by the suitors,—on the thirty-eighth day.

r. In the Eighteenth Book, the insolence to Odysseus continued. Penelope rebuked her son for allowing the unknown stranger to be thus ill-treated.

s. In the Nineteenth Book, Odysseus, still in the guise of a beggar, had an interview with Penelope,—in the evening of the thirty-eighth day. He was recognized by his old nurse Euryclēa, who was set to wash his feet, by the scar of a wound which he received in his youth from a wild boar.

t. In the Twentieth Book, as the thirty-ninth day broke, the suitors assembled, and victims were brought for the feast, for this was a festival of Apollo.

u. In the Twenty-first Book, Penelope offered her husband's bow to the suitors, promising to wed the one who should string it most easily, and shoot an arrow most skilfully at a mark formed by axes. The suitors strove in vain to bend the bow, but Odysseus (who had now made himself known to Eumæus the swineherd, and Philoetius the neatherd, and to whom the bow was borne by Eumæus against the suitors' will) bent the bow, and proved his skill in archery.

v. In the Twenty-second Book, Odysseus with his old bow slew the suitors, with the aid of Athena, Telemachus, Eumæus, and Philoetius.

w. In the Twenty-third Book, Odysseus was recognized by Penelope,—at the close of the thirty-ninth day.

x. In the Twenty-fourth Book, on the fortieth day of the action of the poem, Odysseus went to his farm and made himself known to his aged father, Laërtes. While he was there, the friends of the slain suitors came out to take vengeance upon him, and all prepared for battle,—even Laërtes arming for the fray,—but peace was made by Athena. Thus the story ends.

§ 12. *Concise Analysis of the Odyssey.*A. α-μ. *What happened before the return of Odysseus to Ithaca.*I. α-δ. *Adventures of Telemachus.*II. ε-θ. *Adventures of Odysseus on leaving Calypso's island.*III. ι-μ. *Adventures of Odysseus on leaving Troy.*B. ν-ω. *What happened after the return of Odysseus to Ithaca.*IV. ν-π. *Odysseus at the hut of Eumaeus.*V. ρ-υ. *Return of Odysseus to his palace.*VI. φ-ω. *Odysseus slays the suitors and regains his kingdom.*

N.B. This division of the poem into two main parts, each made up of three sections of four books each, is curiously convenient as an aid to the memory, though it is not absolutely exact, and no one should suppose that the Greek poet had such a division in his mind.

§ 13. The division of the *Iliad* and *Odyssey* each into twenty-four books, was not made by the poet himself, nor was it known in the classical period. It seems to have been made by the scholars of Alexandria about 250 years B.C. The 'books' were *lettered*, not *numbered*. The large letters of the Greek alphabet (Α, Β, Γ, κτλ.) are used by scholars to designate the books of the *Iliad*; the small letters (α, β, γ, κτλ.) are used for the books of the *Odyssey*.

HOMERIC STYLE.

§ 14. a. Matthew Arnold enumerates four essential characteristics of Homer's poetry: 'Homer is rapid in his movement, Homer is plain in his words and style, Homer is simple in his ideas, Homer is noble in his manner. Cowper renders him ill because he is slow in his movement and elaborate in his style; Pope renders him ill because he is artificial both in his style and in his words; Chapman renders him ill because he is fantastic in his ideas.'

If poets and masters have thus failed, clearly it is no easy achievement to translate Homer well, to be at the same time rapid, plain, simple, and noble, — οὐ πως ἅμα πάντα δυνήσεται αὐτὸς εἰσθαι. The beginner can at least be simple; he should aim to attain the other qualities also.

b. Pope says in his preface : ‘ That which in my opinion ought to be the endeavour of any one who translates Homer, is, above all things, to keep alive that spirit and fire which makes his chief character. In particular places, where the sense can bear any doubt, to follow the strongest and most poetical, as most agreeing with that character. To copy him in all the variations of his style, and the different modulations of his numbers. To preserve in the more active or more descriptive parts a warmth and elevation ; in the more sedate or narrative, a plainness and solemnity ; in the speeches, a fulness and perspicuity ; in the sentences [*sententiae*], a shortness and gravity. Not to neglect even the little figures and turns on the words, nor sometimes the very cast of the periods. Neither to omit or confound any rites or customs of antiquity. . . . To consider him attentively in comparison with Vergil above all the ancients, and with Milton above all the moderns.’

‘ The story of the *Iliad* is the *Anger* of Achilles, the most short and single subject that was ever chosen by any poet. Yet this he has supplied with a greater number of councils, speeches, battles, and episodes of all kinds than are to be found even in those poems whose schemes are of the utmost latitude and irregularity. The action is hurried on with the most vehement spirit, and its whole duration occupies not so much as fifty days. Vergil, for want of so warm a genius, aided himself by taking in a more extensive subject, as well as a greater length of time, and contracting the design of both Homer’s poems into one which is but a fourth part as large as his.’

c. Cowper says in his preface : ‘ My chief boast is that I have adhered closely to the original, convinced that every departure from him would be punished with the forfeiture of some grace or beauty for which I could offer no substitute. . . . It has been my point everywhere to be as little verbose as possible. . . . In the affair of style, I have endeavoured neither to creep nor to bluster, for no author is so likely to betray his translator into both these faults as Homer, though himself never guilty of either. . . . The passages which will be least noticed . . . are those which have cost me abundantly the most labour. It is difficult to kill a sheep with dignity in a modern language, to flay and to prepare it for the table, detailing every circumstance of the process. Difficult

also, without sinking below the level of poetry, to harness mules to a wagon, particularizing every article of their furniture, straps, rings, staples, and even the tying of the knots that kept all together. Homer, who writes always to the eye, with all his sublimity and grandeur, has the minuteness of a Flemish painter.'

a. Two passages from the great German critic, Lessing, are worthy to be remembered in this connection: 'The picture of the plague. What do we see on the canvas? Dead bodies, the flame of funeral pyres, the dying busied with the dead, the angry god upon a cloud discharging his arrows. The profuse wealth of the picture becomes poverty in the poet. . . . Now let us turn to Homer himself [A 44-53]. The poet here is as far beyond the painter as life is better than a picture. Wrathful, with bow and quiver, Apollo descends from the Olympian towers. I not only see him, but hear him. At every step the arrows rattle on the shoulders of the angry god. He enters among the host like the night. Now he seats himself over against the ships, and with a terrible clang of the silver bow, sends his first shaft against the mules and dogs. Next he turns his poisoned [deadly] darts upon the warriors themselves, and unceasing blaze on every side the corpse-laden pyres. It is impossible to translate into any other language the musical painting heard in the poet's words.' *Laocoön* xiii. (Miss Frothingham's translation).

'When Homer wishes to tell us how Agamemnon was dressed [B 42 ff.], he makes the king put on every article of raiment in our presence: the soft tunic, the great mantle, the beautiful sandals, and the sword. When he is thus fully equipped he grasps his sceptre. We see the clothes while the poet is describing the act of dressing. An inferior writer would have described the clothes down to the minutest fringe, and of the action we should have seen nothing . . . How does he manage when he desires to give a more full and minute picture [B 101 ff.] of the sceptre, which is here called only ancestral and undecaying, as a similar one in another place is only χρυσέοις ἥλοισι πεπαρμένον? Does he paint for us, beside the golden nails, the wood, and the carved head? He might have done so had he been writing a description for a book of heraldry, from which at some later day an exact copy was to be made. Yet I have no doubt that many a modern poet

would have given such heraldic description in the honest belief that he was really making a picture himself, because he was giving the painter material for one. But what does Homer care how far he outstrips the painter? Instead of a copy, he gives us the history of the sceptre. First we see it in the workshop of Vulcan; then it shines in the hands of Jupiter; now it betokens the dignity of Mercury; now it is the baton of warlike Pelops; and again, the shepherd's staff of peace-loving Atreus. . . . And so at last I know this sceptre better than if a painter should put it before my eyes, or a second Vulcan give it into my hands.' *Laocoön* xvi.

e. *Direct Discourse.* Like the writers of Holy Scripture, and as in the simple style of ballads and fairy tales and the conversation of children and uneducated persons, the Homeric poet avoids the use of *indirect discourse*; he has no long passages in *oratio obliqua*, in the manner of the reported speeches in Caesar's *Commentaries*. He passes quickly from indirect to direct discourse, as ἐπεὶ πρὸ οἱ εἶπομεν ἡμεῖς | μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν, | ἐκ γὰρ Ὀρέσ-
ταο τίσις ἔσσεται κτλ. a 37 ff., *since we told him beforehand not to slay the man himself and not to woo his wife, for from Orestes shall (for should) vengeance come, etc.* Cf. *Acts of the Apostles* i. 4: 'He commanded them that they should . . . wait for the promise of the Father, which ye have heard of me.'

f. *Principal Clauses.* Similar to this avoidance of indirect discourse is the poet's frequent and ready transition from a subordinate to a principal clause, as ὃς μάλα πολλὰ πλάγχθη . . . πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα a 1 ff., *who was driven on many wanderings . . . and he suffered many woes upon the sea.* Cf. *Xen. An.* i. 1. 2.

g. *Order of Words.* The simplicity of the Homeric order of words is most clearly seen by comparing a passage of Homer with a similar passage of a later Greek poet or of Vergil. Many verses of the *Iliad* and *Odyssey* can be translated into English, word for word as they stand. When the order differs essentially from the English, there are generally rhetorical or poetical reasons why the order is what it is; no one should suppose that the metre compelled the poet to adopt an arrangement of words that was not natural and did not please him. The verse gave prominence not merely to the first word, but often to the word before the principal caesural pause (§ 61).

h. The first words of successive verses occasionally carry the burden of thought; *cf.* α 11–16, where the last half of each line adds only an incident or subordinate thought.

i. The thought of each Homeric verse is somewhat more independent than is the case in later poetry. Other things being equal, a word should be construed with words in the same rather than with those in another verse. Very rarely does a descriptive adjective at the close of one verse agree directly with a noun at the beginning of the next.

j. A noun at the close of one verse often has an adjective apparently in agreement with it at the beginning of the next verse, but this adjective may be regarded as in apposition with the noun, as *πέδιλα* | *ἀμβρόσια χρύσεια* α 97, *ἔγχος* | *βριθὺ μέγα στιβαρόν* α 100, *θρόνον* . . . | *καλὸν δαιδάλεον* α 130. This adjective frequently serves to form a closer connection with a following amplifying clause, as *ἀμφ' Ὀδυσῆι* . . . *δαίεται ἦτορ*, | *δυσμῶρψ ὅς δὴ δητὰ φίλων ἄπο πῆματα πάσχει* α 48 f., where the relative clause explains *δυσμῶρψ*: the man was ill-fated, wretched, because he had been long in suffering, far from his friends. So, a few verses later, *Ἀτλαντος θυγάτηρ ὀλοόφρονος*, *ὅς τε θαλάσσης* | *πάσης βένθεα οἶδεν* α 52 f., the position of the adjective *ὀλοόφρονος* is explained by its connection with the thought of the following clause. *αὐτόν* thus often contrasts a man with his companions or possessions, as *ἔγχος μὲν ῥ' ἔστησε* . . . *αὐτὴν δ' ἐς θρόνον εἰσεν* α 127 ff.

k. The subject of the sentence usually precedes its verb. Almost every exception to this remark is found either at the close of the verse, or (less frequently) before the principal caesura, where the same metrical freedom was allowed as at the end of the verse (§ 62 α 3).

l. Adnominal genitives, like adjectives, generally precede their noun, as in English, except at the close of the verse or at a caesural pause; but there are many exceptions to the rule in the case of adjectives, principally, perhaps, where the adjective and substantive are closely connected. The adjective following its noun after a caesural pause is often to be regarded as in apposition with the noun, as in *Ὀλυμπίον* α 27, *δαίφρονι* α 48. A preposition often stands between the adjective and noun, as *ὄν κατὰ θυμόν* α 4, *νήσῳ ἐν ἀμφιρύτῃ* α 50, *νήσον ἐς Ὠγγυλίην* α 85, *ὀπποίης ἐπὶ νηός* α 171.

m. The infinitive generally follows the verb on which it depends.

n. When a noun is modified by two adjectives, it frequently is preceded by one and followed by the other, as μέσσην ἀγορὴν πολύφημον β 150. So in English poetry 'human face divine,' 'purest ray serene,' 'old man eloquent.' Cf. Milton's 'His ponderous shield, massy, large, and round,' with ἄλκιμον ἔγχος | βριθὺ μέγα στιβαρόν α 99 f. Of three modifiers, frequently all follow, never do all precede, the noun. Cf. j above.

§ 15. *Epithets.* a. Ornamental epithets frequently have reference to the most marked natural characteristics of an object rather than to a particular occasion. The ships are *swift* (θοαί) even when they are drawn up on land (δ 255 and *passim*). The heaven is *starry* even in broad daylight, ι 527. Clothing is *σιγαλόεντα* even when it is soiled, ζ 26. Homer calls milk λευκόν (ι 246), — of course, not to distinguish white milk from milk of another color, but to bring the object vividly before the mind by mentioning a quality of it which all would recognize as belonging to the nature of the object. The choice among these stereotyped conventional epithets was often determined by the convenience of metre or rhythm (see § 25 b f.).

b. Almost every prominent person in the poems has some special epithet or epithets. Pope calls these 'a sort of supernumerary pictures of the persons or things they are joined to. We see the motion of Hector's plumes in the epithet κορυθαίολος.' No one but Athena is γλαυκῶπις, and the adjective becomes virtually a proper name. She bears this epithet 90 times, generally in the phrase θεὰ γλαυκῶπις Ἀθήνη. She is Παλλὰς Ἀθήνη 41 times. The Achaeans are ἐκνήμιδες Ἀχαιοί 36 times, κάρη κομώντες 29 times, in the genitive Ἀχαιῶν χαλκοχιτώνων 24 times, νῆες Ἀχαιῶν 64 times, λαὸς Ἀχαιῶν 22 times, κοῦροι Ἀχαιῶν 9 times. Agamemnon is ἀναξ ἀνδρῶν 45 times in the *Iliad* and thrice in the *Odyssey*, while this title is given to only five other chiefs, once to each. Achilles is ποδάρκης δῖος Ἀχιλλεύς 21 times, πῶδας ὠκύς Ἀχιλλεύς 30 times, ποδώκεος Αἰακίδαο 10 times, ποδώκεα Πηλεΐωνα 10 times. Hector is κορυθαίολος 37 times, φαίδιμος Ἴκτωρ 30 times. Cf. pious Aeneas, fidus Achates, and Longfellow's 'gentle Evangeline,' 'Basil the blacksmith,' 'Captain of Plymouth,' 'the Puritan maiden Priscilla.'

c. *Synonymous Expressions.* The poet is fond of a cumulation of synonymous or nearly synonymous expressions, many of which

remind the reader of redundant legal expressions, as *καί μιν φωνήσας . . . προσήδα* α 122 *lifted up his voice and addressed her*, *ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν* β 302 *spoke a word and called upon him*.

d. *Epexegetis*. A clause or word is often added epexegetically, to explain a preceding clause or word, as *Ὀδυσῆι . . . | δυσμόρφ, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει* α 48 f., *ταῦτα . . . | νῆα καὶ ἐξ-αίτους ἐρέτας* β 307, *ἄλλων | μνηστήρων* α 132, *μὲν . . . | σὸν πατέρα* α 194 f., *νόστον, ὥς κε νήται* α 87; *cf.* α 83. For explanatory asyndeton, see § 18 b.

e. The species often follows in apposition with the genus, as *ἱρηξ | κίρκος hawk, falcon*, ν 86 f. *Cf.* the explanatory use of the infinitive.

f. *Stereotyped Expressions*. The same expressions recur under similar circumstances. We find a stereotyped description of a feast and of the preparations for it, of the breaking of day and of the approach of night, of doffing or donning sandals and armor; there are conventional expressions for setting out on a journey, for an attack in battle, for the fall and death of a warrior, for lying down to rest. Speeches are introduced and followed by set verses, as *καί μιν* (or *σφεας*) *φωνήσας ἔπεα πτερόεντα προσηύδα* α 122, and in fifty other places; *ὁ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν* β 160, and in fourteen other places, while the second hemistich is found several times in other combinations. These stereotyped verses have been compared with the frequently recurring 'And Job answered and said,' 'Then Eliphaz the Temanite answered and said,' of the book of Job, and with the set form in which the reports of the messengers were brought to the man of Uz,—each of the four reports ending 'and I only am escaped alone to tell thee.'

§ 16. *Parechesis, Onomatopoeia, etc.* a. The poet seems to have looked with indifference on the similarity of sound in neighboring unrelated words. He does not appear to have designed the rhyme in *αἶθρη, αἶγλη* ζ 44 f., *έόντι, ἔχοντι* ζ 60 f., *αὐγῇ, αὐτῇ* ζ 98 f.; nor between the two halves of a verse in cases like *Ἀργὸ πᾶσι μέλουσα παρ' Αἰθήταιοι πλέονσα* μ 70.

Most examples of parechesis (*παρήχησις*) and alliteration are probably accidental, as *ἀμφ' Ὀδυσῆι δαίφρονι δαίεται ἦτορ, | δυσμόρφ, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει* α 48, *κεῖνός γε εἰοικότε κείται* α 46.

b. Related words are often placed side by side for rhetorical emphasis, as ἐθέλων ἐθέλουσαν γ 272, οὐκ ἐθέλων ἐθελούσῃ ε 155, θεὰ θεόν ε 97, ὄψιμον ὀψιτέλεστον β 325.

c. The trick is well known which Odysseus played on Polyphemus by assuming the name Οὔτις, ι 366, 408; cf. the pun on μή τις and μῆτις, ι 410, 414. But it is improbable that the similarity of sound is intentional between ποσὶν (*feet*) and πόσιν (*husband*) δ 136 f., or between λέκτο (*counted*) δ 451 and λέκτο (*lay down*) δ 453.

d. Occasionally an onomatopoeic (ὀνοματοποιία) imitative expression is used, giving a kind of echo in the sound, as αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής λ 598, of the rolling back of the stone which Sisyphus in Hades was continually urging to the summit of a hill. Contrast with Vergil's *illi inter sese magna vi brachia tollunt*, *Aen.* viii. 452, and Pope's 'With many a weary step and many a groan | Up the high hill he heaves a huge round stone.'

e. The poet plays occasionally on the names of his heroes, as in α 62, οὗ νύ τ' Ὀδυσσεύς | . . . τί νύ οἱ τόσον ὠδύσαιο, Ζεῦ; The same name is explained (with doubtless incorrect etymology) where the grandfather bestows it, ὀδυσάμενος τόδ' ἱκάνω | . . . τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον τ 407 ff.; cf. ὀδύσαντο γὰρ αὐτῷ (*sc.* Odysseus) | Ζεὺς τε καὶ Ἡέλιος τ 275; also ε 339 f.

§ 17. *Comparisons.* a. A notable characteristic of Homeric style is the comparison. This is designed to throw into high relief some point in the action narrated; it often relieves the monotony of the description of a battle. But the poet is not always satisfied to illustrate the particular point for which the comparison is introduced; he often completes the picture by adding touches which have nothing to do with the narrative.

b. Illustrations are furnished by all experiences of life, from the lightning of Zeus and the conflict of opposing winds, from the snowstorm and the mountain torrent, to a child playing with the sand on the seashore, and a little girl clinging to her mother's gown; from lions and eagles to a stubborn ass which refuses to be driven from a cornfield by children, and to a greedy fly; from the evening star, to women wrangling in the street. The lion is a special favorite, and appears in comparisons thirty times in the *Iliad*.

c. The *Iliad* has 182 detailed comparisons, 17 briefer, and 28 of the briefest sort. The *Odyssey* has 39 detailed comparisons, 6 briefer, and 13 very brief. The first book of the *Odyssey* has only one comparison, and that of the briefest, ὄρνις δ' ὥς ἀνοπαῖα διέπτματο α 320.

d. Comparisons are introduced by ὥς, ὡς τε, ὥς εἰ, ὥς ὅτε, ὡς περ, κτλ.

e. In brief comparisons, not expanded into a sentence, ὥς is usually postpositive. It is then oxytone, and generally lengthens the preceding syllable (§ 62 j), as ἀθάνατος ὡς ζ 309.

f. The aorist indicative (the so-called 'gnomic aorist') is often used in comparisons.

§ 18. *Asyndeton*. a. In the Homeric period more frequently than in later Greek, sentences were left unconnected by conjunctions, i.e. 'asyndeton' (H. 1039) was allowed more freely, as α 331. Ornamental epithets are not connected by καί, and sometimes in animated discourse the poet uses no conjunction between clauses or words.

b. Asyndeton of sentences is most frequent where the second sentence explains the first and is in a kind of apposition with it, repeating the thought in a different form, as τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἥδ' ἐ τοκῆς; . . . πῶς δέ σε ναῦται | ἦγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο; α 170 ff.

c. An adversative relation (*but*) is occasionally expressed by an asyndeton, especially with γε μὲν in the second clause, as δ 195.

d. The absence of a conjunction often gives rapidity to the style, and thus occurs often where the second sentence begins with αὐτίκα or αἰψα, as ἐνθ' αὐτ' ἄλλ' ἐνόησεν . . . | αὐτίκ, ἄρ' εἰς οἶνον βάλε φάρμακον δ 220.

§ 19. *Epanalepsis*. a. Sometimes a word (generally a proper name) or a clause is repeated in the same sentence at the beginning of a new verse. Cf. Milton's 'For Lycidas is dead, dead ere his prime, | Young Lycidas, and hath not left his peer,' *Lycidas* 8 f., and 'But O the heavy change, now thou art gone, | Now thou art gone and never must return,' *ib.* 37 f. The only example of this repetition in the *Odyssey* is ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας, | Αἰθίοπας, τοὶ διχθὰ δεδαΐαται α 22 f.

b. Similar to 'epanalepsis' is the so-called ἐπιπλοκή, where the finite verb is repeated in a participle, as *τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν*, | *τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν* *a* 422 f.

c. *Chiasmus*. For emphasis, the poet sometimes so arranges the words of two clauses that the extremes, as also the means, are correlative or contrasted with each other, as *παῖδά τέ σοι ἀγέμεν*, *Φοίβῳ θ' ἱερὴν ἐκατόμβην* *A* 443, where *παῖδα* and *ἐκατόμβην*, *σοί* and *Φοίβῳ* respectively are contrasted; *βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής* *Γ* 179, where the adjectives are brought together. Cf. Milton's 'Sweet is the breath of morn, her rising sweet,' *Par. Lost* iv. 641, 'Adam the goodliest man of men since born, | His sons, the fairest of her daughters, Eve,' *ib.* iv. 323 f., Shakspeare's 'Malice domestic, foreign levy,' *Macbeth* iii. 2. 25.

d. *Litotes* (λιτότης or μείωσις), a simplicity of language or *understatement of the truth* (usually a strong affirmation, by denial of the contrary), is common to all languages. Milton's 'unblest feet' is stronger than *cursed feet*. Homeric examples abound, as *οὐδ' ἄρ' ἔτι δὴν ἦστο* *β* 36, *nor did he remain long in his seat*, *οὐκ ἀέκοντε πετέσθην* *γ* 484, *the two not unwilling flew*, *οὐ τι νέον γε* | *οὐδ' ὀλίγον* *γ* 367 f., *not at all recent, nor small*, *οὐχ ἐκὰς οὗτος ἀνὴρ* *β* 40, *not far away is this man*.

e. *Periphrasis*. α. Certain periphrases occur frequently, as *μετίφη ἱερὴ ἵς Τηλεμάχοιο* *β* 409, *the strength of Telemachus, etc.*, *μένος ἡμιόνου* *η* 2, *the might of the mules, i.e. the sturdy pair of mules*, *ἱερὸν μένος Ἀλκινόοιο* *η* 167, *the vigorous might of Alcinoüs, i.e. the vigorous and mighty Alcinoüs*. Cf. 'First, noble friend, let me embrace thine age,' Shakspeare *Tempest* V. i.; 'the majesty of buried Denmark,' *Hamlet*, *init.*; Milton's 'Meanwhile . . . where the might of Gabriel fought,' *Par. Lost* vi. 355; 'the violence | Of Ramiel scorcht and blasted overthrew,' *Par. Lost* vi. 371 f.; 'By them stood the dreaded name | Of Demogorgon,' *Par. Lost* ii. 965.

β. Some of these periphrases were simply for metrical convenience. *βίη* Ἡρακλεΐη is equivalent to Ἡρακλέης (— — ∪ —), which was not suited to the Homeric verse. *ἱερὴ ἵς Τηλεμάχοιο* *β* 409 follows the masculine caesura of the third foot (§ 61 c f.), while its equivalent Ὀδυσσεὺς φίλος νιός *β* 415 follows the feminine caesura of the same foot.

γ. νόστιμον ἦμαρ α 9 is simply a poetic expression for νόστος, *return*, κακὸν ἦμαρ κ 269 for *distress*. In the *Iliad* δούλιον ἦμαρ is used for *slavery*, and ἐλεύθερον ἦμαρ for *freedom*.

τ. Zeugma. Sometimes two connected subjects or objects are made to depend on a verb which is appropriate to but one of them, as Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων, | καπνὸν τ' αὐτῶν τε φθογγὴν δίων τε καὶ αἰγῶν ι 166 f. Cf. Shakspeare, *Sonnet* 55, 7 'Nor Mars his sword, nor war's quick fire shall burn | The living record of your memory.'

g. *Hysteron Proteron*. Occasionally the more important or obvious object or action is mentioned before another which should precede it in strict order of time, as ὁμοῦ τράφεν ἡδὲ γένοντο δ 723, *were bred and born with her*; γαμέοντί τε γεινομένῳ τε δ 208; cf. ε 229, 264, ι 178. Cf. Shakspeare, *Twelfth Night* I. ii. 'For I was bred and born | Not three hours' travel from this very place,' and Vergil's *moriamur et in media arma ruamus*, *Aen.* ii. 353. In some expressions, metrical convenience may have determined the order of expression.

§ 20. *Later Change in Words*. The student must be watchful to apprehend the exact Homeric meaning of words which are used in a slightly different sense in later Greek. Thus ἀγορή and ἀγών are used in Homer of an *assembly*, *gathering*, not of *market* and *contest*. Αἰδῆς is always the name of a person, not of a place. δοιδός, δοιδή, are used for the Attic ποιητής, ὕμνος, — ἔπος is used for λόγος, κοσμέω for τάσσω. βλάπτω is to *injure by detaining*, *detain*. δεινός means *terrible*, not *skilful*. δειπνον is the principal meal of the day, whenever it is taken. δίκη is *manner* rather than *justice*; δίκαιος is *well-mannered*, *courteous*. ἔγχος means *spear*, never *sword*. ἔμψης is used for the Attic ὅμως, *nevertheless*. ἔπομαι is to *accompany* rather than to *follow*. ἥρως is used of any warrior; it does not mean a *hero* in the English sense. The θεράπων was nearly the Spartan θερᾶπων, not a menial servant. ἡγέομαι is to *lead*, not to *think*. κρίνω is *select*, *discriminate*, rather than *judge*. λίσσομαι is used only in I 501 of entreaty addressed to the gods. μέλλω never means *delay*. νόμος is not used for *law*; and indeed even Solon used θεσμός, not νόμος. νοέω often has the sense of αἰσθάνομαι (which is not Homeric), *perceive*. ὀνομαι is not *blame* in a general way, but *think insufficient*, *despise*. οὐράζω is *wound with a weapon held in the hand*, not with a missile. πέμπω is *escort*, *attend*, as well as

send; cf. *πομπή*, *convoy*. *πόλεμος* is often *battle* rather than *war*. *πρήσσω* is *carry through* rather than *do* as in Attic. *σχεδόν* is *near*, of place, not *almost*. *σῶμα* is used only of a *dead body*, *δέμας* being used of the living form, and *αὐτός* and *περὶ χροῖ* taking some of the Attic uses of *σῶμα*. *τάχα* always means *quickly*, never *perhaps* as in later Greek. *τίθημι* is often used like *ποιέω*, *make*. *τιμωρός*, *avenger*, is not used, though its meaning is suited to the poems. *τλήμων* is *bold, daring*, rather than *wretched*, as in later Greek. *φιλέω* is often to *entertain hospitably* (i.e. as a friend). *φόβος* is not *fright* but *flight*; *φοβέομαι* is not *fear* but *flee*. *ὥς* does not mean *since*. *κίνδυνος*, *ὀργή*, and *στρατηγός* are not used.

With these changes the student may compare the changes in meaning of many words between Shakspeare's time and our own, as *honest, charity, convenient*.

HOMERIC SYNTAX.

§ 21. a. In syntax as in forms where the Homeric dialect differs from the Attic, it may be presumed that the Homeric usage is the earlier. The language was less rigid; custom had not yet established certain constructions as normal. There was greater freedom in the use of the modes and the cases, of prepositions and conjunctions. Cf. § 25 a.

b. It is impossible to bring the Homeric uses of the modes under the categories and rules that prevailed in the Attic period. Intermediate in force between the simple future and the potential optative with *ἄν* were

(1) the subjunctive as a less vivid future, as *σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεια κτερεῖξω* β 222, *I will heap up a mound for him and pay him funeral honors*. (H. 868; G. 1321.)

(2) the subjunctive with *κέν* or *ἄν*, as a potential mode, as *τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς* α 396, *some one of them may have this honor, now that Odysseus is dead*.

c. The subjunctive is used more freely in Homer than in later Greek.

d. a. Homer prefers *εἰ* with the subjunctive to *εἴ κεν* (*αἶ κεν*) or *εἰ ἄν* with the subjunctive. *εἰ ἄν* is not used in general conditions. The subjunctive is used also in conditional relative sentences. without *κέν* or *ἄν*, as η 202.

β. εἰ κεν is rarely used with the optative (29 times in all); never in the expression of a wish. εἰ ἄν is used with the optative but once.

γ. The optative in indirect discourse is used for the indicative in direct discourse only in questions, as η 17, ι 89, 332, κ 110; δ 789.

δ. In four passages the optative with κέν is used in the apodosis, where Homeric and Attic usage alike lead us to expect ἄν with a past tense of the indicative, as οὗ κε θανόντι περ ὧδ' ἀκαχοίμην, | εἰ μετὰ οἷς ἐτάροισι δάμῃ α 236 f., *I should not have grieved so much for him if he had died, etc.*

ε. The potential optative is used sometimes without ἄν, as ῥέει θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι γ 231, *easily could a god, if he desired, bring a man home in safety, even from a distant land.*

ζ. α. The infinitive is often (in about two hundred cases) used as an imperative, as α 290 ff.

β. The *final* use of the infinitive is frequent, as ὄφρα οἱ εἴη (sc. φάρμακον) | ἰοὺς χρίεσθαι α 261 f.; cf. α 138, γ 47.

γ. κέν is used four times more frequently than ἄν.

δ. The imperfect is much used, and is often associated with the aorist.

ε. The 'historical present' is not used.

ζ. The 'verbal' in -τέος is not Homeric.

η. A participle is often used to add a mere incidental circumstance, as α 127, 130, 139.

§ 22. α. The cases retained more of their original force than in Attic and had less need of a preposition to make the construction distinct (it was once thought that the poet omitted the preposition for the convenience of his verse), as the ablative genitive in λείος πετράων ε 443, *smooth from rocks*; and the true genitive of place in οἱ μὲν δυσομένον Ὑπερίονος, οἱ δ' ἀνιόντος α 24; cf. γ 251. The dative of place is often found without a preposition, as μίμνει ἄργῳ λ 187; α 366, 433; β 37.

β. α. Many 'cognate accusatives' are on their way to become adverbs.

β. Accusatives of the 'whole and part' are common, as α 64.

γ. The accusative is often used to denote the limit of motion, (cf. Milton's 'Arrive the happy isle,' *Par. Lost* ii. 409; Tennyson's

'Arrive at last the blessed goal,' *In Mem.* 83), as ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο α 332.

c. Clear examples of the so-called 'accusative of specification' are not nearly so common as in later Greek.

d. The prepositions still retained much of their adverbial nature, and had not become fixedly attached to the verbs which they modified (§ 58). Scholars once thought that the occasional separation of verb and preposition was a poetic license, and (considered as a surgical operation) it was called *tnesis*; but the fact is that the preposition was still free.

e. In the Homeric period certain constructions were only beginning to appear definitely in use, such as the accusative with the infinitive, and the genitive absolute.

f. a. The genitive absolute is more frequent with the present participle than with the aorist participle. The genitive absolute with omitted subject is particularly rare, and is denied by most scholars. The participle sometimes seems to be used with omitted subject when it really agrees with the genitive implied in a preceding dative.

β. It is often impossible to say categorically whether the genitive is in the absolute construction or rather depends on some other word. In α 16 and δ 717 the genitive may be explained as partitive; in δ 646 the genitive may depend on the idea of separation, *i.e.* may be ablative; in ζ 157 the participle in the genitive may agree with the genitive idea contained in σφισί ζ 155.

γ. ἀκούω and πυνθάνομαι are followed by a genitive of the person about whom one learns, as πεινσόμενος πατρός α 281.

g. The dative of interest is often used with the verb where the English idiom prefers a possessive pronoun or a genitive with a noun, as ἡμῖν δ' αἶτε κατεκλάσθη φίλον ἦτορ | δεισάντων φθόγγον ι 256 f., *but our* (lit. *for us*) *dear heart sank, fearing his voice*, where the genitive of the participle shows that the dative was thought of as equivalent to the genitive; or is used instead of an ablative genitive with a preposition, as ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ α 9, *he took away from (for) them the day of their return*; or instead of a genitive with verbs of ruling and leading, as Ταφίοισι φιληρετμοῖσιν ἀνάσσω α 181, *I reign over (lit. am the king for) the Taphians*; or instead of an adverbial expression, as τοῖσι δ' ἀνέστη

β 224, *for them rose* (not to be taken as a local dative, *among them*).

h. *ὑπό* is used with the dative in almost the same sense as with the genitive in Attic, as ἦ ὁ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη δ 790, *whether he be slain by the suitors*, with perhaps more of the original local force of the preposition.

i. The use of ἤ after a comparative is rare; only 19 instances are found in Homer.

j. A neuter noun in the plural is the subject of a plural verb more frequently than in Attic, as β 156. No other ancient language is so free in its 'agréements.'

§ 23. a. *Particles.* a. The beginner in reading Homer is perplexed by a large number of particles that are often difficult to render by English words. Their force can often be best given by the order of the words in the translation or by the tone of voice in reading. To translate *ῥά as was natural* (or even *you see*) or *γέ at least*, often throws upon the particle very disproportionate emphasis. The student can most easily and clearly appreciate the force of a particle by comparing a number of examples which have become familiar to him; he will then see the importance of these particles to the character and tone of a speech or of the narrative.

β. *τέ* is used far more freely than in Attic prose.

γ. *ὅφρα* is the usual particle to introduce a final clause.

b. *Interrogative Particles.* a. The general interrogative particle in Homer is *ἦ*, but in a double question (where the Attic Greek uses *πότερον . . . ἤ*) *ἤ* or *ἢ* stands in the first member, *ἤ* or *ἢ* in the second, as a 174 ff.

β. When *ἦ* introduces a single question, it is rarely used as in Attic, as a mere interrogation point. It regularly implies emotion of some kind, as a 391.

§ 24. *Parataxis.* a. The Homeric language is far less distinct than the Latin or the English in the expression of logical relations, and gives less prominence to the logical forms of syntax; but it is seldom difficult to appreciate the ancient idiom if an attempt is made to find the Homeric point of view.

The Homeric poems contain many survivals of the simplest form of sentences. In the earliest stage of the Greek language, clauses were not combined with each other as secondary and

principal; they were simply added one to the other. To use the technical terms, *co-ordination* or *parataxis* (παράταξις) was the rule, —not *subordination* or *hypotaxis* (ὑπόταξις). Originally the relatives were demonstratives, and relative sentences have been called ‘parenthetical demonstrative sentences.’ Thus δέ was used in the apodosis of relative and conditional sentences. This was especially frequent when the relative or conditional clause preceded, as αὐτάρ and ἀλλά are used with stronger emphasis than δέ, but often correlative with μέν.

b. Compare with the foregoing the use of καί in the conclusion of relative sentences, to mark the connection of the clauses. ἀλλ’ ὅτε τέταρτον ἦλθεν ἔτος . . . | καὶ τότε δὴ τις εἶπε β 107 f., *but when the fourth year came, (and) then some one told, etc.* Thus also τέ was freely used in subordinate clauses, and τέ—τέ is found in both protasis and apodosis, marking their correlation.

c. The first part of a paratactic sentence may introduce the cause or reason for what follows.

d. The apodosis is frequently marked by δέ, καὶ τότε, or ἄρα (ῥά, ἄρ). See α 333, ι 57, 308.

e. *Correlative Constructions.* The Greek language was always fond of a parallel or antithetic construction, a contrast, a balance, where the English subordinates one thought to the other; but the adversative relation, where the English idiom would use a subordinate clause introduced by *for, although, when, while, or since*, is more frequent in these poems than in later Greek, as ὃς οἱ πλησίον ἔζε, μάλιστα δέ μιν φιλέσκειν η 171, *who sat near him, for (but) he was his favorite.* Cf. ζ 108, 321, β 238, 312 f.

f. In these contrasted clauses, αὖ, αὖτε, αὐτάρ, ἀτάρ, ἀλλά, as well as δέ, may be used in correlation with μέν.

g. A copulative conjunction is sometimes used where the English uses a disjunctive *or*, as πεντάετες γε καὶ ἐξάετες γ 115, τρὶς μάκαρες καὶ τετράκις ε 306 (*O terque quaterque beati*, Verg. *Aen.* i. 94), in which prominence is given to the second member; τριχθά τε καὶ τετραχθά ι 71.

h. The Homeric poet sometimes puts into an independent clause the incidental thought which in later Greek would be expressed regularly by a participle, as βῆ ῥ’ ἔμην εἰς ἀγορήν, παλάμη δ’ ἔχε χάλκεον ἔγχος β 10, *for ἔβη ἔχων κτλ.*; cf. α 339, β 14, 20.

i. Conversely, the participle, as in later Greek, often contains the principal idea, as τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἑσπερος ἦλθεν α 423, which is equivalent to *they made merry until dark evening came on*; cf. α 310 f.

THE HOMERIC DIALECT.

§ 25. a. The dialect of the Homeric poems is in one sense artificial: it was spoken at no place and at no time. But it is not a mosaic composed of words and forms chosen capriciously from the different Greek dialects; it is a product of natural growth. The poets unconsciously excluded all that was not adapted to dactylic verse, but they did no violence to their language; they did not wantonly change quantities or introduce new terminations.

b. We must always remember that the Homeric dialect was not a modification of the Attic dialect, and was not derived from it, but that it represents an older stage of the language. Many Attic forms can be best understood when we think of them as derived from the Homeric forms.

c. The dialect is essentially Ionic, and seems to have originated among the Ionians of Asia Minor, influenced possibly by the speech but certainly far more by the old poems of their Aeolian neighbors. The oldest form of Greek Epic songs seems to have been Aeolic, but the Ionians brought Epic poetry to perfection. Even the Pythian priestess delivered the oracles of Apollo in Epic verse and Ionic dialect, and the Dorian Spartans sang about their camp-fires the Ionian songs of Tyrtaeus.

d. Some forms seem to be borrowed from other dialects; but it must be remembered that when the poems were composed, the difference between the dialects was less than at the earliest period when we have monumental evidence concerning them.

e. The conservation of old forms together with the introduction of new forms was very convenient for the verse; e.g. for the infinitive of the verb *to be*, Homer could use ἔμμεναι as dactyl, — ∪ ∪; ἔμμεναι as anapaest, ∪ ∪ —; ἔμμεν as trochee, — ∪; ἔμμεν as pyrrhic, ∪ ∪; εἶναι as spondee, — —. Naturally, the choice being offered, metrical convenience determined which of these forms

should be used. Metrical convenience often or generally decided between the use of Ἀχαιοί, Ἀργεῖοι, or Δαναοί. If prominence is to be given to the name of the Greeks, at the beginning of the verse, Ἀργεῖοι *must* be used. On the other hand, the verse can close with Ἀχαιοί, but not with Δαναοί or Ἀργεῖοι, — with Ἀργεῖοισιν, but not with Ἀχαιοῖσιν. Metrical convenience decided also between λευκοῖο γάλακτος ι 246 and γλυκεροῖο γάλακτος δ 88; between ἄμα πνοιῆς ἀνέμοιο α 98 and μετὰ πνοιῆς ἀνέμοιο β 148.

f. Synonyms and stock epithets or phrases, also, are used according to the poet's convenience. ἄναξ ἀνδρῶν Ἀγαμέμνων is used after the feminine caesura (§ 61 f) of the third foot, but εὐρὺ κρείων Ἀγαμέμνων, Ἀγαμέμνονος Ἀτρεΐδαο, or Ἀγαμέμνονα ποιμένα λαῶν after the masculine caesura of the same foot. Πηληϊάδεω Ἀχιλῆος is used after the penthemimeral caesura (§ 61 e), πόδας ὠκὺς Ἀχιλλεύς after the hepththemimeral caesura (§ 61 g), but ποδάρκης δῖος Ἀχιλλεύς, ποδώκεος Αἰακίδαο or ἀμύμονος Αἰακίδαο, ποδάρκει Πηλεΐωνι, ποδώκεα Πηλεΐωνα, ἀμύμονα Πηλεΐωνα, or Ἀχιλλῆα πολίπορθον, after the feminine caesura of the third foot, with δῖος Ἀχιλλεύς as a tag when the verse is filled up to the Bucolic diaeresis (§ 61 h). After the masculine caesura of the third foot, we find ἱερὴ ἔς Τηλεμάχοιο β 409; but after the feminine caesura of the same foot, Ὀδυσσεύς φίλος υἱός β 415. Καλυψοῦς ἠνκόμοιο θ 452 is the genitive of Καλυψὼ δῖα θεάων α 14. πατρίδος αἴης α 75 is the genitive, and πατρίδα γαῖαν γ 117 the accusative of πατρίς ἄρουρα α 407. See § 15 b.

g. Some anomalies of form (as of verse) are as yet unexplained, but it may be assumed that all which remain either (1) were justified by the usage of the people, and might be explained by more complete knowledge of the history of the language, or (2) followed the analogy of what was in use, or (3) are errors which have found their way into the text during the course of transmission to the present time. As the poems were handed down among the Greeks at first orally, and afterwards still uncritically for centuries, errors unavoidably crept in, and when the older forms were unprotected by the metre, the obsolete forms were gradually assimilated to (or replaced by) what was later and more familiar.

VOWELS AND VOWEL CHANGES.

§ 26. a. η is regularly used for $\bar{a}$, as ἀγορή, ὁμοίη, except in θεά, goddess, λαός, people, and some proper names (as Ναυσικάᾱ). Occasionally, as λ 344, μάν is found, instead of the less frequent μήν (the strong form of μέν). $\bar{a}$ remains when it is the product of contraction or ‘compensative lengthening,’ as ὄρα̃, πάσας (H. 30 D).

b. The final $\bar{a}$ of the stem is retained in the genitive endings -ᾱο and -ᾱων of the first declension, as Ἀτρείδαο α 40, γαιάων θ 284.

c. ᾱο is often changed to εω by transfer of quantity: Ἀτρείδαο, Ἀτρείδεω. Cf. βασιλῆος with Attic βασιλέως. But the frequent λαός never has the Attic form λεώς.

d. Compensative lengthening is sometimes found where it is not in Attic, as ξείνος (ξένφος), εἵνεκα (Lesbian ἔννεκα), κούρη (κόρφα), μῶνος, οὔρος (ὄρφος), δουρός, — but it is omitted in ἐβόλοντο α 234.

e. Diphthongs occasionally preserve ι where it is lost in Attic before a vowel: αἰεῖ, αἰετός, πνοιή, χρύσειος.

f. But ι is lost before a vowel in ὠκέα (ὠκεῖα) μ 374, in -οο for -οιο as genitive-ending of the second declension (§ 38 b), and in σέο for σείο [σοῦ], etc.; cf. χρύσειον γ 50 with χρύσειον θ 431. As in Attic, the penult is sometimes short in νιός (as λ 270). In these cases ι has turned into γ. Thus υ is sometimes lost before a vowel; cf. ἀλέασθε δ 774 with ἀλεύσθαι μ 159.

§ 27. Contraction. a. Concurrent vowels generally remain uncontracted: ἀέκων, ἄλγεα, πάις (in nominative and vocative singular), δῖς (ὄφρις = οῖς, ewe) ἱερόν, ὠδύσαο. Attic εῦ is regularly ἐύ before two consonants, and the adjective is always ἐύς or ἥύς. Patronymics from nouns in -εως form -εΐδης, -εΐων, as Ἀτρείδης γ 248, Πηλεΐωνα λ 470 (§ 42). These uncontracted vowels were originally separated by a consonant.

b. When contraction occurs, it follows the ordinary rules, except that εο and εου generally give εν, as θέρεως η 118, φιλεῖντας γ 221, γεγώνεν ι 47.

§ 28. Synizesis. a. Vowels which do not form a true diphthong may be blended in pronunciation into one long sound: Ἀτρείδεω — υ υ —, ἡ οὐκ αἰεῖς α 298, μὴ ἄλλοι δ 165, εἰλαπίνῃ ἡ γάμος α 226, δὴ αὔ μ 116, Αἰγυπτίους δ 83, in which ι must have had very nearly

its cognate *y*-sound. The genitives of the first declension in *-εων*, *-εων* are always pronounced with synizesis. (H. 42 D; G. 47.)

b. Synizesis often served the purpose of the later contraction. *ἡμέων* did not differ in metrical quantity from *ἡμῶν*.

§ 29. *Crasis* is not frequent. Note *προύχοντο γ* 8, *προύφαινε ι* 145, *τᾶλλα γ* 462, *καὶτός γ* 255. (H. 76; G. 42 ff.)

§ 30. *Hiatus* (H. 75 D; G. 34) is allowed —

a. After the vowels *ι* and *υ*, as *νηλεί ὕπνῳ μ* 372.

b. When the two vowels between which it occurs are separated by a caesura (*τέμνειν, ὄφρα τάχιστα ὑπὲρ κακότητα κτλ. γ* 175) or by a diaeresis (§ 61 *h*): seldom after the first foot (*Μέντορα ἦέ θεόν δ* 654), more frequently after the fourth foot (*πίνουσί τε αἶθοπα οἶνον β* 57). Hiatus between the short syllables of the third foot is allowed nearly as frequently as in all other places together, more than 200 times. This freedom of hiatus emphasizes the prominence of this caesura, § 61 *d*.

c. When the final vowel of the first word is long and stands in the accented part of the foot (§ 60 *a*), as *ἀντιθέῳ Ὀδυσῆι α* 21. See § 62 *k*.

d. When a long vowel or diphthong loses part of its quantity before the following vowel (§ 62 *k*), as *πλάγχθῃ ἐπεί α* 2, *νήπιοι, οἱ κατὰ α* 8. Here the final and initial vowels may be said to be blended in the first example; while in the second, the final letter of *νήπιοι* may have been pronounced as *y*. This is called *weak* or *improper* hiatus; it is essentially the same as the following.

e. When the last vowel of the first word is already elided, as *νύμφη πότνι' ἔρυνκε α* 14.

f. N.B. Hiatus before words which formerly began with a consonant (§ 35) is only apparent.

g. The poet did not avoid two or more concurrent vowels in the same word (§ 27).

§ 31. *Elision*. (H. 79; G. 48 f.) a. *ǣ* (in inflectional endings and in *ᾶρα* and *ῥά*), *ε*, *ι*, *ο* may be elided. *αι* is sometimes elided in the verb endings. *οι* is elided seven or eight times in *μοί* (as *δ* 367), half a dozen times in *τοί* (as *α* 60), once in *σοί*.

b. *τό*, *πρό*, *ἀντί*, *περί*, *τί*, and the conjunction *ὅτι* do not suffer elision; *ὄτ'* is for *ὅτε* (either the temporal conjunction or the relative *ὃ* with *τέ* affixed, § 45 *q*), *τ'* is for *τέ* or *τοί*.

c. *ι* is seldom elided in the dative singular, where it seems originally to have been long. It is frequently elided in *σφί*.

d. Oxytone prepositions and conjunctions lose their accent in elision; other oxytones throw the acute accent upon the preceding syllable, as *λεύκ'* [*λευκὰ*] *ὅστέα* α 161. (H. 107; G. 120.)

Observe that elision is not left to the reader as in Latin poetry.

§ 32. *Apocope*. (H. 84 D; G. 53.) a. Before a consonant, the short final vowel of *ἀρα* and of the prepositions *ἀνά*, *κατά*, *παρά* may be cut off (*ἀποκοπή*, *ἀποκόπτω*). The accent is then thrown back upon the preceding syllable (although it might be more rational to consider it lost, as it is in elision).

b. After apocope, the *ν* of *ἀνά* and *τ* of *κατά* follow the usual rules for consonant changes: *ἀγκρεμάσασα* α 440, *ἀλλύσκεν* β 105, *κὰδ δέ* (*κατὰ δέ*) frequently, *κάλλιπε* λ 279, *κάββαλε* [*κατέβαλε*].

c. Apocope was no mere metrical license; it was common in the conversational idiom of some dialects. More striking examples of apocope and assimilation than any in Homer are found in prose inscriptions.

CONSONANTS AND CONSONANT CHANGES.

§ 33. a. Where collateral forms appear, one with single and the other with doubled consonants, the form with two consonants is generally the older and justified etymologically, as *ποσσί*, *ποσί* (from *ποδ-σι*); *τελέσσαι* and *τελέσαι* (*τέλος*, *τελεσ-*), *ὄππως* (*ὄκφως*, *cf.* Latin *quis*, *etc.*), *ὄττι*, *κτλ*.

b. Single initial consonants, especially *λ*, *μ*, *ν*, *ρ*, *σ*, are often doubled (as *ρ* is in Attic) when by inflexion or composition a short vowel is brought before them (see § 62 *h*), as *ἐλλισάμην* λ 35, *ἐλλαβε* α 298.

c. But sometimes *ρ* is not doubled where it would be in Attic, as *ἔρεξα* δ 352.

d. Palatal and lingual mutes often remain unchanged before *μ*, as *ἰδμεν*, *ἀκαχμένος*.

e. Lingual mutes are commonly assimilated to a following *σ*, as *ποσσί* (*ποδ-σι*). *σ* is sometimes assimilated to *μ* or *ν*: *ἔμμεναι* (*εἶναι*) for *ἐσμεναι*, *ἐννεπε* α 1, *tell*, for *ἐν-σεπε* (Lat. *insece*), *ἐραννήν* η 18, *lovely*, *ἐννυμ* for *φεννυμ*, *cf.* *ἔσσα* δ 253. *Cf.* the aorist *ὀφέλλειν* β 334. for *ὀφελ-σειεν*. See § 51 *e*.

f. σ is frequently retained before σ , as $\xi\sigma\sigma\mu\alpha\iota$ (from the stem $\xi\sigma-$), $\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\sigma\epsilon$ ($\tau\acute{\epsilon}\lambda\omicron\varsigma$, stem $\tau\epsilon\lambda\epsilon\sigma-$).

g. Between μ and λ or ρ , β is sometimes developed, as $\tilde{\alpha}\mu\beta\rho\omicron\tau\omicron\varsigma$ from stem $\mu\rho\omicron$ or $\mu\omicron\rho$ (Latin *mors*, *morior*), while in $\beta\rho\omicron\tau\omicron\varsigma$ *mortal*, the μ of the stem is lost.

h. $\kappa\acute{\alpha}\mu\beta\alpha\lambda\epsilon$ is found occasionally in the Mss. as a variant reading, a softer pronunciation for $\kappa\acute{\alpha}\beta\beta\alpha\lambda\epsilon$ (§ 32 b), as § 172.

i. A parasitic τ appears in $\pi\tau\acute{\omicron}\lambda\iota\varsigma$, $\pi\tau\acute{\omicron}\lambda\epsilon\mu\omicron\varsigma$ for $\pi\acute{\omicron}\lambda\iota\varsigma$, $\pi\acute{\omicron}\lambda\epsilon\mu\omicron\varsigma$. Cf. $\delta\iota\chi\theta\acute{\alpha}$, $\tau\rho\iota\chi\theta\acute{\alpha}$ with Attic $\delta\acute{\iota}\chi\alpha$, $\tau\rho\acute{\iota}\chi\alpha$. The proper names *Neoptolemus* (Νεοπτόλεμος) and *Ptolemy* (Πτολεμαῖος) preserved this τ to a late period.

j. The rough breathing (h) has no power to prevent elision or weaken hiatus. The smooth breathing is found with several words which have the rough breathing in Attic, as $\tilde{\alpha}\mu\mu\epsilon$ ($\eta\mu\acute{\alpha}\varsigma$), $\tilde{\eta}\mu\alpha\rho$ ($\eta\mu\acute{\epsilon}\rho\alpha$), $\tilde{\eta}\acute{\epsilon}\lambda\iota\omicron\varsigma$ ($\eta\lambda\iota\omicron\varsigma$), $\tilde{\alpha}\acute{\iota}\delta\eta\varsigma$ ($\alpha\acute{\iota}\delta\eta\varsigma$), $\tilde{\eta}\acute{\omega}\varsigma$ ($\epsilon\omega\varsigma$).

k. The ν movable was written by some ancient critics after the ending $-\epsilon\iota$ of the pluperfect, as $\mu\epsilon\mu\eta\lambda\epsilon\iota\nu$ α 151; cf. $\delta\acute{\omicron}\mu\acute{\iota}\lambda\epsilon\iota\nu$ β 381 ($\delta\acute{\omicron}\mu\acute{\iota}\lambda\epsilon\iota\nu$). It is freely used before consonants to make a syllable long by position (§ 62 f').

l. The final σ of adverbs is omitted more often than in prose; not merely $\xi\acute{\epsilon}$ and $\epsilon\kappa$, $\omicron\upsilon\tau\omega\varsigma$ and $\omicron\upsilon\tau\omega$, but also $\pi\acute{\omega}\varsigma$ and $\pi\acute{\omega}$, $\pi\omicron\lambda\lambda\acute{\alpha}\kappa\iota\varsigma$ and $\pi\omicron\lambda\lambda\acute{\alpha}\kappa\iota$, $\tilde{\alpha}\mu\phi\acute{\iota}\varsigma$ and $\tilde{\alpha}\mu\phi\acute{\iota}$ (adverbial) are found as collateral forms.

§ 34. *Metathesis* of α and ρ is frequent (H. 64; G. 64): $\kappa\acute{\alpha}\rho\tau\omicron\varsigma$ δ 415, $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$ α 359. Cf. $\tau\rho\alpha\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ [$\tau\alpha\rho\pi\acute{\omega}\mu\epsilon\nu$] θ 292 from $\tau\acute{\epsilon}\rho\pi\omega$, $\tau\epsilon\rho\pi\acute{\iota}\kappa\epsilon\rho\alpha\nu\omicron\varsigma$ from $\tau\rho\acute{\epsilon}\pi\omega$.

For the shifting of quantity from $-\acute{\alpha}\omicron$ to $-\epsilon\omega$, see § 26 c.

§ 35. *The Digamma*. (H. 72 D; G. 90 f.) a. The following words seem to have been pronounced by the Homeric poet more or less consistently with initial digamma ($\nu\alpha\iota$, f , pronounced as English w):—

$\tilde{\alpha}\gamma\nu\nu\mu\iota$ *break*, $\tilde{\alpha}\lambda\iota\varsigma$ *enough*, $\tilde{\alpha}\lambda\omega\nu\alpha\iota$ *to be captured*, $\tilde{\alpha}\nu\alpha\acute{\xi}$ *king*, $\tilde{\alpha}\nu\delta\acute{\alpha}\nu\omega$ *please*, $\tilde{\alpha}\rho\alpha\acute{\iota}\omicron\varsigma$ *thin*, $\tilde{\alpha}\rho\nu\acute{\omicron}\varsigma$ *lamb*, $\tilde{\alpha}\sigma\tau\nu$ *city*, $\tilde{\epsilon}$, $\tilde{\epsilon}\upsilon$, $\tilde{\omicron}\acute{\iota}$ *him*, etc. with a possessive pronoun $\delta\varsigma$, $\tilde{\eta}$, $\tilde{\omicron}\nu$ ($\acute{\epsilon}\acute{\omicron}\varsigma$ κτλ.), $\tilde{\epsilon}\alpha\rho$ *spring*, $\tilde{\epsilon}\delta\nu\alpha$ *wedding gifts*, $\tilde{\epsilon}\theta\nu\omicron\varsigma$ *tribe*, $\tilde{\epsilon}\acute{\iota}\kappa\omicron\varsigma\iota$ *twenty*, $\tilde{\epsilon}\acute{\iota}\kappa\omega$ *yield*, $\tilde{\epsilon}\acute{\iota}\rho\omega$ *say* (future $\acute{\epsilon}\rho\acute{\epsilon}\omega$), $\tilde{\epsilon}\kappa\acute{\alpha}\varsigma$ *far*, $\tilde{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$ *each*, $\tilde{\epsilon}\kappa\nu\rho\omicron\varsigma$ *father-in-law*, $\tilde{\epsilon}\kappa\acute{\omega}\nu$ *willing*, $\tilde{\epsilon}\lambda\delta\omicron\mu\alpha\iota$ *desire*, $\tilde{\epsilon}\lambda\acute{\iota}\sigma\sigma\omega$ *wind*, $\tilde{\epsilon}\lambda\pi\omicron\mu\alpha\iota$ *hope*, $\tilde{\epsilon}\nu\nu\mu\iota$ ($\phi\epsilon\sigma\text{-}\nu\mu\iota$) *clothe*, $\tilde{\epsilon}\sigma\theta\acute{\eta}\varsigma$, $\tilde{\epsilon}\acute{\iota}\mu\alpha\tau\alpha$ *clothes*, $\tilde{\epsilon}\pi\omicron\varsigma$ *word*, $\tilde{\epsilon}\rho\gamma\omicron\nu$, $\tilde{\epsilon}\rho\delta\omega$ *work*, $\tilde{\epsilon}\rho\acute{\upsilon}\omega$ *draw*, $\tilde{\epsilon}\sigma\pi\epsilon\rho\omicron\varsigma$ (*vesper*) *evening*, $\tilde{\epsilon}\tau\omicron\varsigma$ *year*,

ξξ *six*, ἔτης *companion*, ἡδύς *sweet* (ἀνδάνω *please*), ἦθος *haunt*, ἦρα *favor*, ἰάχω *cry aloud*, ἰδᾶν *see*, and οἶδα, εἶδος, ἵκελος *like*, ἔοικα *am like*, ἴλιος *Ilium*, ἴον *violet*, ἰς *strength*, σῖνῃ *sinew*, ἰφί *mightily*, ἴσος (and ἔφισος) *equal*, ἰτέη *willow*, οἶκος *house*, οἶνος *wine*, ὥς *as*.

b. Probably several other words, also, were pronounced with initial *ϕ*.

c. ἀνδάνω, εἰ, ξξ, and others seem to have begun originally with two consonants, σϕ.

d. In more than 2000 cases 'apparent hiatus' (§ 30 *f*) is caused by the omission of initial *ϕ*. Less frequently a *ϕ* must be supplied in order to make an apparently short syllable long by 'position' (§ 62 *j*).

e. The verse alone affords no sufficient criterion for the former existence of *ϕ* in any word; it only indicates the loss of some consonant. This is not conclusive evidence for *ϕ*, since *σ* and *γ* (*y*) were also lost. Which consonant originally was present has to be learned in each case from inscriptions, from a few notes of ancient grammarians, and from other cognate languages; cf. ἔργον with *work*, οἶνος with *wine*, οἶκος with *vicus*, ἔπος and ὄψ with *vox*.

f. The sound of *ϕ* evidently was going out of use in the Homeric period; it is not infrequently neglected in our texts, and sometimes this neglect seems to be due to the poet himself; but *ϕ* can be restored in many passages by minor changes.

g. That the sound of *ϕ* was still alive in the Homeric age is shown by the accuracy of the poet in its use where comparative philology shows that it once existed.

h. A neighboring vowel seems sometimes lengthened in order to compensate for the loss of *ϕ* (§ 62 *c*).

i. An *ε* was sometimes prefixed to a digammated word, and remained after the *ϕ* was lost, as ἐέλδωρ, ἐέικοσι, ἔεδνα, ἐέρση.

j. Sometimes the rough breathing represents the last remnant of a lost consonant (especially in the words which once began with σϕ, as ἀνδάνω κτλ., cf. *c* above), as ἐκών, ἔσπερος. Often the same root varies in breathing, as ἀνδάνω and ἡδύς, but ἦδος, — ἐννυμι, but ἐσθής.

k. For the augment and reduplication of digammated verbs, see § 46 *d*.

l. For δϕείδω, δϕήν, see § 62 *h*.

DECLENSION.

§ 36. *Special Case Endings.* (H. 217; G. 292 f.) a. The suffix *-φι(ν)*, a remnant of an old instrumental case, added to the stem, forms a genitive and dative in both singular and plural. Cf. δ 533, ε 433.

b. The suffix *-θι* is added to the stem to denote *place where*.

c. The suffix *-θεν* is added to the stem to denote *place whence*: οὐρανόθεν *from heaven*. It forms a genitive with the pronominal stems, as ἐμέθεν δ 592, σέθεν γ 213.

d. The enclitic *-δε* is added to the accusative to denote more distinctly the limit of motion: οἰκόνδε and οἰκαδε *homeward*, ὄνδε δόμονδε *to his own house*, ἄλαδε *seaward*, πόλινδε *to the city*.

§ 37. *First Declension.* (H. 134 ff.; G. 168 ff.) a. *η* is found for final *α* of the stem with the exceptions mentioned in § 26.

b. The nominative singular of some masculines ends in *-τᾱ* for *-της*: νεφεληγερέτα Ζεὺς, ἵπποτα Νέστωρ, κυανοχαῖτα Ποσειδῶν, εὐρύοπα Ζεὺς. Cf. the Latin *poetᾱ, navtᾱ*.

c. The genitive singular of masculines ends in *-ᾱο* or (by transfer of quantity, § 26 c) *-εω*. This ending *-εω* is always pronounced as one syllable by synizesis (§ 28). The Attic ending *-ου* (apparently borrowed from the second declension) is not used.

d. The genitive plural ends in *-ων* or *-εων*: θεᾶων, βουλέων. *-εων* is regularly pronounced as one syllable. After *ι*, this *ων* may be contracted, as παρειῶν, δ 198.

e. The dative plural ends in *-ησι(ν)* or rarely in *-ης*, three times in *-αις*, as θεαῖς ε 119.

§ 38. *Second Declension.* (H. 151 ff.; G. 189 ff.) a. The genitive singular has preserved the old ending *-ιο*, which affixed to the stem-vowel makes *-οιο*.

b. The termination *-οο* is indicated by the metre in certain places where all the Mss. give a corrupt form, as *δο* (ordinarily printed *δου*) κράτος ἐστὶ μέγιστον α 70, Αἰόλοο (printed Αἰόλου) μεγάλῃτορος κ 36.

For the loss of *ι* in the change from *-οιο* to *οο*, see § 26 f.

The *-οο* was afterwards contracted to *ου*.

c. The genitive and dative dual end in *-οιν*: τοῖν, ὧμοιν.

d. The dative plural ends in *-οισι(ν)* or *-οις*. As in the first

declension, the long ending is the rule; the short ending is very rare before a consonant.

§ 39. *Third Declension.* (H. 163 ff.; G. 205 ff.) a. The ending *ι* of the dative singular is sometimes long, and sometimes short. It is seldom elided. It is often long before a single consonant, but only in the ictus-syllable of the foot, as *τέκεϊ* ϕ δ 175, *Ἀρτέμιδι* $\sigma\epsilon$ ξ 151.

b. The dative plural has the Aeolic ending *-εσσι(ν)* as well as the Attic *-σι(ν)*: *πόδεσσι*, *ποσσί* (§ 33 *ε*), *ποσί*, — *ἄνδρεσσι*, *ἄνδράσι*, — *κύνεσσι*, *κυσί*, — *ἔπεσσι*.

c. Nouns in *-ις* and *-υς* usually retain *ι* or *υ* throughout, but in its stead may insert *ε*, which is sometimes lengthened, as *πόληος* (*πόλεως*).

d. Nouns in *-εως* generally lengthen *ε* to *η* in compensation (§ 62 *c*) for the *υ* which between two vowels becomes *ϕ* and is lost, as *βασιλεύς*, *βασιλῆος*.

§ 40. *Anomalous Forms.* a. As verbs appear in the present system with a variety of collateral forms derived from the same root (*cf.* *ἴκω*, *ἰκάνω*, *ἰκνέομαι*, — *πέυθομαι*, *πυνθάνομαι*, — *μένω*, *μῖμνω*, *μιμνάζω*, — *τείνω*, *τανύω*, *τιταίνω*), so nouns of different declensions are sometimes formed from the same root, and are used without appreciable difference of meaning.

b. Some nouns have both vowel and consonant stems: *γαστήρ* ξ 133, but *γάστρην* Σ 348; *ἐρίηρος* *ἐταῖρος* Δ 266, but *ἐρίηρες* *ἐταῖροι* ι 555; *cf.* *πολιήτας* B 806 with *πολῖται* η 131; *πατροφονῆα* α 299 with Attic *πατροφόνος* I 461.

c. Of *νίος* three stems are found: (1) *νίός*, *νίόν*, *νιέ*. (The other forms of this declension are very rare.) (2) *νιέος*, *νιέϊ*, *νιέα*, as if from *νίς*. (3) *νιος*, *νιι*, *νια*, as from a nominative *νίς*.

In this word the first syllable is sometimes short (§ 26 *f*), as it often is in Attic and in other dialects.

d. Certain names of cities are found in both singular and plural: *Ἀθήνην* η 80, but *Ἀθήνας* B 546; *cf.* *Μάλειαν* ι 80, but *Μαλειάων* γ 287.

ADJECTIVES.

§ 41. a. Some adjectives of three terminations are used as if of two terminations, *i.e.* the masculine form is used also for the feminine: *ὀλοώτατος* *ὁδμή* δ 442, where *ὀλωπάτη* was metrically

possible; ἰλήεσσα Ζάκυνθος ι 24, but ἰλήεντι Ζακύνθω α 246; πολλὸν ἐφ' ὑγρὴν δ 709; θῆλυν ἀντὶ ζ 122.

b. The feminine of adjectives in -υς, ends in -ειᾶ (gen. -ειης), -εᾶ (§ 26 f), or -ειη: ὠκέα, — βαθεῖα, βαθείης, βαθέης, βαθέην.

c. πολὺς (πουλύς) has in the masculine and neuter both stems πολυ-(πουλυ-) and πολλο- (for πολυο-, § 40 a), with a nearly complete set of forms for each: πολλός and πολλόν, πολέος, πολέες, πολέων, πολέεσσι, κτλ.

PATRONYMICS.

§ 42. (H. 559; G. 846 f.) a. Suffixes which originally expressed connection or possession were used to form patronymic adjectives. The original force of these suffixes is occasionally preserved: (θεοὶ) Οὐρανῖνες A 570 is a mere adjective of connection like (θεοῖσιν) ἐπουρανίοισι Z 129; Homer does not recognize Οὐρανός as the ancestor of the gods. Ὀλυμπιάδες μοῦσαι B 491 is equivalent to μοῦσαι Ὀλύμπια δώματ' ἔχουσαι B 484.

b. Patronymics are frequently used as proper names, cf. Κρονίδης α 45, Δαερτιάδης ε 203, Ἀτρεΐδαο α 35. Cf. the English names Thompson, Wilson, Richardson, Dixon, Dix, Ricks, etc.

A. c. The patronymic is formed from stems of the first declension by adding -δα-: Ἱπποτάδης κ 2, or more frequently by adding -ιαδα-: Δαερτιάδης ε 203.

d. This analogy, giving an ending in -ιάδης, is followed by stems in -ιο of the second declension, and also by stems of the third declension: Πηληιάδεω λ 467, as well as Πηλεΐδης (cf. θ 75), Πηλείων (cf. ε 310).

e. The suffix -ida- is added to stems in ο, and the ο is lost as in d above: Κρονίδης, — also to stems in ευ, which lose their υ between two vowels (cf. 26 f), as Ατρεΐδης, — also to consonantal stems, as Ἀγαμεμνονίδης α 30.

f. Patronymics from stems in -ευ, after the loss of the υ, do not in Homer suffer contraction of the ε of the stem with the ι of the suffix. The poet says Ἀτρεΐδης, Ἀτρεΐων, as tetrasyllables, not trisyllables. The verse ictus never falls on the ει.

g. Female patronymics are formed by the suffix -ιαδ- which loses δ before the nominative sign. Ἀχαιάδων β 101 corresponds to κοῦροι Ἀχαιῶν B 562.

B. h. Patronymics are formed also by the suffix *-ιον-*: *Κρονίων* α 386 (with genitive *Κρονίωνος* or *Κρονίου*), *Πηλείων*. In these last forms from nouns in *-ευς* the *ι* is always short.

i. Some adjectives in *ιος* are used as patronymics, as *Φιλοκτήτην*, *Ποιάντιον* (= *Ποιάντος*) ἀγλαὸν νιόν γ 190.

j. The patronymics in *-δης* are far more numerous than those in *-ων*.

COMPARISON OF ADJECTIVES.

§ 43. a. Comparatives and superlatives end in *-ίων*, *-ιστος* more frequently than in Attic. (H. 253; G. 357 f.)

b. *ἀγαθός* has comparatives *ἀρείων* (cf. *ἄριστος*), *βέλτερον*, *κρείσσων*, *λώιον*, *λωίτερον*, *φέρτερος*.

c. In some comparatives in *-τερος*, the poet has no thought of a greater or less degree, but of a contrast, as *θεώτεραι* ν 111 of *the gods* as opposed to men, *θηλύτεραι* θ 324, *female* as opposed to male. Cf. the use of the same ending in *ἡμέτερος* our (as opposed to all others), etc.

NUMERALS.

§ 44. (H. 288; G. 372 ff.) a. *δύω*, *δύο* is indeclinable. It has the collateral forms *δοιῶ*, *δοιοί*, κτλ.

b. The Aeolic *πίσυρες*, for *τέσσαρες*, is found occasionally, as ε 70.

c. The Aeolic *πέμπε* (*quinque*) is preserved in *πεμπώβολα* γ 460, *πεμπάσσεται* δ 412.

PRONOUNS.

§ 45. (H. 261 ff.; G. 389 ff.) a. The oblique cases of the third personal pronoun when enclitic are 'anaphoric,' like *αὐτοῦ* κτλ. in Attic; when accented they have their original reflexive use, like Attic *ἐαυτοῦ*, *ἐμαντοῦ*, *σεαυτοῦ*, κτλ., which compounds are post-Homeric.

b. *μίν*, *σφωέ*, *σφωίν*, *σφί*, *σφάς*, and *σφέ* are always enclitic.

c. For the relation of the form *ἐμείο* to *ἐμέο*, of *σεῖο* to *σέο*, κτλ., see § 26 f.

d. α. The possessive of the third personal pronoun singular is *ὅς*, *ῆ*, *ὄν* (or *έός*, *έή*, *έόν*)—carefully to be distinguished from the relative, from which it is generally differentiated with ease, since it originally began with a consonant, *ϕ*.

β. The place of the possessive pronoun is often filled by the dative (of interest) of the personal pronoun.

ε. αὐτός regularly retains its intensive force in the oblique cases, even when not connected with a noun expressed, often marking a contrast which it is difficult to render smoothly in the English idiom. The presumption is always strongly in favor of this original use; but all shades of meaning are found, from the strict intensive to the simple anaphoric use of the Attic dialect. The weaker use as a simple personal pronoun is particularly common after prepositions. Since the article is not necessary, αὐτὴν ὁδόν is equivalent to the Attic τὴν αὐτὴν ὁδόν. Cf. θ 107, κ 263.

ζ. For αὐτως in the sense of ὡσαύτως, see h below. In this use it has a variety of meanings, most of which are derived from *in the same way as before*, the connection determining the special sense of each passage. αὐτως is the adverb of αὐτός, and ὡς αὐτως the adverb of ὁ αὐτός.

γ. The Attic article, ὁ, ἡ, τό, generally retains its demonstrative force in Homer, but, like the intensive pronoun in the oblique cases, appears occasionally in its Attic signification.

In their demonstrative use, ὁ, ἡ, οἱ, αἱ are best written ὃ, ἣ, οἷ, αἷ. — τοί, ταί are used besides οἷ, αἷ.

η. Thus the absence of the article does not mark a noun as indefinite; cf. ἄνδρα μοι ἔννεπε, Μοῦσα α 1, with arma virumque cano. Frequently αὐτως is equivalent to Attic ὡσαύτως (ὡς being the adverb of the article, see § 59 c) while ὡς δ' αὐτως γ 64 is equivalent to Attic οὕτω δ' ὡσαύτως.

ι. The demonstrative article is often followed by a noun in apposition with it, as ἡ δ' ἔσπετο Παλλὰς Ἀθήνη α 125, ἡ δ' ἦ τοι τὸ πρὶν μὲν ἀνάνητο ἔργον ἀεικές, | διὰ Κλυταιμνήστρην γ 265 f.

j. The forms with initial τ often have a relative force, but refer only to a definite antecedent. This is a relic of paratactic construction (§ 24).

κ. τῷ, the dative of the article (sometimes written τῶ), is often used as an inferential particle, *so, then, in that case*.

λ. κείνος is found more frequently than its longer form ἐκείνος, and κείσε for ἐκείσε *thither*.

μ. οὗτος is not frequent, and is never used after prepositions.

n. ὅδε is 'deictic,' — *this here*. Its dative plural is τοῖσδε(σ)σι in β 47, 165, κ 268.

o. Besides the Attic forms of the relative, ὃ is used for ὅς, ὅν (better ὄο, § 38 b) for οὖ.

p. The forms ὅς and ὃ have also a demonstrative use, especially ὅς with οὐδέ, μηδέ, καί, and γάρ.

For the relative use of the article, see j above.

q. The neuter ὃ is frequently used as a conjunction, like quod, as γ 166. So also ὅτι and ὅ τε.

r. The indefinite and interrogative pronouns have the genitive singular τέο, τεῦ.

s. In ὃ τις for ὅς τις (cf. ὄ for ὅς, k above), the first stem often remains uninflected, as θ 204. The genitive is ὅττεο, ὅττεν, or ὅτεν.

t. No one is οὗ τις or μή τις, not μηδείς or οὐδείς. οὐδέν is used seldom.

CONJUGATION.

§ 46. *Augment and Reduplication.* (H. 354 ff.; G. 510 ff.) a. The augment was for a time considered unessential: whether temporal or syllabic, it may be omitted in the Homeric poems. The syllabic augment is omitted rather more frequently than it is used; the temporal augment is used rather more frequently than it is omitted. When the augment is omitted, the accent is thrown back as far as possible, as πλάγχθη α 2, πάθεν α 4, ἴδεν α 3, ὄλοντο α 7. This free omission of the augment is very odd, since this element was an old inheritance of the Greek language, and never has been lost, even to the present day.

b. When the augment is omitted, monosyllabic forms with long vowel take the circumflex accent, as βῆ for ἔβη.

c. Sometimes initial ρ is not doubled after the augment, as ἔρεα δ 352; sometimes initial λ, μ, or σ is doubled after the augment, as ἔλλαβε α 298, ἔσσοι ι 447.

d. Stems which originally began with a consonant may take the syllabic augment or reduplication, as ξειπον, ἐήνδαν, ἔααν, ἔοικα. The stem of ὀράω takes no augment.

e. The second aorist active and middle of verbs whose stem begins with a consonant is often found with a reduplicated stem, as ἐκέκλετο, ἔτετμε, τετύκοντο, λελαβέσθαι, κεχάραιτο.

f. The so-called *Attic reduplication* is more common in Homer than in Attic, and its use extends to the second aorist, where the augment also may be used (*cf.* Attic ἡγαγον), as ἦραρε, ἀκαχοίμην α 236, ἀλάλκοιεν.

g. δαίδοικα and δαίδια have irregular reduplication; probably these are to be explained as for δεδφοικα, δεδφια.

h. ἔμμορα (from μείρομαι) and ἔσσυμαι (σεύω) double the initial consonant and prefix ε, as if they began with two consonants. *Cf.* συνέρρηκται θ 137; but ρερνπωμένα ζ 59.

§ 47. *Endings.* (H. 375 ff.; G. 551 ff., 777.) a. The singular endings, -μι, -σθα, -σι, occur more frequently than in Attic; especially -σι in the subjunctive, as ἄγῃσιν [ἄγῃ] ζ 37, ἐθέλῃσιν α 349. These endings are rare in the subjunctive of the contracted μi-forms.

b. The second singular imperative ending is retained in some presents, as ἴληθι γ 380, δίδωθι γ 380, and in some perfects, as τέθναθι X 365.

c. In the pluperfect, the older endings -εα κτλ. are preserved: πεποίθεα δ 434, ἠνώγεα ι 44. The third person singular ends in -ειν, as ἐβεβρύκειν μ 242 (*cf.* § 33 k).

d. The second and third persons singular of the first aorist optative active end in -εας, -ειε(ν), as πέμψεας, καλέσειεν. The second person in -αις occurs thrice, as δ 547. The third person in -αι occurs ten times. The third person plural ends in -ειαν.

e. The third person plural optative active of μi-verbs ends in -ιεν, as εἶεν, δοῖεν.

f. The third person plural imperative ends in -των, -σθων (never -τωσαν, -σθωσαν), as ἔστων α 273.

g. a. Active infinitives (except in the first aorist) frequently end in -μεναι, which is sometimes shortened after a short vowel (and almost always before a vowel) to -μεν, as ἔμμεναι, ἔμμεν, ἐλθέμεν(αι).

β. The shortening of -μεναι to -μεν occurs generally before a vowel, where it may be called elision.

γ. The ending -ναι is found only after a long vowel, as δοῦναι.

h. Aorist passive infinitives end in -μεναι or -ναι.

i. Some second perfect participles retain in the oblique cases the ω of the nominative, as τεθνήωτος α 289, βεβαῶτα ε 130.

j. The second person singular of the middle generally remains uncontracted (§ 27), as ἵποθήσῃσαι, ὠδύσῃσαι. Contracted forms are used occasionally, as πᾶνσῃ δ 35.

k. In the perfect middle, -σαι regularly loses its σ.

l. -σο retains its σ only in the imperative, as ἔσσο, ἵστασο.

m. The first person plural middle often ends in -μεσθα, as ἐσόμεσθα β 61.

n. The third person plural of the perfect and pluperfect indicative middle often, and of the optative middle always, ends in -αται, -ατο for -νται, -ντο.

o. The third person plural indicative of the aorist passive generally ends in -εν instead of -ησαν, as τράφεν δ 723, δάμεν [ἐδάμησαν] δ 495. Cf. the active ἔλυσαν, ἔλυνον.

p. Similarly, ν is used for the later -σαν in the imperfect and second aorist of μι-verbs, as ἔφυν ε 481, ἔβαν α 211, ἔσταν ζ 211, ἔφαν ι 413, πρότιθεν [προετίθεισαν] α 112.

q. For the optative ending of μι-verbs, in -ιεν not -ιησαν, see e above.

§ 48. *Subjunctive Mode.* a. The variable vowel of the subjunctive is generally short in the present of verbs in -μι, the first aorist, second aorist of μι-forms, second aorist passive, second perfect of primitive formation: as βήσομεν, ἀγείρομεν, ἴομεν, θείομεν, τραπέιομεν, εἶδομεν, πεποιθόμεν, ἱμείρεται. (H. 373 D; G. 780.)

This short vowel is found before the endings -μεν, -τον, -τε, and in middle forms.

b. A few forms of the first aorist have a long vowel, following the analogy of the present.

c. There are no certain examples of the short mode vowel in the present of verbs in -ω.

N.B. Several forms of the first aorist subjunctive are easily confused with those of the future, with which they are identical in appearance.

§ 49. *Optative Mode.* a. For the optative endings, see 47 d, e.

b. After ι or ν, the mode sign disappears: ἀποφθίμην κ 51, φθίτο λ 330, ἀναδύη ι 377.

§ 50. *Contract Verbs.* (H. 409 D; G. 784.) a. Verbs in -αω exhibit unchanged, assimilated, and contracted forms. The poet's choice between contracted and uncontracted forms seems to have

been determined largely by the rhythm. The vowels are regularly contracted when the second is in a short syllable.

b. Uncontracted forms without assimilation occur rarely in our texts, as *ναιετάουσι* ζ 153, *δοιδιάει* κ 227. Probably such forms were more frequent when the poems were composed.

c. The vowels of the uncontracted forms are generally assimilated, α prevailing over a following ε or η, but being assimilated to ο, ω, or ου. These forms are intermediate between the original and the contracted stage. *ἐλάαν* γ 484 is midway between *ἐλαεν* and *ἐλᾶν*. *ἄλω* ε 377 seems to be for *ἄλαε-ο*, contracted to *ἄλᾶο*, with assimilation of vowels *ἄλωο*, and by transposition of quantity (§ 26 c) *ἄλόω*.

d. One of the vowels is usually lengthened in the text of the Mss. Sometimes this appears to be a conformation to Attic usage.

e. Verbs in -εω generally remain uncontracted (except εε, which is generally contracted in the Mss.), but often the uncontracted forms are metrically possible. εο is very rarely contracted except in the participle ending -ευμενος (where contraction occurs to prevent a too frequent recurrence of short syllables, § 62 e). εω is never contracted but is often pronounced as one syllable by synizesis (§ 28).

f. Sometimes the variable vowel ε is contracted with ε of the stem instead of with the termination, as *μνθεῖται* θ 180, *αἰδεῖο* (*αἰδέεο*) ι 269, *νεῖται* λ 114. One of these vowels is sometimes dropped, as *μνθεῖται* β 202, *πωλείται* δ 811.

g. The older form of these verbs, in -ειω, is sometimes preserved, as *τελείει* ζ 234, *οἶνοβαρεῖων* ι 374. See § 26 e.

h. Verbs in -αω and -εω may have a present infinitive in -ημεναι, like μι-verbs, as *ποθήμεναι* μ 110.

i. Verbs in -οω are generally contracted. Sometimes they have forms with the double ο sound, like verbs in -αω, as *ἄρόωσιν* (*ἄροῦσιν*) ι 108, *ὑπνώοντας* ε 48, *δηιόωεν* (*δηιόοιεν*?) δ 226. With these forms may be compared *φώς* (*φᾶος*, *φῶς*) ε 2.

TENSES.

§ 51. *Future and First Aorist, Active and Middle.* (H. 420 ff.; G. 777.) a. Pure verbs which do not lengthen the stem-vowel in the formation of the tenses, often have double σ in the future and first aorist, active and middle.

b. In the future the σ of the before-mentioned verbs often disappears, as ἀντιόων α 25.

c. Stems in δ often show double σ in the aorist.

d. Most of these forms with $\sigma\sigma$ may be explained as original or assimilated, as νείκεσσε from the theme νεικεσ (cf. νείκος), κομίσσατο for κομιδσατο (cf. κομιδή). Thus the stem-vowel of these verbs was not final originally, and hence is not lengthened in the future and aorist.

e. Some stems in λ and ρ retain the σ of the future and aorist (as some do in Attic), as ἄρσας α 280, ἐκέλσαμεν ι 546, ὤρσαν ι 154.

f. Some verbs have a future without tense-sign, as δῆω find, εἶμι, κακκείοντες to lie down, ἔδομαι, νέομαι, πίομαι. Most of these verbs are old presents which acquired a future signification. εἶμι is not often future in Homer.

g. Some verbs form the first aorist, active and middle, without σ , as ἦνεικαν (Attic ἦνεγκαν) δ 784, ἔχευεν β 395, ἀλέασθε δ 774, ἔκχε γ 273.

h. The first aorist often has the variable vowel of the second aorist o/ϵ , as ἴξον, δύσετο. So in the imperative, as οἰσέτω θ 255; infinitive, οἰσέμεναι θ 399; participle, δυσομένον α 24.

i. Verbs in -ζω often have themes in γ , and consequently futures and first aorists in -ξω and -ξα, as μερμήριξε β 93.

§ 52. Perfect. (H. 446 ff., 490; G. 682 ff.) a. The so-called first perfect in -κα is formed from only 20 vowel-stems. It is almost as rare as the first aorist in -κα (ἔδωκα, ἔηκα, ἔθηκα). Forms without κ are derived even from vowel-stems, especially participial forms, as πεφύκασι η 114, but πεφύασιν η 128; τέθνηκεν α 196, τεθνηκυῖαν δ 734, but τεθνηῶτος α 289.

b. The final mute of the stem is not aspirated.

c. The endings are affixed immediately to the reduplicated verb-stem in βεβάασι, γεγαῶτας, δεῖδιθι, εἵκτην, ἴδμεν, κεκμηῶς, ἐπέπιθμεν, τέτλαθι.

d. ἦνωγον (as ζ 216), μέμηκον (as ι 439), γέγωνε (as θ 305), and πέπληγον θ 264, are inflected as imperfects.

e. ἀλάλσθαι, ἀκαχήμενος, ἀκάχσθαι, and ἐσσύμενος are accented irregularly as presents.

f. A 'periphrastic' perfect is found in α 18, ι 455, θ 196, λ 443.

g. In the feminine participle the short form of the stem appears, as ἀρηρώς, but ἀραρυῖα; hence εἰκνῖα [ρεφικνῖα] not εἰκνῖα β 383, λελακνῖα μ 85, etc.

VOICES.

§ 53. *Middle.* a. The active and middle forms ὀρᾶν (about 40 times) and ὀρᾶσθαι (about 20 times), ἰδεῖν (more than 200 times) and ἰδέσθαι (90 times), are used often without appreciable difference of meaning. Cf. ἔφατο α 381, ἔφη β 377; οἶω α 201, οἶομαι α 173.

b. The first aorist middle is sometimes used without difference of meaning from the second aorist active, as βήσετο, γ 481, ἔβη α 427; ἐδύσετο δ 425, ἔδυν γ 329.

c. The future middle is sometimes used as passive. Cf. 54 e.

d. The aorist middle is often used as passive, as λιπέσθαι γ 196, equivalent to λειφθῆναι. Cf. ἀμφέχυντο B 41 with ἀμφεχύθη δ 716; μνήσατο α 29 with ἐπιμνησθεῖς α 31; οἶσατο α 323 with οἶσθη δ 453.

N.B. The passive formation in Greek is comparatively late.

§ 54. *Passive.* a. For the ending of the aorist passive infinitive see § 47 h.

b. For the ending of the third person plural indicative, see § 47 o.

c. The second aorist subjunctive passive usually remains uncontracted, and follows the rule of μi-verbs (§ 55 c).

d. In the second aorist subjunctive, the passive suffix is often long (and the mode vowel short in the dual and in the first or second person plural, § 48 a), as δαείω ι 280, τραπέιμεν θ 292 (τέρπω, § 34).

e. Homer has only two futures from passive stems, δαήσεται γ 187 and μιγήσεσθαι K 365. The future middle form was used for the future passive just as freely as the perfect middle form for the perfect passive.

f. Some verbs have both first and second aorists passive, as τάρπησαν γ 70; τάρφθεν ζ 99.

g. The so-called second aorist passive form is closely related with the intransitive aorist active. Cf. ῥύη flowed, γ 455, ἐφάνη ε 279, ἐδάην δ 267, with ἔβη, ἔστη, κτλ.

h. The 'verbal adjective' is not always passive: ἄκλαντος δ 494, without tears; ἄπυστος δ 675, without learning, ignorant; ἄπνευστος ε 456, breathless.

§ 55. *Verbs in -MI.* (H. 476 ff.; G. 794 ff.) a. Some verbs in *-μι* have forms in the present and imperfect indicative which follow the analogy of contract verbs: *τιθεῖ, διδοῖ, διδοῦσι*. These are more common than the *μι*-forms.

b. For the ending *-ν* for *-σαν*, see § 47 *p*.

c. The second aorist subjunctive active generally remains uncontracted. The stem vowel often appears in its long form with short mode vowel in the dual and in the first and second persons plural (cf. §§ 48 *a*, 54 *d*), as *θείω α 89, θείομεν ν 364*.

d. Instead of *κεράννυμι mix, πετάννυμι spread out*, and *σκεδάννυμι scatter*, Homer uses *κίρνημι, πίννημι*, and *σκιδνημι*.

§ 56. *Second Aorists without Variable Vowel.* (H. 489; G. 798 f.) Far more frequently than in Attic, second aorists, active and middle, are found without variable vowel, following the analogy of verbs in *-μι*, as *ξιμκτο α 433, κλῶθι β 262, ἐπέπλωσ γ 15 (πλώω), φθίσθαι β 183, λέκτο δ 453, ἐδέγμην ι 513*.

§ 57. *Iterative Forms.* (H. 493; G. 778.) a. Iterative forms of the imperfect and aorist indicate the repetition of a state or action. The augment is generally omitted. These forms are characterized by the suffix *-σκ*, and have the inflection of the imperfect of verbs in *-ω*. They are confined to the Ionic dialect. The iterative idea is frequently waning and occasionally is lost, as in *ἔσκει*, which is equivalent to *ῆν*.

b. Verbs in *-ω* add the endings *-σκον* or *-σκομην* to the *ε*-form of the stem of the present or second aorist, as *ἔσκει, ἔπεσκει, ἔδεσκει*, or to the stem of the first aorist, as *ᾠσασκε (ᾠθέω) λ 599*.

PREPOSITIONS.

§ 58. a. Prepositions often retain their original local adverbial force (as *ἐν δέ but therein, παρὰ δέ and beside him*), cf. § 292. They may be placed after the verbs or nouns with which they are connected. See § 22 *d*. Not infrequently an editor must be in doubt whether to print the preposition as part of the verb, or independently. (H. 785; G. 1222.)

b. The preposition is often separated from the verb which it modifies, as *μέλας ἐπὶ ἔσπερος ἦλθεν α 423*, where *ἐπὶ* modifies *ἦλθεν*; *κατὰ βοῦς Ὑπερίονος Ἡελίοιο | ἦσθιον α 8*, where *κατὰ* modifies *ἦσθιον*.

c. *Anastrophe*. (H. 109 ; G. 116.) a. Disyllabic prepositions, when they immediately follow the word with which they are construed, take the accent upon the penult, except ἀμφί, ἀντί, ἀνά, διά.

β. ἐν is used for ἐνεῖσι or ἐνεσσι, ἐπι for ἐπεσσι, μέτα for μέεσσι, παρά for πάρεισι.

γ. In order to avoid ambiguity, adverbial περί is accented as πέρι when it stands before a noun.

δ. Elided prepositions suffer anastrophe only when they as adverbs modify a verb to be supplied.

α. εἰν has the parallel forms εἰν, ἐνί, εἰνί. εἰν stands only in the part of the foot which receives the ictus, and its use is nearly confined to certain phrases, as εἰν ἀγορῇ, εἰν Ἀῖδαο δόμοισιν.

β. The poet uses both ἐς and εἰς, πρὸς, προτί, and ποτί, ὑπό and ὑπαί, παρά and παραί.

ε. ἀμφί, ἀνά, and μετά are used also with the dative.

ADVERBS.

§ 59. (H. 257 ff. ; G. 364 ff.) a. a. A predicate adjective is often used where the English idiom has an adverb or an adverbial phrase, as χθιζὸς ἦλθες β 262, *didst come yesterday*, ἥριτοι ι 52, *early in the morning*, παννύχιος α 443, *all night long*, πρηγής ε 374 (*pronus*), *on his face*.

β. An adjective formed from a preposition and a substantive, is equivalent to the preposition with the substantive. Thus μεταδόρπιος δ 194 is equivalent to μετὰ δόρπῳ *during supper*.

γ. πρόφρων *willing*, is used only predicatively, where the English idiom uses *willingly*, as β 230.

δ. Adverbs ending in -α are common: σάφα, τάχα, ὦκα. These seem to have been originally neuter cognate accusatives, and many are such still ; cf. πόλλ' ἐπέτελλε, πολλὰ ἡρᾶτο, μέγα νήπιε, μεγάλ' εὔχετο, κτλ.

ε. Adverbs in -ως are not common ; they are most frequent from o-stems : οὕτως (οὗτος), ὥς (ὥ), αὕτως (αὐτός), κακῶς (κακός). ἴσως and ὁμοίως are not found, καλῶς only β 63.

HOMERIC VERSE.

§ 60. *The Heroic Hexameter.* (H. 1064 ff., 1100; G. 1620 f., 1669.) a. The poems are to be read with careful attention to the metrical quantity of each syllable, as well as to the sense of the passage. Each verse has six feet (bars or measures); hence the name *hexameter*. Emphasis or stress of voice is laid on the first syllable of each foot. The part of the foot which has no ictus (the *arsis*) should receive as much *time* though not so much *stress* as the ictus-syllable (the *thesis*). The rhythm would be called $\frac{3}{4}$ time in modern music. (N.B. The English hexameter, found e.g. in Longfellow's *Evangeline*, is generally read as of $\frac{3}{8}$ time.)

b. The written word-accent must be disregarded in reading Homeric verse. Occasionally the verse ictus and word-accent may coincide, as in *ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον ὃς μάλα πολλά* a 1, but the word-accent seems to have had no influence on the formation of the verse.

c. The dactyl¹ (♩ or — ♩), with the ictus on the first syllable, is the fundamental and prevailing foot of Homeric verse. It is often replaced by a spondee² or heavy dactyl (♩♩ or — —).

Dactyls are about three times as frequent as spondees in the Homeric poems.

d. Verses in which each of the first five feet is a dactyl are far more common in Homer than in Vergil: there are 160 in the first book of the *Iliad* alone, and 77 in the first book of the *Odyssey*. Many frequently recurring verses have this rhythm; as *τὸν δ' ἀπαμβόμενος προσέφη νεφεληγερέτα Ζεὺς, — αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο*. Many other verses have but one spondee (generally in the first or second foot) among the first five feet; as *ἦμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν*.

e. Spondees are most common in the first two feet; they are more and more avoided in each foot toward the close of the verse.

f. The first foot allows more freedom than any other. A short

¹ This name is borrowed from *δάκτυλος finger*, and the fanciful explanation was given that the finger (like this metrical foot) has *one long and two short joints*!

² This name was derived from the use of this slow, solemn measure in the hymns which accompanied the libation (*ἱππονδία*) to the gods.

vowel there more frequently retains its natural quantity before a mute and a liquid, and yet is more frequently lengthened in the unaccented part of the foot before that combination. At the close of the first foot, hiatus is allowed (§ 30 *b*).

g. The Bucolic diaeresis (§ 61 *h*) is seldom immediately preceded by a word of three long syllables. Before this diaeresis, a dactyl is strongly preferred.

h. Verses which have a spondee in the fifth foot are called spondaic verses (ἑπη σπονδειακά). They are more common in Homer than in the Latin poets, — about 4 *per cent.* of the verses of the *Iliad* and *Odyssey* being spondaic.

i. These spondaic verses seem especially frequent at the close of emphatic sentences or of divisions of the narrative, and in descriptions of suffering and toil, but often no rhythmic effect is sought; the convenience of the verse determined the measure. In about half of the cases a single word of four syllables closes the spondaic verse. Never should the fifth foot be filled by a single word of two syllables.

j. The last foot in each verse is strictly a spondee, but the final syllable may be short; the deficiency in time is then made up by the slight pause which follows at the end of the verse (§ 62 *l*). A heavy or consonantal ending is preferred; hence the *ν*-movable is often used.

k. The student need not concern himself about elision as in Latin poetry, — that is already done in the text; but he must be watchful for ‘synizesis’ (§ 28).

CAESURAL PAUSES.

§ 61. (H. 1081; G. 1642 f.) a. Each verse has one or more caesural pauses (*caesura* = τομή cutting), — pauses within a foot.

b. The principal caesura of the verse is always a pause in the sense, and is often emphasized by punctuation; but occasionally commas are found where no pause is necessary.

Of course no pause can be made immediately before an enclitic, since this is closely connected with the foregoing word.

c. A caesura is almost always found in the third foot; only 185 verses of the *Iliad* and 71 of the *Odyssey* have no break there. It

occurs either after the ictus syllable (as *μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος* A 1 — ∪ ∪ | — ∪ ∪ | — ^ — | — ∪ ∪ | — ∪ ∪ | — — |), or between the two short syllables (as *ἄνδρα μοι ἔννεπε Μοῦσα Ἀ πολύτροπον* ὅς μάλα πολλά a 1, — ∪ ∪ | — ∪ ∪ | — ∪ ^ ∪ | — ∪ ∪ | — ∪ ∪ | — — |). These two caesuras are about equally frequent; but the second slightly predominates and seems to have been preferred.

d. The importance of the caesura in the third foot is marked not only by the freedom with which hiatus (§ 30 b) is allowed there, and by the evident avoidance of elision at that point, but also by the large number of tags of verses which are suited to follow it; as *πατὴρ ἀνδρῶν τε θεῶν τε, βοῶπις πότνια Ἥρη, θεὰ λευκώλενος Ἥρη, θεὰ γλαυκῶπις Ἀθήνη, φιλομειδῆς Ἀφροδίτη, Διὸς θυγάτηρ Ἀφροδίτη, ἐκνήμιδες Ἀχαιοί, Ἀχαιῶν χαλκοχιτώνων, κάρη κομόωντες Ἀχαιοί, ἀρηίφίλος Μενέλαος, ἄναξ ἀνδρῶν Ἀγαμέμνων, βοὴν ἀγαθὸς Διομήδης, Γερήνιος ἱππότης Νέστωρ κτλ.*, — all of which must be preceded by the feminine caesura (see f) of the third foot; while *Ἀγαμέμνωνος Ἀτρεΐδαι, εὐρὺν κρείων Ἀγαμέμνων, ἡγήτορες ἦδ' ἐ μέδοντες, ἀπαμείβετο φῶνήσέν τε κτλ.* must be preceded by the masculine caesura of the third foot. See § 25 e, f.

e. The pause after the first syllable of the third foot is called the *penthemimeral* caesura (*πέντε, ἡμι-, μέρος*) because it comes after the fifth half-foot; it divides the verse into $2\frac{1}{2} + 3\frac{1}{2}$ feet. The pause between the two short syllables of the third foot divides the verse into $2\frac{3}{4} + 3\frac{1}{4}$ feet.

f. The pause after an ictus-syllable is called a *masculine* caesura because of the vigorous movement which it gives to the verse. The pause between two unaccented syllables is called a *feminine* caesura.

g. Sometimes the principal pause of the verse is the masculine caesura of the fourth foot. This is called the *hepthemimeral* caesura (*ἑπτὰ, ἡμι-, μέρος*). It is frequent after a feminine caesura of the third foot. It gives an energetic movement after a penthemimeral caesura, when the verse is divided into $2\frac{1}{2} + 1 + 2\frac{1}{2}$ feet.

h. Sometimes the pause of the verse is at the close of the fourth foot; this is called the *Bucolic* diaeresis (a diaeresis being a pause at the end of a word *between* two feet) or caesura, since it is most

evidently aimed at in the Bucolic or pastoral poetry of Theocritus. Occasionally there is a transition at this point to another part of the story. This Bucolic diaeresis with the penthemimeral caesura divides the verse into $2\frac{1}{2} + 1\frac{1}{2} + 2$ feet.

i. The importance of the Bucolic diaeresis is marked by the large number of tags of verses which are ready to follow it, as *διος Ὀδυσσεύς, ἕρκος Ἀχαιῶν, ἱππότα Νέστωρ, ὄβριμος Ἄρης, φαίδιμος Ἔκτωρ, Φοῖβος Ἀπόλλων, Παλλὰς Ἀθήνη, δῖα θεάων, μητίετα Ζεὺς, ἰσόθεος φῶς*. See § 25 f. Hiatus is allowed here occasionally. See § 30 b.

j. A slight pause occurs often after the first short syllable of the fifth foot. The poet prefers to close the verse with the rhythm — ∪, ∪ — — (where the comma represents the end of a word) rather than — ∪ ∪, — —. This rhythm is found in all verses which close with *Παλλὰς Ἀθήνη* or *Φοῖβος Ἀπόλλων* or *διος Ὀδυσσεύς*.

k. The principal pause of the verse is seldom found at the close of the third foot. This would divide the verse into two equal parts and cause monotony. A word ends there not infrequently, but is accompanied by a more prominent caesura in the third or fourth foot. In *οἱ δ' ὥς οἱν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες* γ 34, the pause at first sight seems to come where the comma stands, after the third foot; but here (and in λ 266) the real pause made by the bard in his recitation probably came before *ἴδον*.

l. Even a slight pause is rare between the two short syllables of the fourth foot.

m. No sentence ends with the second foot.

n. The pause in the third foot gives to the rest of the verse an anapaestic movement, from which it is often recalled by the Bucolic diaeresis.

o. The varied position of the main caesura, and the minor pauses in different parts of the verse, together with the interchange of spondees and dactyls, give perfect freedom from monotony, without detracting from the grace and dignity of the measure.¹

¹ Coleridge's lines with regard to the Homeric verse are worth remembering:

'Strongly it bears us along in swelling and limitless billows,
Nothing before and nothing behind but the sky and the ocean.'

QUANTITY.¹

§ 62. (H. 92 ff. ; G. 98 f., 1623 f.) a. Metrical convenience or necessity often determined the poet's choice among synonymous words (§ 25 e, f). The poet in general preferred the light dactyls to the heavy dactyls or spondees, and retained in the Epic dialect a large number of dactylic forms which were afterwards contracted. An *amphimacer* (— ∪ —, ἀμφί, μακρόν) was avoided often by means of 'apocope,' 'synizesis,' or 'elision.'

The apparent irregularities of metre in the Homeric verse are due principally to the fact that our printed text does not give an exact representation of the poems as they were sung. We may compare the fate of Chaucer's verse, which was considered unrhythmical and unmetrical until a better knowledge was gained of the poet's pronunciation.

Thus most exceptions to the rules of quantity are only apparent. The poet, for example, did not lengthen a short syllable by placing the ictus upon it. If an apparently short final syllable stands where a long syllable is expected, it is probable either

(1) that the final syllable was originally long, and later lost part of its quantity ; or

(2) that the following word has lost an initial consonant which would have made the preceding syllable long by position (see *j* below) ; or

(3) that the pause (musical *rest*) of a caesura or diaeresis fills

¹ The beginner will find it convenient to remember concerning *a*, *i*, *u*, the vowels of which the quantity is not clear at the first glance, that

(1) they are short in the final syllable of any word when the antepenult has the acute or the penult has the circumflex accent ;

(2) they are regularly short in inflectional endings, as μάχησι, ἥρωα, τρέπονσι, τέθνηκα, — in the final syllables of neuter nouns, as δῶμα, ἡμαρ, μέλι, δάκρυ, — in suffixes, except where *ν* has been lost before *σ*, as φύσις, Φοίνισσα, — in particles, especially in prepositions, as ἀνά, περί, ὑπό, ἀρα, ἔτι, — and generally in the second aorist stem of verbs ;

(3) they are long in the final syllable when the penult is long by nature and has the acute accent ;

(4) they are long when they are the result of contraction, as ἐρίμῃ from ἐρίμαε, ἱρόν from ἱρόν, and as the final vowel of the stem of nouns of the first declension.

out the time occupied by the foot, allowing the same freedom as at the end of the verse (§ 60 *j*).

b. A considerable number of anomalies, however, remain unexplained. Prominent among the unexplained anomalies of quantity is the $\bar{\iota}$ of certain abstract nouns, which form such a definite class that it may be assumed that there was some explanation, perhaps physiological, for them all.

c. Many apparently irregular variations of natural quantity, as well as apparent freedom in allowing hiatus, and variations of quantity made by position (see *j* below), are to be explained by the loss of a consonant.

d. *a.* A syllable which contains a long vowel or a diphthong is long by *nature*. Final $\alpha\iota$ and $\omicron\iota$ are metrically long, although short as regards accentuation.

β. The quantity of some vowels is not fixed, as ²Ἀπόλλωνος ι 198, ³Ἀπόλλωνος ι 201.

γ. Most of these vowels with variable quantity were originally long and were becoming short, as the Homeric ἴσος, καλός, and φᾶρος became ἴσος, καλός, and φάρος in Attic poetry. Evidently every vowel which at first was long and afterwards became short must have had at some time a metrical quantity which could be treated either as long or short, *i.e.* its quantity was variable.

δ. With this variation of natural quantity may be compared the double forms employed in Homer, — one with a single consonant, another with two consonants, as Ἀχιλλεύς γ 106, Ἀχιλεῦ λ 478; Ὀδυσσεύς α 57, Ὀδυσεύς β 246; ὅππως α 270, ὅπως α 57, μέσση δ 844, μέσον δ 400, κτλ., many of which doubled consonants are known to be justified etymologically.

ε. Sometimes a naturally short vowel was lengthened (not by the poet, but in the speech of the people) in order to avoid the too frequent recurrence of short syllables. This is illustrated by the rule for the use of $\omicron$ or ω in the comparison of adjectives (σοφώτερος but κονφώτερος), and by the words which have a vowel similarly lengthened in the Attic dialect (as ἀθάνατος, προσήγορος, ὑπέρτης). We find ἀνὴρ but ἀνέρες, Πρίαμος but Πριάμίδης, θῦγάτηρ but θῦγατέρα.

ι. a. In Homeric verse a syllable which contains a short vowel is long by *position* when the vowel is followed by a double consonant (ζ , ξ , ψ) or by two or more consonants, whether these are in

the same or in the following word or are divided between the two words.

β. This rule holds good also in case of a mute followed by a liquid. This combination rarely fails to make position within a word, and generally makes position when it stands at the beginning of a word, especially when this word is closely connected with the preceding, as ὕπατε κρειόντων α 45.

ε. α. Sometimes a vowel remains short before a mute followed by λ or ρ, as always in Ἀφροδίτη, ἀλλοθρόους α 183, προῖτραπήται, and before Κλυταμνήστρη. These words could not have been brought into the verse if the mute and liquid must make length by position, and the history of the language shows that this combination of mute and liquid was gradually losing its weight.

β. That a mute and liquid do not always make length by position is explained by the ease with which the combination can be pronounced at the beginning of a syllable, leaving the preceding vowel short and 'open.'

γ. Before four words, two of which begin with the double consonant ζ and two with the two consonants σκ (not a mute and a liquid), the preceding vowel remains short: ἰλγέντῃ Ζᾰκύνθῳ α 246, οἱ δὲ Ζέλειαν Β 824, προχέοντῳ Σκαμάνδριον Β 465, ἔπειτᾰ σκέπαρνον ε 237.

η. α. A single λ, μ, ν, ρ, σ, at the beginning of certain words, may make position (*cf.* § 33 *b*): κατὰ μοῖραν θ 496, κᾰλοῖ τῇ μεγάλῳι τε ι 426, ὑπὸ λιπαροῖσιν β 4, τῇ λιαρὸν τε ε 268, ἐνὶ νήσῳ κ 3, ἐπὶ νεν-ρῇφιν λ 607.

β. So also δ makes position in the stem δρι- (*δεῖσαι fear*), and always in δῆν *long*, as εἰδῖσεν γὰρ ἐμὴν ἔκπαγλον ἐνιπὴν κ 448, οὐδ' ἄρ' ἔτι δῆν β 296.

γ. φ seems to be used as a double consonant in Ζεφυρίη η 119. Thus ὄφιν Μ 208 is a 'trochee,' — ∪.

ι. α. Cognate languages and collateral dialectic forms show that most words which in the Attic dialect began with ρ, once began with σρ or φρ. This explains the doubling of the ρ after the augment and in composition, as well as its power to make position in Homeric verse.

β. Of the instances of lengthening before μ, most are only physiologically explained, — the μ-sound being easily continued

until it is virtually a double consonant. But this lengthening occurs only before certain stems (especially μέγαρον, and μέγας and its kin), not before μάχεσθαι, μένειν, μῶνος, κτλ.

j. One of the consonants which made position has often been lost, as ἀρνύμενος φῆν α 5, σῶνεχῆς (συν-σεχες?) ι 74.

k. α. A long final vowel or diphthong in the arsis of the foot is regularly shortened before a following vowel: πλάγχθη, ἐπεί (— ∪ ∪ | —) α 2, νήπιοι, οἳ κατὰ βοῦς (— ∪ ∪ | — ∪ ∪ | —) α 8. The shortening of a long vowel is essentially the elision of half the vowel (§ 30 d).

β. Final αι, οι, ει are most frequently shortened before an initial vowel. Final οι is shortened eight times as often as final η.

γ. The diphthongs ending in υ seem to have been more firm in retaining their quantity than those ending in ι.

δ. This shortening of diphthongs seems to indicate a tendency of the final ι or υ of the diphthong to go into its cognate y (j) or w (f) sound and disappear (cf. § 26 f). In Pindar, also, a final diphthong is shortened five times as often as a long final vowel. Of course there was no hiatus when the j or f was spoken.

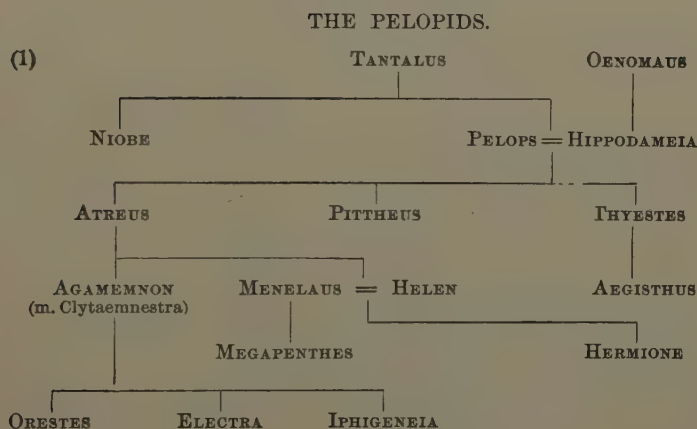
ε. Final φ and η are shortened before an initial vowel more rarely than other diphthongs. φ is seldom shortened except before an ε or (less frequently) an α.

1. Before a pause (as before the close of the verse, see § 60 j), a short vowel may be used in place of a long vowel: ἐκ γὰρ Ὀρέσται α 40 — ∪ ∪ | — — | ∪ Λ, εἴατ' ἀκούοντες α 326. The pause in the rhythm occupies the remainder of the time which would be spent in pronouncing a long syllable, . Before a pause, also, a long final vowel may preserve its quantity although the following word begins with a vowel, as οἱ μὲν δυσομένον Ὑπερίονος α 24,—just as a verse may close with a short vowel although the next following verse begins with a vowel, as βοῦς Ὑπερίονος Ἡελίοιο | ἦσθιον α 8 f.

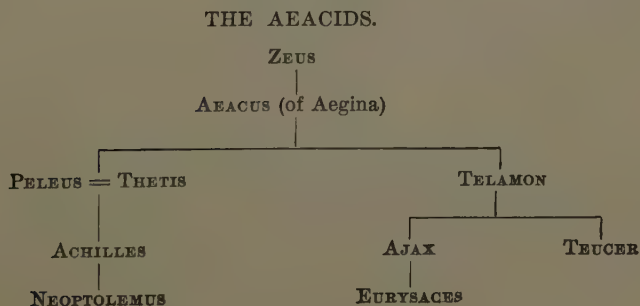
m. A few verses seem to begin with a short syllable, as ἐπειδὴ (probably ἐπφειδῆ) τὸ πρῶτον δ 13.

FAMILY TREES.

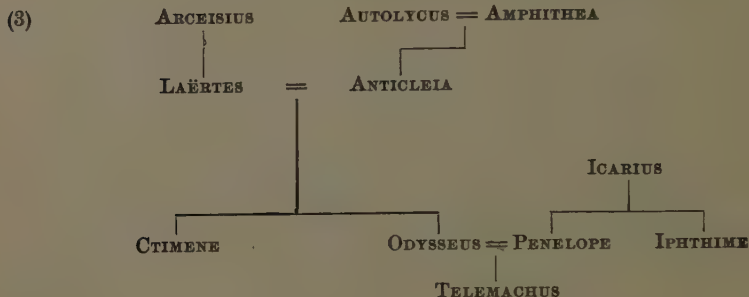
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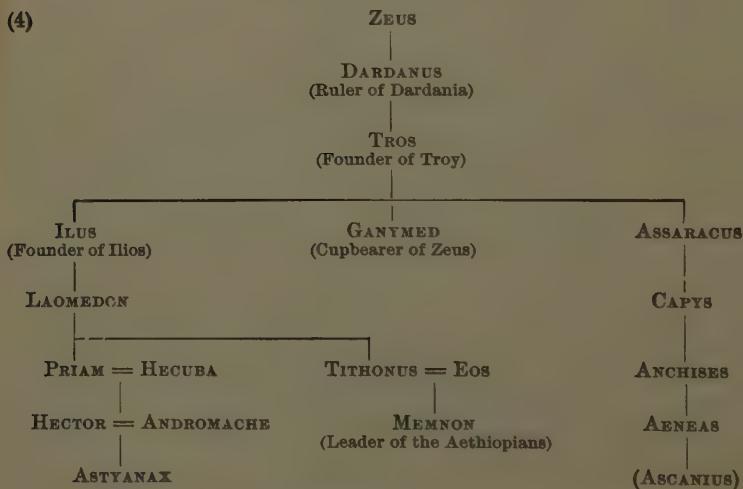
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THE ROYAL FAMILY OF ITHACA.



THE ROYAL FAMILY OF TROY.



NOTE. According to a later story, Autolycus, Odysseus's grandfather, was son of Hermes, and Icarius, Penelope's father, was brother of Tyndareüs who was father of Clytaemnestra, and putative father of Helen.

BIBLIOGRAPHICAL NOTE.

THE Homeric Manuscripts are better and more ancient than those of any other Greek secular author. In all, more than one hundred are known and described. No Ms. of the *Odyssey* is so pre-eminent as *Venetus A* of the *Iliad*. Some verses of the poem have been preserved on fragments of papyrus in Egypt from the early centuries of our era, but these have little critical value. The oldest complete Mss. of the *Odyssey* are two on parchment in the Library of San Lorenzo at Florence, of the tenth century of our era. A noted Ms. (Harleianus) of the British Museum and one (No. 613) of the Library of San Marco at Venice are assigned to the thirteenth century.

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ITHACA.

(Northern Part, from Mt. Aetos. From a Photograph.)

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηναίησιν παραίνεσις πρὸς
Τηλέμαχον.

- Ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν,
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω·
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
δ ἀρνύμενος ἣν τε ψυχὴν καὶ νόστον ἐταίρων.
ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο ἰέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νῆπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελιοιο
ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.
10 τῶν ἀμόθεν γε, θεὰ θύγατερ Διός, εἰπὲ καὶ ἡμῖν.
ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον νόστου κεχρημένον ἠδὲ γυναικὸς
νύμφῃ πότνι' ἔρυκε Καλυψὼ δῖα θεάων
15 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.
ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων
καὶ μετὰ οἴσι φίλοισι. θεοὶ δ' ἐλάειρον ἅπαντες
20 νόσφι Ποσειδάωνος· ὃ δ' ἀσπερχὲς μενέαιεν
ἀντιθέῳ Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.
ἀλλ' ὃ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας,
Αἰθίοπας τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,

- οἱ μὲν δυσομένον Ὑπερίονος οἱ δ' ἀνιόντος,
 25 ἀντιῶν ταύρων τε καὶ ἀρνειῶν ἑκατόμβης.
 ἔνθ' ὃ γ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
 30 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης·
 τοῦ ὃ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηΐδα·
 “ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιῶνται·
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι, οἱ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόνον ἄλγε' ἔχουσιν,
 35 ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόνον Ἀτρεΐδαο
 γῆμ' ἄλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,
 εἰδὼς αἰπὺν ὀλεθρὸν, ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,
 Ἑρμείαν πέμψαντες εὐσκοπον ἄργεῖφόντην,
 μῆτ' αὐτὸν κτείνειν μῆτε μνάσθαι ἄκοιτιν·
 40 ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο,
 ὅπποτ' ἂν ἡβήσῃ τε καὶ ἧς ἱμεῖρεται αἷς.
 ὧς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισεν.”
 τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
 45 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
 καὶ λίην κείνός γε εἰκότι κεῖται ὀλέθρῳ,
 ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαυτὰ γε ῥέζοι·
 ἀλλὰ μοι ἄμφ' Ὀδυσῇ δαΐφρονι δαίεται ἦτορ,
 δυσμόρῳ, ὃς δὴ δητὰ φίλων ἀπο πῆματα πάσχει
 50 νήσῳ ἐν ἀμφιρῦτῃ, ὅθι τ' ὀμφαλὸς ἐστὶ θαλάσσης.
 νήσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἀτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακράς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.

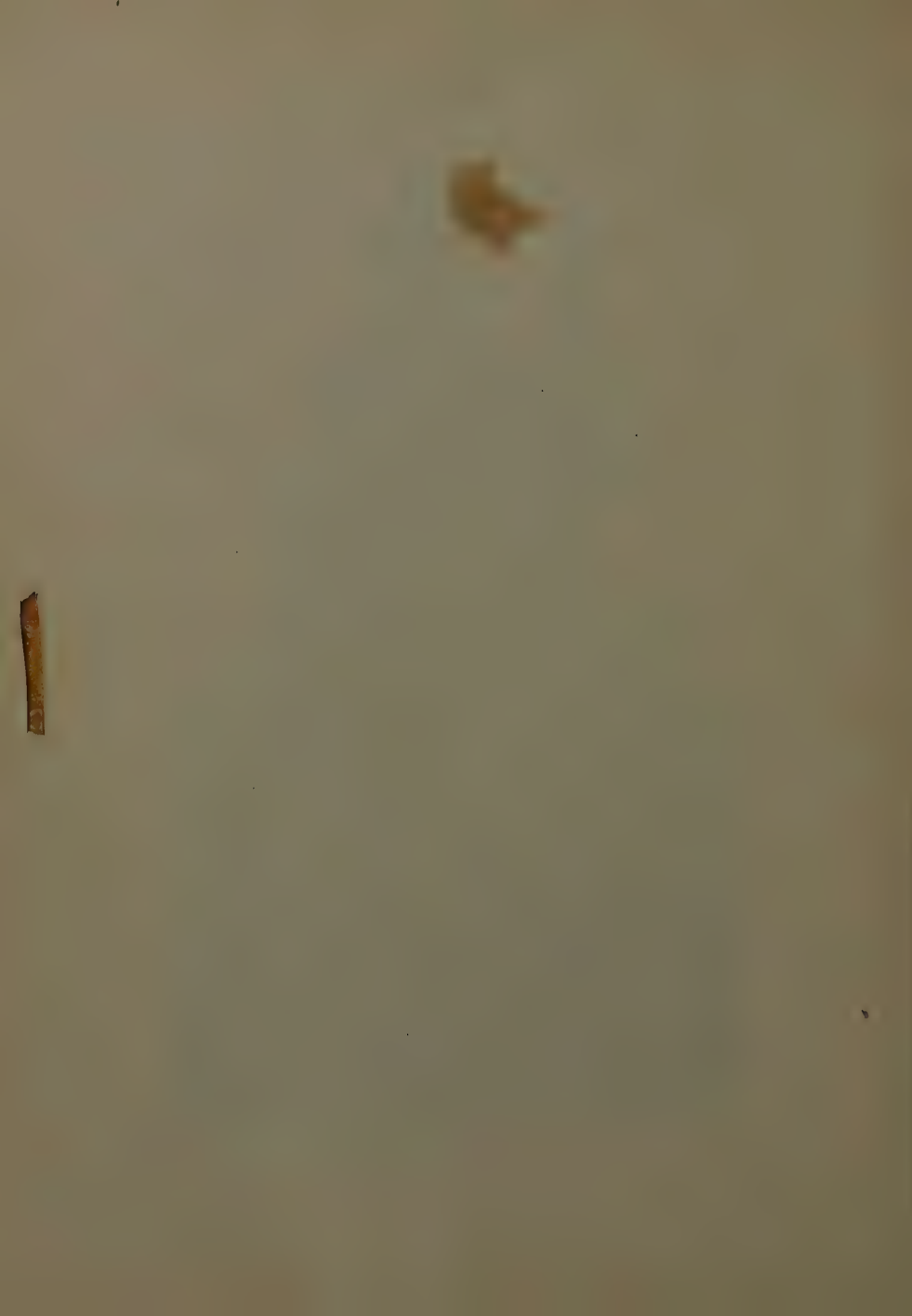
- 55 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει,
αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν
θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς
ἰέμενος καὶ καπνὸν ἀποθρῶσκοντα νοῆσαι
ῆς γαίης θανέειν ἰμείρεται. οὐδέ νυ σοὶ περ
60 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς
Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;"
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
"τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
65 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
ὅς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
70 ἀντίθεον Πολύφημον, ὃου κράτος ἐστὶ μέγιστον
πᾶσιν Κυκλώπεσσι· Θῶσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ ἁλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
75 οὐ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἵης.
ἀλλ' ἄγεθ' ἡμεῖς οἶδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος."
80 τὸν δ' ἡμείβετ' ἔπειτα θεὰ, γλαυκῶπις Ἀθήνη·
"ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν,
νοστήσαι Ὀδυσῆα πολύφρονα ὃνδε δόμονδε.
Ἑρμείαν μὲν ἔπειτα διάκτορον ἀργεῖφόντην
85 νῆσον ἐς Ὀλυγίην ὀτρύνομεν, ὅφρα τάχιστα

- νύμφη ἐνπλοκάμῳ εἵπη νημερτέα βουλήν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται·
 αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσσεύσομαι, ὄφρα οἱ υἱὸν
 μᾶλλον ἐποτρύνω καὶ οἱ μένος ἐν φρεσὶ θεῖω,
 90 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἀδυνά σφάζουσιν καὶ εἰλίποδας ἑλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,
 95 ἣδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν."
 ὥς εἰποῦς' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην
 ἣδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο·
 εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,
 100 βριθὺν μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴξασα,
 στῆ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος
 οὔδοῦ ἐπ' αὐλείου, παλάμῃ δ' ἔχε χάλκεον ἔγχος,
 105 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι Μέντῃ.
 εὖρε δ' ἄρα μνηστήρας ἀγήνορας· οἱ μὲν ἔπειτα
 πεσσοῖσι προπάραιθε θυράων θυμὸν ἔτερπον
 ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί·
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
 110 οἱ μὲν οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
 οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
 νίζον καὶ πρότιθεν, τοῖ δὲ κρέα πολλὰ δατεῦντο.
 τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδής·
 ἦστο γὰρ ἐν μνηστήρσι φίλον τετιμημένος ἦτορ,
 115 ὅσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἔλθων
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θεΐη,

95 - 101
128 - 155



ATHENA.
(Vatican, Rome)



- τιμὴν δ' αὐτὸς ἔχοι καὶ δώμασιν οἷσιν ἀνάσσοι.
τὰ φρονέων μνηστῆρσι μεθήμενος εἰσὶδ' Ἀθήνην,
βῆ δ' ἰθὺς προθύροιο, τεμεσσήθη δ' ἐνὶ θυμῷ
- 120 ξεῖνον δητὰ θύρῃσιν ἐφ' ἐστάμεν· ἐγγύθι δὲ στὰς
χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεται, ὅττεό σε χρή.”
- 125 ὥς εἰπὼν ἡγείθ', ἡ δ' ἔσπετο Παλλὰς Ἀθήνη.
οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μὲν ῥ' ἔστησε φέρων, πρὸς κίονα μακρὴν
δουροδόκης ἔντοσθεν ἐξόου, ἔνθα περ ἄλλα
ἔγχε' Ὀδυσσῆος ταλασίφρονος ἴστατο πολλά,
- 130 αὐτὴν δ' ἐς θρόνον εἰσεν ἄγων, ὑπὸ λίτα πετάσσας,
καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.
πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξείνος ἀνηθείς ὀρυμαγδῷ
δείπνω ἀδήσειεν, ὑπερφιάλοισι μετελθών,
- 135 ἣ δ' ὕα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
νύφασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
- 140 εἶδατα πόλλ' ἐπιθείσα χαριζομένη παρεόντων·
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἶνοχοεῶν.
ἐς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
- 145 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
σίτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισιν,

- κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
 οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 150 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μνηστῆρες τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλιν,
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός·
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκεν
 Φημίω, ὃς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκη.
 155 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν,
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·
 "ξεῖνε φίλ', ἦ καὶ μοι νεμεσήσεται, ὅττι κεν εἴπω;
 τοῦτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδή,
 160 ῥεῖ', ἐπεὶ ἀλλότριον βίοντον νῆπυον ἐδούσιν,
 ἀνέρος, οὗ δὴ που λεύκ' ὅστέα πύθεται ὄμβρῳ
 κείμεν' ἐπ' ἡπείρου, ἦ εἰν ἀλλ' κύμα κυλίνδει.
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοίατο νοστήσαντα,
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι
 165 ἦ ἀφνειότεροι χρυσοῖό τε ἐσθιήτός τε.
 νῦν δ' ὁ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
 θαλπωρή, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὦλετο νόστιμον ἡμαρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 170 τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἦγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
 οὐ μὲν γάρ τί σε πεζὸν οἶομαι ἐνθάδ' ἰκέσθαι.
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' ἐὺ εἰδῶ,
 175 ἦ ἐ νέον μεθέπεις ἦ καὶ πατρῷός ἐσσι
 ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων."
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

- “ τοιγὰρ ἐγὼ τοι ταῦτα μάλ’ ἀτρεκέως ἀγορεύσω.
 180 Μέντης Ἀγχιάλιοι δαΐφρονος εὐχομαι εἶναι
 υἱός, ἀτὰρ Ταφίοισι φιληρέμοισιν ἀνάσσω.
 νῦν δ’ ὦδε ξὺν νηὶ κατήλυθον ἥδ’ ἐτάροισιν
 πλέων ἐπὶ οἶνοπα πόντον ἐπ’ ἄλλοθρόους ἀνθρώπους,
 ἐς Τεμέσσην μετὰ χαλκὸν, ἄγω δ’ αἰθωνα σίδηρον.
 185 νηὺς δέ μοι ἦδ’ ἔστηκεν ἐπ’ ἀγροῦ νόσφι πόληος,
 ἐν λιμένι Ρεῖθρῳ ὑπὸ Νηίῳ ὑληέντι.
 ξεῖνοι δ’ ἀλλήλων πατρώιοι εὐχόμεθ’ εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ’ εἶρηαι ἐπελθὼν
 Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε
 190 ἔρχεσθ’ ἀλλ’ ἀπάνευθεν ἐπ’ ἀγροῦ πῆματα πᾶσχειν
 γρηὶ σὺν ἀμφιπόλῳ, ἣ οἱ βρώσιν τε πόσιν τε
 παρτιθεῖ, εὖτ’ ἂν μιν κάματος κατὰ γυνῖα λάβησιν
 ἐρπύζοντ’ ἀνὰ γουνὸν ἀλωῆς οἶνοπέδιοι.
 νῦν δ’ ἦλθον· δὴ γάρ μιν ἔφαντ’ ἐπιδήμιον εἶναι,
 195 σὸν πατέρ’· ἀλλὰ νυ τόν γε θεοὶ βλάπτουσι κελεύθου·
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς,
 ἀλλ’ ἔτι που ζωὸς κατερύκεται εὐρεί πόντῳ
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν
 ἄγριοι, οἳ που κεύνον ἐρυκανόωσ’ ἀέκοντα.
 200 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶω,
 οὔτε τι μάντις ἐὼν οὔτ’ οἰωνῶν σάφα εἰδώς.
 οὐ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἵης
 ἔσσεται, οὐδ’ εἴ πέρ τε σιδήρεα δέσματ’ ἔχῃσιν·
 205 φράσσεται, ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν.
 ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἰ δὴ ἐξ αὐτοῖο τόσος πάϊς εἰς Ὀδυσῆος.
 αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ’ ἀλλήλοισιν,

- 210 πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσίν·
 ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἔμ' ἐκείνος."
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·
 "τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 215 μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐὼν γόνον αὐτὸς ἀνέγνω.
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἔπι γῆρας ἔτετμεν.
 νῦν δ', ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
 220 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεῖνεις."
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 "οὐ μὲν τοι γενεήν γε θεοὶ νῶνυμνον ὀπίσσω
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 225 τίς δαίς, τίς δὲ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρεώ,
 εἰλαπίνῃ ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.
 ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν
 δαίνυσθαι κατὰ δῶμα· νεμεσσήσαιτό κεν ἀνὴρ
 αἰσχεα πόλλ' ὀρόων, ὃς τις πινυτός γε μετέλθοι."
 230 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·
 "ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρειαι ἡδὲ μεταλλᾶς,
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων
 ἔμμεναι, ὃφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
 νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
 235 οἱ κεῖνον μὲν αἰστον ἐποίησαν περὶ πάντων
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ᾧδ' ἀκαχοίμην,
 εἰ μετὰ τοῖς ἐτάροισι δάμνη Τρώων ἐνὶ δήμῳ
 ἡὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν·
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
 240 ἡδὲ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω.

- νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρεύψαντο·
 οἷχετ' αἶστος ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
 κάλλιπεν. οὐδέ τι κῆνον ὀδυρόμενος στεναχίζω
 οἶον, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
 245 ὅσσοι γὰρ νήσοισιν ἐπικρατεύουσιν ἄριστοι,
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἦδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
 ἦ δ' οὐτ' ἀρνεῖται στρυγερὸν γάμον οὔτε τελευτὴν
 250 ποιῆσαι δύνатаι· τοὶ δὲ φθινύθουσιν ἔδοντες
 οἶκον ἐμόν· τάχα δὴ με διαρραΐσουσι καὶ αὐτόν."
 τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη
 "ὦ πόποι, ἦ δὴ πολλὸν ἀποικομένου Ὀδυσῆος
 δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
 255 εἰ γὰρ νῦν ἐλθὼν δόμον ἐν πρώτῃσι θύρῃσιν
 σταίῃ ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
 τοῖος ἔων, οἶόν μιν ἐγὼ τὰ πρῶτα νόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ' Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
 260 ὥχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς
 φάρμακον ἀνδροφόνον διζήμενος, ὄφρα οἱ εἴη
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὃ μὲν οὐ οἱ
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἑόντας,
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς·
 265 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,
 ἦ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
 οἶσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα,
 270 ὅπως κε μνηστῆρας ἀπώσεται ἐκ μεγάροιο.
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζω μύθων.

- αὔριον εἰς ἀγορὴν καλέσας ἥρως Ἀχαιοὺς
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι,
 275 μῆτέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
 ἀψ' ἴτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο.
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἷ' κε πίθηται.
 280 νῆ' ἄρσας ἐρέτῃσιν ἐείκοσιν, ἣ τις ἀρίστη,
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἣν τίς τοι εἴπησι βροτῶν ἢ ὅσσαν ἀκούσῃς
 ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 πρῶτα μὲν ἐς Πύλον ἔλθῃ καὶ εἴρεο Νέστορα δῖον,
 285 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον.
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίῃς ἐνιαυτόν.
 εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
 290 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν
 σῆμά τέ οἱ χεῦναι καὶ ἐπὶ κτέρεα κτερεῖξαι
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μῆτέρα δοῦναι.
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξης,
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
 295 ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν
 κτείνῃς ἢ ἐκ δόλῳ ἢ ἀμφιδόν· οὐδέ τί σε χρὴ
 νηπιᾶας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
 ἦ οὐκ αἶεις, οἷον κλέος ἔλλαβε δῖος Ὀρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 300 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα;
 καὶ σύ, φίλος, μάλα γάρ σ' ὀρώω καλόν τε μέγαν τε,
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἴπῃ.

- αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
 ἡδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώσι μένοντες·
 305 σοὶ δ' αὐτῷ μελέτω, αἰ ἐμῶν ἐμπάξω μύθων."
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·
 "ξείν', ἣ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
 ὥς τε πατήρ ῥ' παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐπειγόμενός περ ὁδοῖο,
 310 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
 δῶρον ἔχων ἐπὶ νῆα κίης χαίρων ἐνὶ θυμῷ,
 τιμῆεν, μάλα καλόν, ὃ τοι κειμήλιον ἔσται
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσιν."
 τὸν δ' ἡμείβετ' ἔπειτα θεά, γλαυκῶπις Ἀθήνη·
 315 "μή μ' ἔτι νῦν κατέρυκε λιλαιόμενόν περ ὁδοῖο.
 δῶρον δ', ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνάγῃ,
 αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
 καὶ μάλα καλὸν ἐλόν· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς."
 ἣ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 320 ὄρνις δ' ὥς ἀνόπαια διέπτατο· τῷ δ' ἐνὶ θυμῷ
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρός
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὃ δὲ φρεσὶν ἦσι νοήσας
 θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεὸν εἶναι.
 αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φῶς.
 325 τοῖσι δ' αἰοιδὸς ᾄειδε περικλυτός, οἳ δὲ σιωπῇ
 εἶατ' ἀκούοντες· ὃ δ' Ἀχαιῶν νόστον ᾄειδεν
 λυγρόν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
 τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν αἰοιδὴν
 κούρη Ἰκαρίοιο περίφρων Πηνελόπεια·
 330 κλίμακα δ' ὑψηλὴν κατεβήσето οἷο δόμοιο,
 οὐκ οἶη, ἅμα τῇ γε καὶ ἀμφίπολοι δῦ' ἔποντο.
 ἣ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
 στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο

- ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
 335 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη.
 δακρύσασα δ' ἔπειτα προσηύδα θεῖον αἰοδόν·
 “Φῆμίμε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
 ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν αἰοδοί·
 τῶν ἔν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
 340 οἶνον πινόντων· ταύτης δ' ἀποπαύε' αἰοιδῆς
 λυγρῆς, ἣ τέ μοι αἰὲν ἐνὶ στήθεσσι φίλον κῆρ
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.
 τοῖν γὰρ κεφαλὴν ποθέω μεμνημένη αἰεί,
 ἀνδρός, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·
 345 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
 “μῆτερ ἐμή, τί τ' ἄρα φθονέεις ἐρίηρον αἰοδὸν
 τέρπειν, ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' αἰοδοὶ
 αἴτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὃς τε δίδωσιν
 ἀνδράσιν ἀλφηστῇσιν, ὅπως ἐθέλῃσιν, ἐκάστω.
 350 τοῦτ' οὐ νέμεσις Δαναῶν κακὸν οἶτον αἰεῖδew·
 τὴν γὰρ αἰοιδὴν μᾶλλον ἐπικλείουσ' ἀνθρωποι,
 ἣ τις ἀκούοντεςσι νεωτάτῃ ἀμφιπέληται.
 σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
 οὐ γὰρ Ὀδυσσεὺς οἷος ἀπώλεσε νόστιμον ἦμαρ
 355 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο.
 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· μῦθος δ' ἀνδρεσσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ·
 360 ἣ μὲν θαμβήσασα πάλιν οἶκόνδε βεβήκειw·
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ·
 ἐς δ' ὑπερῷ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
 κλαῖεν ἔπειτ' Ὀδυσῆα φίλον πόσιν, ὅφρα οἱ ὕπνον
 ἥδυν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

371-427
425-448 (end)



PENELOPE (long so-called).
(Vatican, Rome.)



- 365 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκίοεντα,
 πάντες δ' ἡρήσαντο παραὶ λεχέεσσι κλιθῆναι.
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
 “μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,
 νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
 370 ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἔστιν ἀοιδοῦ
 τοιοῦδ', οἷός ᾧ ἔστί, θεοῖς ἐναλίγκιος αὐδῆν.
 ἦ ὦθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
 πάντες, ἵν' ὕμιν μῦθον ἀπηλεγέως ἀποείπω
 ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας
 375 ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.
 εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοντος νήποινον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
 αἱ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
 380 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.”
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευεν.
 τὸν δ' αὖτ' Ἀντίνοος προσέφη, Ἐυπείθεος υἱός·
 “Τηλέμαχ', ἥ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
 385 ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν·
 μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
 ποιήσειεν, ὃ τοι γενεῇ πατρῴϊόν ἐστιν.”
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦν
 “Ἀντίνο', ἥ καί μοι νεμεσήσεται, ὅττι κεν εἴπω;
 390 καί κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι.
 ἥ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
 οὐ μὲν γάρ τι κακὸν βασιλευμένῳ· αἰψά τέ οἱ δῶ
 ἀφνειὸν πέλεται καὶ τιμυέστερος αὐτός.
 ἀλλ' ἥ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
 395 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἦ δὲ παλαιοί,

τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς·
αὐτὰρ ἐγὼν οἴκοιο ἀναξ' ἔσομ' ἡμετέριοι
καὶ δμῶων, οὓς μοι ληίσσατο διὸς Ὀδυσσεύς."

- τὸν δ' αὖτ' Εὐρύμαχος Πολύβου πάις ἀντίον ἡὔδα·
400 "Τηλέμαχ', ἥ τοι ταῦτα θεῶν ἐν γούνασι κεῖται,
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασιν οἴσιν ἀνάσσοις.
μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ, ὅς τις σ' ἀέκοντα βίηφι
κτῆματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιετοώσης.
405 ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
ὁππόθεν οὗτος ἀνὴρ· ποίης δ' ἐξ εὐχεται εἶναι
γαίης; ποῦ δέ νύ οἱ γενεὴ καὶ πατὴρ ἄρουρα;
ἥ τι ν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἥ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;
410 οἶον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινεν
γνώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὦπα ἐώκειν."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἡὔδα·
"Εὐρύμαχ', ἥ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὗτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
415 οὔτε θεοπροπίης ἐμπάζομαι, ἣν τινα μήτηρ
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξείνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστίν,
Μέντης δ' Ἀγχιάλιο δαΐφρονος εὐχεται εἶναι
νιός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει."
420 ὣς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν·
δὴ τότε κακκείμενοις ἔβαν οἰκόνδε ἕκαστος.
425 Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
ὑψηλὸς δέδμητο περισκέπτῳ ἐνὶ χώρῳ,

- ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα
 Εὐρύκλει', ὦπος θυγάτηρ Πεισηνορίδαο,
 430 τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσιν
 πρωθήβην ἔτ' ἐοῦσαν, ἔεικοσάβοια δ' ἔδωκεν,
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινέ γυναικός·
 ἦ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἔ μάλιστα
 435 δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἑόντα.
 ᾧξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
 ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυε χιτῶνα·
 καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
 ἦ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,
 440 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι,
 βῆ ῥ' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ
 ἀργυρῇ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδς ἰώτῳ.
 βούλεε φρεσὶν ᾗσιν ὁδόν, τὴν πέφραδ' Ἀθήνη.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Β.

Ἴθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

- Ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,
ᾠρνυτ' ἄρ' ἐξ εὐνῆφιν Ὀδυσσῆος φίλος υἱὸς
εἵματα ἐσάμενος, περὶ δὲ ξίφος ὅξυ θέτ' ὦμῳ,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
5 βῆ δ' ἵμεν ἐκ θαλάμοιο θεῶ ἑναλίγκιος ἄντην.
αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορῇνδε κάρη κομόωντας Ἀχαιοὺς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα.
αὐτὰρ ἐπεὶ ῥ' ἡγερθεν ὁμηγερέες τε γέροντο,
10 βῆ ῥ' ἵμεν εἰς ἀγορῇν, παλάμη δ' ἔχε χάλκεον ἔγχος,
οὐκ οἶος, ἅμα τῷ γε δύω κύνες ἀργοὶ ἔποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεεῖντο.
ἔξετο δ' ἐν πατρὸς θώκῳ, εἷξαν δὲ γέροντες.
15 τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν,
ὃς δὴ γήραϊ κυφὸς ἦν καὶ μυρία ἦδη.
καὶ γὰρ τοῦ φίλος υἱὸς ἅμ' ἀντιθέω Ὀδυσῆι
Ἴλιον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσίν,
Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ
20 ἐν σπῆι γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον.
τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὀμίλειν,
Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα.
ἀλλ' οὐδ' ὥς τοῦ λήθεται ὀδυρόμενος καὶ ἀχεύων.
τοῦ ὃ γε δάκρυ χέων ἀγορήσατο καὶ μετέειπεν·

- 25 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω.
οὔτε ποθ’ ἡμετέρη ἀγορὴ γένηε’ οὔτε θόωκος,
ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλῃς ἐνὶ νηυσίν.
νῦν δὲ τίς ᾧδ’ ἡγείρε; τίνα χρεῖω τόσον ἵκει
ἡ ἐνέων ἀνδρῶν ἢ οἱ προγενέστεροί εἰσιν;
- 30 ἦέ τιν’ ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο,
ἦν χ’ ἡμῖν σάφα εἶποι, ὅτε πρότερός γε πύθοιτο;
ἦέ τι δῆμιον ἄλλο πιφαύσκεται ἡδ’ ἀγορεύει;
ἐσθλός μοι δοκεῖ εἶναι, ὄνήμενος. εἴθε οἱ αὐτῷ
Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ἦσι μενοινᾷ.”
- 35 ὣς φάτο, χαῖρε δὲ φήμη Ὀδυσσῆος φίλος υἱός,
οὐδ’ ἄρ’ ἔτι δὴν ἦστο, μενοίνησεν δ’ ἀγορεύειν,
στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χεῖρὶ
κῆρυξ Πεισὴνωρ πεπνυμένα μῆδεα εἰδώς.
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·
- 40 “ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνὴρ, τάχα δ’ εἴσαι αὐτός.
ὅς λαὸν ἡγείρα· μάλιστα δέ μ’ ἄλγος ἰκάνει.
οὔτε τιν’ ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,
ἦν χ’ ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ’ ἀγορεύω,
- 45 ἀλλ’ ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὰ ἔμπεσεν οἴκῳ
δοιά· τὸ μὲν πατέρ’ ἐσθλὸν ἀπώλεσα, ὅς ποτ’ ἐν ὑμῖν
τοῖσδεσσιν βασίλυνε, πατήρ δ’ ὥς ἦπιος ἦεν·
νῦν δ’ αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα
πάγχυ διαρραΐσει, βίοτον δ’ ἀπὸ πάμπαν ὀλέσσει.
- 50 μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ,
τῶν ἀνδρῶν φίλοι νῆες, οἱ ἐνθάδε γ’ εἰσὶν ἄριστοι,
οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασι νέεσθαι
Ἰκαρίου, ὥς κ’ αὐτὸς ἐεδνώσαιτο θύγατρα,
δοίῃ δ’, ᾧ κ’ ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι·
- 55 οἱ δ’ εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα,

- βοῦς ἱερεύοντες καὶ οἷς καὶ πίονας αἶγας
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ,
 οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμύναι.
- 60 ἡμεῖς δ' οὐκ ἴνυ τι τοῖοι ἀμυνέμεν· ἦ καὶ ἔπειτα
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκῆν.
 ἦ τ' ἂν ἀμυναίμην, εἴ μοι δυνάμεις γε παρείη.
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς
 οἶκος ἐμὸς διόλωλε. νεμεσσήθητε καὶ αὐτοί,
- 65 ἄλλους τ' αἰδέσθητε περικτίοντας ἀνθρώπους,
 οἳ περιναϊετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμιστος,
 ἦ τ' ἀνδρῶν ἀγορὰς ἡμὲν λυεῖ ἡδὲ καθίζει·
- 70 σχέσθε, φίλοι, καί μ' οἶον ἑάσατε πένθεϊ λυγρῷ
 τεύρεσθ', εἴ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 δυσμενέων κάκ' ἔρεξεν ἐκνημίδας Ἀχαιοῦς,
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
- 75 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη·
 τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
 νῦν δέ μοι ἀπρήκτους ὀδύνas ἐμβάλλετε θυμῷ."
- 80 ὣς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
 δάκρυ ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.
 ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
 Τηλέμαχον μῦθοισιν ἀμείψασθαι χαλεποῖσιν·
 Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπεν·
- 85 "Τηλέμαχ' ὑπαγόρη, μένος ἄσχετε, ποῖον ἔειπες
 ἡμέας αἰσχύνων· ἐθέλοις δέ κε μῶμον ἀνάψαι.

- σοὶ δ' οὐ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,
 ἀλλὰ φίλη μήτηρ, ἣ τοι πέρι κέρδεα οἶδεν.
 ἤδη γὰρ τρίτον ἔστιν ἔτος, τάχα δ' εἴσι τέταρτον,
 90 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσι νῆσσι Ἀχαιῶν.
 πάντας μὲν ῥ' ἔλπει καὶ ὑπὶσχεταὶ ἀνδρὶ ἐκάστω
 ἀγγελίας προῖεῖσα, νόος δέ οἱ ἄλλα μενοινᾷ.
 ἣ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξεν·
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὑφαίνειν,
 95 λεπτόν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπεν·
 'κοῦροι ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,
 μίμνεν' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος
 ἐκτελέσω, μή μοι μεταμώνια νήματ' ὀληται,
 Λαέρτη ἥρωι ταφήιον, εἰς ὅτε κέν μιν
 100 μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο,
 μή τίς μοι κατὰ δῆμον Ἀχαιάδων νεμεσῇσῃ,
 αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.'
 ὥς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστόν,
 105 νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο.
 ὥς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὥραι,
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ σάφα ἦδη,
 καὶ τὴν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
 110 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης
 σοὶ δ' ὦδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῇς
 αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
 μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
 τῷ, ὅτεφ' τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ.
 115 εἰ δ' ἔτ' ἀνιήσει γε πολλὸν χρόνον νῆας Ἀχαιῶν,
 τὰ φρονέουσ' ἀνὰ θυμόν, ὃ οἱ περὶ δῶκεν Ἀθήνη
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς

- κέρδεά θ', οἷ' οὐ πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,
 τάων, αἱ πάρος ἦσαν ἐνπλοκαμίδες Ἀχαιαί,
 120 Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκὴνη·
 τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείη
 ἤδη· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησεν.
 τόφρα γὰρ οὖν βίοτον τε τεὸν καὶ κτήματ' ἔδονται,
 ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὃν τινά οἱ νῦν
 125 ἐν στήθεσσι τιθεῖσι θεοί· μέγα μὲν κλέος αὐτῇ
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο.
 ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἵμεν οὔτε πη ἄλλη,
 πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλῃσιν."
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·
 130 "Ἀντίνο', οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι,
 ἣ μ' ἔτεχ', ἣ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
 ζῶει ὃ γ' ἦ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
 Ἰκαρίῳ, αἷ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
 135 δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἔρινυς
 οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
 ἔσσεται· ὣς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνύψω.
 ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
 ἐξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
 140 ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους.
 εἰ δ' ὕμιν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποιον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
 αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
 145 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε."
 ὣς φάτο Τηλέμαχος, τῷ δ' αἰετῶ εὐρύοπα Ζεὺς
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
 τῷ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο

- πλησίω ἀλλήλοισι τιταινομένω πετρύγεσιν·
 150 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην,
 εὐθ' ἐπιδιωθέντε τιναξάσθην πτερὰ πυκνά,
 ἐς δ' ἰδέτην πάντων κεφαλάς, ὅσσοι δ' ὄλεθρον·
 δρυσαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς
 δεξιῶ ἥϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.
 155 θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν·
 ὥρμηναν δ' ἀνὰ θυμόν, ἃ περ τελέεσθαι ἔμελλον.
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέροης
 Μαστοριίδης· ὁ γὰρ οἶος ὀμηλικίην ἐκέκαστο
 ὄρνιθας γινῶναι καὶ ἐναίσιμα μυθήσασθαι·
 160 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·
 “κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅτι κεν εἴπω·
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἶρω·
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἤδη
 165 ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
 οἱ νεμόμεσθ' Ἰθάκην ἐνδείελον. ἀλλὰ πολὺ πρὶν
 φραζώμεσθ', ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ
 παυέσθων· καὶ γάρ σφιν ἄφαρ τόδε λωῖόν ἐστιν.
 170 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' ἐν εἰδῶς·
 καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα,
 ὥς οἱ ἐμυθεόμην, ὅτε Ἰλιον εἰσανέβαινον
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
 φῆν' κακὰ πολλὰ παθόντ', ὀλέσαντ' ἀπο πάντας ἐταίρους
 175 ἄγνωστον πάντεσσιν ἑικοστῷ ἐνιαυτῷ
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.”
 τὸν δ' αὖτ' Εὐρύμαχος Πολύβον πάϊς ἀντίον ἠΰδα
 “ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσι
 οἴκαδ' ἰών, μή πού τι κακὸν πάσχωσιν ὀπίσσω·

- 180 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι.
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο
 φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὀδυσσεὺς
 ὤλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
 ὦφελες· οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
 185 οὐδέ κε Τηλέμαχον κεχολωμένον ᾧδ' ἀνιείης,
 σῶ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρῃσιν.
 ἀλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
 190 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται,
 [πρῆξαι δ' ἔμπης οὗ τι δυνήσεται εἵνεκα τῶνδε·]
 σοὶ δέ, γέρον, θωὴν ἐπιθήσομεν, ἣν κ' ἐνὶ θυμῷ
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
 195 μητέρα ἦν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·
 οἱ δὲ γάμον τεύξουσιν καὶ ἄρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπείσθαι.
 οὐ γὰρ πρὶν παύσεσθαι οἶομαι νῆας Ἀχαιῶν
 μνηστῆρος ἀργαλέης, ἐπεὶ οὐ τινα δείδιμεν ἔμπης,
 200 οὔτ' οὖν Τηλέμαχον μάλα περ πολύμυθον ἑόντα,
 οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σύ, γεραιέ,
 μυθεῖαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
 χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα
 ἔσσεται, ὅφρα κεν ἦ γε διατρίβῃσιν Ἀχαιοὺς
 205 ὃν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἥματα πάντα
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδέ μετ' ἄλλας
 ἐρχόμεθ', ἅς ἐπιεικὲς ὀπιέμεν ἐστὶν ἐκάστω."
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·
 "Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοί,
 210 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω·

ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἑταίρους,
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόοντα

215 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἦν τίς μοι εἴπησι βροτῶν ἢ ὅσσαν ἀκούσω
 ἐκ Διός, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίην ἐνιαυτόν·

220 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἑόντος,
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεια κτερεῖξω
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω."
 ἦ τοι ὃ γ' ὧς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη

225 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,
 καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
 πείθεσθαι τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·

“κέκλυτε δὴ νῦν μεν, Ἴθακήσιοι, ὅττι κεν εἴπω·

230 μὴ τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
 σκηπτούχος βασιλεὺς μηδὲ φρεσὶν αἴσιμα εἰδώς,
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι·
 ὧς οὗ τις μέμνηται Ὀδυσσῆος θείοιο
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὧς ἥπιος ἦεν.

235 ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὗ τι μεγαίρω
 ἔρδειν ἔργα βίαια κακορραφίῃσι νόοιο·
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἷον ἅπαντες

240 ἦσθ' ἄνεω, ἀτὰρ οὗ τι καθαπτόμενοι ἐπέεσσι
 παύρους μνηστῆρας καταπαύετε πολλοὶ ἑόντες·”

- τὸν δ' Ἐυηνορίδης Λειώκριτος ἀντίον ἦνδα·
 “Μέντορ ἀταρτηρέ, φρένας ἤλεέ, ποῖον ἔειπες
 ἡμέας ὀτρύνων καταπαυέμεν· ἀργαλέον δέ
 245 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί.
 εἷ περ γάρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
 δαιτυμένους κατὰ δῶμα ἐὼν μνηστῆρας ἀγανούς
 ἐξελάσαι μεγάροιο μενουήσει· ἐνὶ θυμῷ,
 οὐ κέν οἱ κεχάροιτο γυνή μάλα περ χατέουσα
 250 ἔλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,
 εἰ πλεόνεσσι μαχοίτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
 τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλιθέρης,
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώοι εἰσιν ἐταῖροι.
 255 ἀλλ' οἶω, καὶ δηθὰ καθήμενος ἀγγελιάων
 πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὐ ποτε ταύτην.”
 ὥς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
 οἱ μὲν ἄρ' ἐσκίδναντο ἐὰ πρὸς δῶμαθ' ἕκαστος,
 μνηστῆρες δ' ἐς δῶματ' ἴσαν θεῖον Ὀδυσῆος.
 260 Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,
 χεῖρας νυψάμενος πολιῆς ἀλὸς εὖχετ' Ἀθήνῃ·
 “κλυθί μεν, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
 καί μ' ἐν νηὶ κέλευσας ἐπ' ἡεροειδέα πόντον
 νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο
 265 ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί,
 μνηστῆρες δὲ μάλιστα κακῶς ὑπερηνορέοντες.”
 ὥς ἔφατ' εὐχόμενος, σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη
 Μέντορι εἰδομένη ἡμὲν δέμας ἥδὲ καὶ αὐδὴν,
 καὶ μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
 270 “Τηλέμαχ', οὐδ' ὅπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων.
 εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἥν,
 οἶος κείνος ἔην τελέσαι ἔργον τε ἔπος τε·

οὐ τοι ἔπειθ' ἀλήϊ ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.
 εἰ δ' οὐ κείνου γ' ἔσσι γόνος καὶ Πηνελοπείης,
 275 οὐ σέ γ' ἔπειτα ἔολπα τελευτήσειν, ἃ μενοινᾷς.
 παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
 οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
 ἀλλ' ἐπεὶ οὐδ' ὅπιθεν κακὸς ἔσσει οὐδ' ἀνοήμων
 οὐδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,
 280 ἔλπωρή τοι ἔπειτα τελευτήσῃ τάδε ἔργα.
 τῷ νῦν μνηστήρων μὲν ἔα βουλὴν τε νόον τε
 ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι.
 οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
 ὅς δῃ σφί σχεδὸν ἔστιν, ἐπ' ἥματι πάντας ὀλέσθαι.
 285 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἦν σὺ μενοινᾷς.
 τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρῴός εἰμι,
 ὅς τοι νῆα θοὴν στελέω καὶ ἄμ' ἔβομαι αὐτός.
 ἀλλὰ σὺ μὲν πρὸς δῶματ' ἰὼν μνηστήρῃσιν ὁμίλει,
 ὄπλισσόν τ' ἦια καὶ ἄγγεσιν ἄρσον ἅπαντα,
 290 οἶνον ἐν ἀμφιφορεῦσι καὶ ἄλφιστα, μυελὸν ἀνδρῶν,
 δέρμασιν ἐν πυκινοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους
 αἰψ' ἐθελοντήρας συλλέξομαι. εἰσὶ δὲ νῆες
 πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί.
 τῶν μὲν τοι ἐγὼν ἐπιόψομαι, ἣ τις ἀρίστη,
 295 ὧκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέϊ πόντῳ."
 ὧς φάτ' Ἀθηναίη κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
 Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.
 βῆ δ' ἰέναι πρὸς δῶμα φίλον τετιμημένος ἦτορ,
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας ἐν μεγάροισιν
 300 αἶγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ.
 Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο,
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "Τηλέμαχ' ὕψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο

- ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
 305 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ.
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,
 νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θάσσον ἵκηαι
 ἐς Πύλον ἡγαθήην μετ' ἀγανοῦ πατρὸς ἀκουήν."
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α·
 310 "Ἀντίνο', οὐ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν
 δαίνυσθαι τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηνον.
 ἦ οὐχ ἄλιν, ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
 κτήματ' ἐμὰ μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα;
 νῦν δ' ὅτε δὴ μέγας εἰμι καὶ ἄλλων μῦθον ἀκούων
 315 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμός,
 πειρήσω, ὥς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,
 ἢ Πύλονδ' ἐλθὼν ἢ αὐτοῦ τῷδ' ἐνὶ δῆμῳ.
 εἰμι μὲν, οὐδ' ἀλίῃ ὁδὸς ἔσσεται, ἣν ἀγορεύω,
 ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων
 320 γίγνομαι· ὥς νύ που ὕμμι ἐείσατο κέρδιον εἶναι."
 ἦ ῥα καὶ ἐκ χειρὸς χεῖρα σπάσας Ἀντινόοιο
 ῥεῖα μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο.
 οἱ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν.
 ὦδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·
 325 "ἦ μάλα Τηλέμαχος φόνον ἡμῶν μερμηρίζει.
 ἦ τινος ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος
 ἦ ὃ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἴεται αἰνῶς·
 ἢ καὶ εἰς Ἐφύρην ἐθέλει πίειραν ἄρουραν
 ἐλθεῖν, ὅφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκη,
 330 ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσει."
 ἄλλος δ' αὖτ' εἶπεςκε νέων ὑπερηνορέοντων·
 "τίς δ' οἶδ', εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὸς
 τῇλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;
 οὕτω κεν καὶ μάλλον ὀφέλλειεν πόνον ἄμμιν·

335 κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε
τούτου μητέρι δοῖμεν ἔχειν ἢ δ' ὅς τις ὀπυίοι."

ὥς φάν, ὁ δ' ὑπόροφον θάλαμον κατεβήσето πατρὸς
εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' ἐνῶδες ἔλαιον.

340 ἐν δὲ πίθοι οἶνοιο παλαιοῦ ἡδυπότοιο
ἔστασαν ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες
ἐξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κληισταὶ δ' ἔπесαν σανίδες πυκνωῶς ἀραρυῖαι

345 δικλίδες· ἐν δὲ γυνὴ ταμὴν νύκτας τε καὶ ἡμάρ
ἔσχ', ἥ πάντ' ἐφύλασσε νόου πολυῖδρεῖσιν,
Εὐρύκλει' Ὀππος θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θαλαμόνδε καλέσσας·
"μαῦ, ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον

350 ἡδύν, ὅτις μετὰ τὸν λαρώτατος, ὃν σὺ φυλάσσεις
κεῖνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.
δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.
ἐν δέ μοι ἄλφита χεῦον εὐρραφέεσσι δοροῖσιν·

355 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
αὐτὴ δ' οἷη ἴσθι. τὰ δ' ἀθρόα πάντα τετύχθω·
ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅπποτε κεν δὴ
μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται·
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα

360 νόστον πευσόμενος πατρὸς φίλον, ἣν που ἀκούσω."

ὥς φάτο, κώκυσε δὲ φίλῃ τροφὸς Εὐρύκλεια,
καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
"τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαίαν

365 μῶνος ἐὼν ἀγαπητός; ὁ δ' ὦλετο τηλόθι πάτρης

- διογενὴς Ὀδυσσεὺς ἀλλογνώτων ἐνὶ δῆμῳ.
 οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
 ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται.
 ἀλλὰ μὲν αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
 370 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλῃσθαι."
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ' α·
 "θάρσει, μαῖ', ἐπεὶ οὗ τοι ἄνευ θεοῦ ἦδε γε βουλή.
 ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
 πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,
 375 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃ."
 ὧς ἄρ' ἔφη, γρηῃς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.
 αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελεύτησέν τε τὸν ὄρκον,
 αὐτίκ' ἔπειτ' αἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
 380 ἐν δέ οἱ ἄλφιστα χεῦεν ἐνρραφέεσσι δοροῖσιν.
 Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστῆρσιν ὁμίλειν.
 ἐνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
 Τηλεμάχῳ ἐκυῖα κατὰ πόλιν ὥχετο πάντῃ,
 καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον,
 385 ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνάγειν.
 ἢ δ' αὖτε Φρονόιοι Νόημονα φαίδιμον υἱὸν
 ἦτε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.
 δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγνυαί,
 καὶ τότε νῆα θοὴν ἄλαδ' εἵρυσσε, πάντα δ' ἐν αὐτῇ
 390 ὄπλ' ἐτίθει, τά τε νῆες εὐσσελμοὶ φορέουσιν.
 στήσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι
 ἀθρόοι ἡγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.
 ἐνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
 βῆ ῥ' ἰέναι πρὸς δώματ' Ὀδυσσῆος θείοιο·
 395 ἐνθα μνηστήρεσσω ἐπὶ γλυκὺν ὕπνον ἔχευεν,
 πλάζε δὲ πίνοντας, χειρῶν δ' ἐκβαλλε κύπελλα.

- οἱ δ' εὖδεν ὠρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
100 ἐκπροκαλεσσαμένη μεγάρων ἐν ναιεταόντων,
Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν·
“Τηλέμαχ', ἦδη μὲν τοι ἐνκνήμιδες ἑταῖροι
εἶατ' ἐπήρετμοι τὴν σὴν ποτιδέγμενοι ὁρμήν·
ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.”
405 ὥς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο,
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
εὗρον ἔπειτ' ἐπὶ θυνὶ κάρη κομόωντας ἑταίρους.
τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἱς Τηλεμάχοιο·
410 “δεῦτε, φίλοι, ἦια φερώμεθα· πάντα γὰρ ἦδη
ἄθρο' ἐνὶ μεγάρῳ. μήτηρ δ' ἐμὴ οὐ τι πέπυσται,
οὐδ' ἄλλαι δμωαί, μία δ' οἷη μῦθον ἄκουσεν.”
ὥς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
415 κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρυμνῇ κατ' ἄρ' ἔζετο· ἄγχι δ' ἄρ' αὐτῆς
ἔζετο Τηλέμαχος. τοὶ δὲ πρυμνήσι' ἔλυσαν,
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.
420 τοῖσιν δ' ἵκμενον οὔρον ἱεὶ γλαυκῶπις Ἀθήνη,
ἄκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οὔνοπα πόντον.
Τηλέμαχος δ' ἐτάροισιν ἐποτρύννας ἐκέλευσεν
ὄπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.
ἰστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης
425 στῆσαν αἰέραντες, κατὰ δὲ προτόνοισιν ἔδησαν,
ἔλκον δ' ἰστία λευκὰ εὐστρέπτοισι βοεῦσιν.
ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κύμα

στείρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἥ δ' ἔθρεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
430 δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν
στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.
παννυχίη μὲν ῥ' ἦ γε καὶ ἡὼ πείρε κέλευθον,

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ

- ἥελιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἔν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηλῆος ἐκτίμενον πτολίεθρον,
5 ἱξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέξον,
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.
ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάστη
εἶατο καὶ προύχοντο ἐκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχχνα πάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,
10 οἱ δ' ἰθὺς κατάγοντο ἰδ' ἱστία νηὸς εἴσης
στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί.
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῦν', ἦρχε δ' Ἀθήνη.
τὸν προτέρη προσέειπε θεά, γλαυκῶπις Ἀθήνη·
“Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς, οὐδ' ἡβαιόν.
15 τούνεκα γὰρ καὶ πόντον ἐπέπλως, ὄφρα πύθῃαι
πατρός, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο·
εἶδομεν, ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθεν.
λίσσεσθαι δέ μιν αὐτός, ὅπως νημερτέα εἴπῃ·
20 ψεῦδος δ' οὐκ ἔρέει· μάλα γὰρ πεπνυμένος ἐστίν.”
τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα·
“Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἄρ' προσπτεύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπεύρημαι πυκινοῖσιν·
αἰδῶς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.”

25 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 “Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,
 ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ οἶω
 οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.”

ὥς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη
 30 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαῖνε θεοῖο.
 ἶξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρῖν τε καὶ ἔδρας,
 ἐνθ' ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ' ἐταῖροι
 δαῖτ' ἐντυνόμενοι κρέα τ' ὥπτων ἄλλα τ' ἔπειρον.
 οἱ δ' ὥς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,

35 χερσὶν τ' ἡσπάζοντο καὶ ἐδριάσθαι ἄνωγον.
 πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἔλθων
 ἀμφοτέρων ἔλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ
 κώεσιν ἐν μαλακοῖσιν ἐπὶ ψαμάθοις ἀλήησιν
 πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ.

40 δῶκε δ' ἄρα σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευεν
 χρυσεῖω δέπαϊ· δευδισκόμενος δὲ προσηύδα
 Παλλάδ' Ἀθηναίην κούρην Διὸς αἰγιόχοιο·
 “εὐχεο νῦν, ὦ ξέῳε, Ποσειδάωνι ἄνακτι·

τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
 45 αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὐξαι, ἣ θέμις ἐστίν,
 δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἶνου
 σπείσαι, ἐπεὶ καὶ τοῦτον οἶομαι ἀθανάτοισιν
 εὐχεσθαι· πάντες δὲ θεῶν χατέουσ' ἀνθρωποι.
 ἀλλὰ νεώτερός ἐστιν, ὁμηλική δ' ἐμοὶ αὐτῷ·

50 τούνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλειςον.”

ὥς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος οἶνου·
 χαῖρε δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δικαίῳ,
 οὐνεκα οἱ προτέρῃ δῶκε χρύσειον ἄλειςον.
 αὐτίκα δ' εὐχετο πολλὰ Ποσειδάωνι ἄνακτι·

55 “κλῦθι, Ποσεΐδαον γαιήοχε, μηδὲ μεγέρης





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WALLS OF ILIOS.
(From a Photograph.)

ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.

Νέστορι μὲν πρώτιστα καὶ υἷάσι κῦδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβὴν
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.

80 δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,
οὐνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ."

ὥς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα.

δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.

ὥς δ' αὐτως ἡρᾶτο Ὀδυσσεύος φίλος υἱός.

85 οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

"νῦν δὴ κάλλιον ἔστι μεταλλῆσαι καὶ ἐρέσθαι

70 ξείνους, οἳ τινές εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.

ὦ ξῆνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρα κέλευθα;

ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλῃσθε,

οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλῶνται

ψυχὰς παρθέμενοι κακὸν ἄλλοδαποῖσι φέροντες;"

75 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα
θαρσήςσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο
[ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν].

"ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,

80 εἵρεαι, ὀππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.

ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλήλουθμεν·

πρῆξις δ' ἦδ' ἰδίη, οὐ δήμιος, ἦν ἀγορεύω.

πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,

δίου Ὀδυσσεύος ταλασίφρονος, ὃν ποτέ φασιν

85 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξει.

ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,

- πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,
 κείνου δ' αὖ καὶ ὀλεθρον ἀπευθέα θῆκε Κρονίων·
 οὐ γάρ τις δύναται σάφα εἰπέμεν, ὅππόθ' ὀλωλεν,
 90 εἴ θ' ὁ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν,
 εἴ τε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
 τούνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα
 κείνου λυγρὸν ὀλεθρον ἐνισπεῖν, εἴ που ὅπωπας
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλου μῦθον ἄκουσας
 95 πλαζόμενον· πέρι γάρ μιν οἰζυρὸν τέκε μήτηρ.
 μηδέ τί μ' αἰδόμενος μειλίσσσο μῆδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον, ὅπως ἦντησας ὀπωπῆς.
 λίσσομαι, εἴ ποτέ τοί τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 ἢ ἔπος ἡέ τι ἔργον ὑποστὰς ἐξετέλεσσεν
 100 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί,
 τῶν νῦν μοι μνήσαι, καί μοι νημερτὲς ἐνίσπες."
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 "ὦ φίλ', ἐπεὶ μ' ἔμνησας οἰζύος, ἣν ἐν ἐκείνῳ
 δῆμῳ ἀνέτλημεν μένος ἄσχετοι υἱὲς Ἀχαιῶν,
 105 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον
 πλαζόμενοι κατὰ ληΐδ', ὅπη ἄρξειεν Ἀχιλλεύς,
 ἡδ' ὅσα καὶ περὶ ἄστυ μέγα Πριάμοιο ἄνακτος
 μαρνάμεθ'· ἔνθα δ' ἔπειτα κατέκταθεν, ὅσσοι ἄριστοι·
 ἔνθα μὲν Αἴας κείμεν ἀρήϊος, ἔνθα δ' Ἀχιλλεύς,
 110 ἔνθα δὲ Πάτροκλος θεόφιν μῆστωρ ἀτάλαντος,
 ἔνθα δ' ἐμὸς φίλος υἱός, ἅμα κρατερὸς καὶ ἀμύμων,
 Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἡδὲ μαχητὴς·
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκείνα
 πάντα γε μυθήσαιο καταθιγῶν ἀνθρώπων;
 115 οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμίνων
 ἐξερέοις, ὅσα κείθι πάθον κακὰ δῖοι Ἀχαιοί, —
 πρὶν κεν ἀνιηθεῖς σὴν πατρίδα γαίαν ἴκοιο.



NAUPLIA.
(From a Photograph.)

- εἰνάετες γάρ σφιν κακὰ ράπτομεν ἀμφιέποντες
 παντοίοισι δόλοισι, μόγισ δ' ἐτέλεσσε Κρονίων.
- 120 ἔνθ' οὗ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
 ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς
 παντοίοισι δόλοισι, πατὴρ τεός, εἰ ἐτεόν γε
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.
 ἦ τοι γὰρ μῦθοί γε εἰκότες, οὐδέ κε φαίης
- 125 ἄνδρα νεώτερον ὧδε εἰκότα μυθήσασθαι.
 ἔνθ' ἦ τοι εἴως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
 ἀλλ' ἓνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ
 φραζόμεθ' Ἀργείοισιν, ὅπως ὅχ' ἄριστα γένοιτο.
- 130 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρασαμεν αἰπήν,
 βῆμεν δ' ἐν νῆεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον
 Ἀργείοις, ἐπεὶ οὔ τι νοήμονες οὐδὲ δίκαιοι
 πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέεσπον
- 135 μῆνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης,
 ἦ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκεν.
 τῷ δὲ καλεσσομένῳ ἀγορῇ ἐς πάντας Ἀχαιοὺς,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἡέλιον καταδύντα,
 οἱ δ' ἦλθον οἴῳ βεβαρηότες νῆες Ἀχαιῶν,
- 140 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν.
 εἴθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
 νόστον μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα
 λαὸν ἐρυκακέειν ῥέξαι θ' ἱερὰς ἐκατόμβας,
- 145 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιτο,
 νῆπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν·
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἑόντων.
 ὥς τῷ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν

- ἔστασαν· οἱ δ' ἀνόρουσαν ἐκ νηϊμίδες Ἀχαιοὶ
 150 ἡχῇ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή.
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο·
 ἡῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα διᾶν
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας,
 155 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες
 αὖθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι ποιμένι λαῶν.
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὦκα
 ἔπλεον, ἔστόρεσεν δὲ θεὸς μεγακήτεα πόντον.
 εἰς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
 160 οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μῆδετο νόστον,
 σχέτλιος, ὅς ῥ' ἔριν ὥρσε κακὴν ἐπὶ δεῦτερον αὐτῆς.
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
 ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα ποικιλομήτην,
 αὐτῆς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·
 165 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο,
 φεύγον, ἐπεὶ γίγνωσκον, ὃ δὴ κακὰ μῆδετο δαίμων·
 φεύγε δὲ Τυδέος υἱὸς ἄρῆιος, ὥρσε δ' ἑταίρους.
 ὅψε δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,
 ἐν Λέσβῳ δ' ἔκειχεν δολιχὸν πλόον ὀρμαίνοντας,
 170 ἣ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης,
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστερ' ἔχοντες,
 ἣ ὑπένερθε Χίοιο παρ' ἠνεμόεντα Μίμαντα.
 ἡτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν
 δεῖξε καὶ ἠνώγει πέλαγος μέσον εἰς Εὐβοίαν
 175 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν.
 ὥρτο δ' ἐπὶ λιγὺς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὦκα
 ἰχθυόεντα κέλευθα διέδραμον, εἰς δὲ Γεραιστὸν
 ἐννύχαια κατάγοντο· Ποσειδάωνι δὲ ταύρων
 πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες.



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MYCENAE.
(From a Photograph.)

- 180 τέτρατον ἡμάρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἶσας
 Τυδεΐδew ἕταροι Διομήδεος ἵπποδάμοιο
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλουνδ' ἔχον, οὐδέ ποτ' ἔσβη
 οὔρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.
 ὣς ἦλθον, φίλε τέκνον, ἀπενυθῆς, οὐδέ τι οἶδα
- 185 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν, οἳ τ' ἀπόλοντο.
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισιν
 πεύθομαι, ἣ θέμις ἐστί, δαήσεαι, οὐδέ σε κεύσω.
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,
- 190 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν·
 πάντας δ' Ἴδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὗ τιw ἀπηῦρα.
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἑόντες,
 ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
- 195 ἀλλ' ἦ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν·
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
 ἀνδρός, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,
 Αἴγισθον δολόμητιν ὃ οἱ πατέρα κλυτὸν ἔκτα.
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
- 200 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων ἐν εἴπῃ."
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
 "ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 καὶ λῆν κείνος μὲν ἐτίσατο, καὶ οἳ Ἀχαιοὶ
 οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι·
- 205 αἱ γὰρ ἐμοὶ τοσσὴνδε θεοὶ δύναμιν περιθεῖν,
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.
 ἀλλ' οὗ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
 πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμψης."
- 210 τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·

- “ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
 φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
 ἐν μεγάροις ἀέκητι σέθεν κακὰ μηχανάασθαι·
 εἰπέ μοι, ἥ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ
 215 ἔχθαιρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῇ.
 τίς δ' οἶδ', εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθών,
 ἢ ὃ γε μούνος ἔων ἢ καὶ σύμπαντες Ἀχαιοί.
 εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη,
 ὥς τότε Ὀδυσσῆος περικήδετο κυδαλίμοιο
 220 δῆμψ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί·
 οὐ γάρ πω ἴδον ὦδε θεοὺς ἀναφανδὰ φιλεῦντας,
 ὥς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη·
 εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ·
 τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.”
 225 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·
 “ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·
 λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε
 ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.”
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 230 “Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὁδόντων.
 ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.
 βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
 οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι,
 ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων
 235 ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἥς ἀλόχοιο.
 ἀλλ' ἢ τοι θάνατον μὲν ὁμοῖον οὐδὲ θεοὶ περ
 καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δὴ
 μοῖρ' ὀλοή καθέλῃσι ταηλεγέος θανάτοιο.”
 τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΐδα·
 240 “Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοι περ·
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη



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GATE OF LIONS, MYCENAE.

(From a Photograph.)

φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
 Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων.
 245 τρὶς γὰρ δὴ μὴν φασιν ἀνάξασθαι γένε' ἀνδρῶν.
 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράασθαι.
 ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·
 πῶς ἔθαν' Ἀτρεΐδης εὐρὺν κρείων Ἀγαμέμνων;
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
 250 Αἰγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω;
 ἧ οὐκ Ἄργεος ἦεν Ἀχαικοῦ, ἀλλὰ πῃ ἄλλη
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσήσας κατέπεφνε; "
 τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 "τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
 255 ἦ τοι μὲν τάδε καὶ τὸς οἶεαι, ὥς περ ἐτύχθη·
 εἰ ζῶν γ' Αἰγισθον ἐνὶ μεγάροισιν ἔτετμεν
 Ἀτρεΐδης Τροίηθεν ἰών, ξανθὸς Μενέλαος·
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,
 ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
 260 κείμενον ἐν πεδίῳ ἐκάς ἄστεος, οὐδέ κέ τίς μιν
 κλαῦσεν Ἀχαιᾶδων· μάλα γὰρ μέγα μῆσατο ἔργον.
 ἡμεῖς μὲν γὰρ κείθι πολέας τελέοντες ἀέθλους
 ἡμεῖθ'· ὃ δ' εὖκηλος μυχῶ Ἄργεος ἵπποβότοιο
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
 265 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς
 δία Κλυταίμνηστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσιν·
 παρ δ' ἄρ' ἔην καὶ αἰοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν
 Ἀτρεΐδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,
 270 δὴ τότε τὸν μὲν αἰοιδὸν ἄγων ἐς νῆσον ἐρήμην
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὄνδε δόμονδε.

πολλὰ δὲ μῆρι' ἔκῃε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
 πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
 275 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ.
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
 Ἀτρεΐδης καὶ ἐγώ, φίλα εἰδότες ἀλλήλοισιν·
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
 280 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
 νῆα κυβερνήσας, ὁπότε σπέρχοιεν ἄελλαι.
 ὥς ὁ μὲν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο,
 285 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἰὼν ἐπὶ οὔνοπα πόντον
 ἐν νηυσὶ γλαφύρῃσι Μαλειάων ὄρος αἰπὺ
 ἵξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦεν,
 290 κύματά τε τροφέοντο πελώρια ἴσα ὄρεσσιν.
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσε,
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρῃ
 ἐσχατιῇ Γόρτυνος ἐν ἡεροειδέϊ πόντῳ·
 295 ἔνθα Νότος μέγα κῦμα ποτὶ σκαῖον ῥίον ὠθεῖ,
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
 αἱ μὲν ἄρ' ἐνθ' ἦλθον, σπουδῇ δ' ἤλυξαν ὀλεθρον
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρέους
 300 Αἰγύπτῳ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.
 ὥς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων
 ἤλατο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους·
 τόφρα δὲ ταῦτ' Αἰγισθος ἐμήσατο οἰκοθι λυγρά.

- 305 ἐπτάετες δ' ἤμασσε πολυχρύσιοι Μυκῆνης,
 304 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ.
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης
 ἅψ ἅπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονῆα,
 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 ἦ τοι ὁ τὸν κτείνας δαῖνυ τάφον Ἀργείοισιν
 310 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθιοιο·
 αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.
 καὶ σύ, φίλος, μὴ δηθὰ δόμων ἅπο τῇλ' ἀλάλησο,
 κτήματά τε προλιπὼν ἀνδρας τ' ἐν σοῖσι δόμοισιν
 315 οὕτω ὑπερφιάλους· μή τοι κατὰ πάντα φάγωσιν
 κτήματα δασσάμενοι, σὺ δὲ τηϋσίην ὁδὸν ἔλθῃς.
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
 ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
 ἐκ τῶν ἀνθρώπων, ὅθεν οὐκ ἔλποιτό γε θυμῷ
 320 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφῆλωσιν ἄελλαι
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
 αὐτόετες οἰχνεύσιν, ἐπεὶ μέγα τε δεινὸν τε.
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,
 325 πὰρ δέ τοι νῆες ἐμοί, οἳ τοι πομπῆς ἔσονται
 ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.
 λίσσεσθαι δέ μιν αὐτός, ἵνα νημερτὲς ἐνίσπῃ·
 ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν.”
 ὧς ἔφατ', ἥελιος δ' ἄρ' ἔδν καὶ ἐπὶ κνέφας ἦλθεν.
 330 τοῖσι δὲ καὶ μετέειπε θεά, γλαυκῶπις Ἀθήνη·
 “ὦ γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
 ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράασθε δὲ οἶνον,
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισιν
 σπείσαντες κοῖτοιο μεδώμεθα· τοῖο γὰρ ὥρη.

- 335 ἤδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικεν
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.”
 ἦ ῥά Διὸς θυγάτηρ, οἱ δ' ἔκλυον αὐδηςάσης.
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
 340 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·
 γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.
 αὐτὰρ ἐπεὶ σπείσαν τε πῖον θ', ὅσον ἤθελε θυμός,
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς
 ἄμφω ἰέσθην κοίλῃν ἐπὶ νῆα νέεσθαι.
 345 Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσιν·
 “Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὥς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε
 ὥς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἡδὲ πενιχροῦ,
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,
 350 οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
 οὐ θὴν δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
 νηὸς ἐπ' ἱκριόφιν καταλέξεται, ὅφρ' ἂν ἐγὼ γε
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
 355 ξείνους ξεινίζειν, ὅς τις κ' ἐμὰ δώμαθ' ἵκηται.”
 τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 “εὖ δὴ ταῦτά γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικεν
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.
 ἀλλ' οὗτος μὲν νῦν σοὶ ἅμ' ἔψεται, ὅφρα κεν εὖδῃ
 360 σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν
 εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἴπω τε ἕκαστα.
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·
 οἱ δ' ἄλλοι φιλότῃ νεώτεροι ἄνδρες ἔπονται,
 πάντες ὀμηλική μεγαθύμου Τηλεμάχοιο.
 365 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ

νῦν· ἀτὰρ ἡῶθεν μετὰ Καύκωνας μεγαθύμους
 εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὐ τι νέον γε
 οὐδ' ὀλίγον. σὺ δὲ τοῦτον, ἐπεὶ τεδὸν ἵκετο δῶμα,
 πέμψον σὺν δίφρῳ τε καὶ νίει· δὸς δέ οἱ ἵππους,
 370 οἷ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι."

ὥς ἄρα φωνήσας' ἀπέβη γλαυκῶπις Ἀθήνη
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας.
 θαύμαζεν δ' ὁ γεραιός, ὅπως ἶδεν ὀφθαλμοῖσιν·
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
 375 "ὦ φίλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσσεσθαι,
 εἰ δὴ τοι νέῳ ᾧδε θεοὶ πομπῆς ἔπονται.
 οὐ μὲν γάρ τις ὄδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,
 ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
 380 ἀλλὰ ἄνασσ' ἴληθι, δίδωθι δέ μοι κλέος ἐσθλόν,
 αὐτῷ καὶ παιδεσσι καὶ αἰδοίῃ παρακοίτῃ·
 σοὶ δ' αὖ ἐγὼ ρέξω βοῦν ἦνιν εὐρυμέτωπον
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἦγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ρέξω χρυσὸν κέρασιν περιχεύας."

385 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
 τοῖσιν δ' ἡγεμόνευε Γερήμεος ἵπποτα Νέστωρ,
 υἰάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοιοῦτο ἀνακτος,
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε·

390 τοῖς δ' ὁ γέρων ἔλθοῦσιν ἀνὰ κρητῆρα κέρασσειν
 οἴνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
 ᾧξεν ταμίῃ καὶ ἀπὸ κρήδεμνον ἔλυσεν·
 τοῦ δ' γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνῃ
 εὐχετ' ἀποσπένδων κούρῃ Διὸς αἰγιόχοιο.

395 αὐτὰρ ἐπεὶ σπεῖσάν τε πῖον θ', ὅσον ἤθελε θυμός,
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,

- τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότης Νέστωρ,
 Τηλέμαχον φίλον υἱὸν Ὀδυσσῆος θείοιο,
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῃ,
 400 πὰρ δ' ἄρ' ἐμμελίην Πεισίστρατον ὄρχαμον ἀνδρῶν,
 ὃς οἱ ἔτ' ἡίθεος παίδων ἦν ἐν μεγάροισιν.
 αὐτὸς δ' αὖτε καθεῖδε μυχῶ δόμου ὑψηλοῖο,
 τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 405 ὥρνυντ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἱππότης Νέστωρ,
 ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,
 οἷ οἱ ἔσαν προπάροιθε θυράων ὑψηλῶν
 λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἐπὶ μὲν πρὶν
 Νηλεὺς ἕζεσκεν θεόφιν μῆστωρ ἀτάλαντος·
 410 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀιδόσδε βεβήκειν,
 Νέστωρ αὖ τότ' ἐφίζε Γερήνιος, οὗρος Ἀχαιῶν,
 σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἠγερέθοντο
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
 Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης·
 415 τοῖσι δ' ἔπειθ' ἔκτος Πεισίστρατος ἤλυθεν ἥρως·
 πὰρ δ' ἄρα Τηλέμαχον θεοεῖκελον εἶσαν ἄγοντες.
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·
 “καρπαλίμως μοι, τέκνα φίλα, κρηγόνατ' ἐέλδωρ,
 ὄφρ' ἦ τοι πρῶτιστα θεῶν ἰλάσσομ' Ἀθήνην,
 420 ἦ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν.
 ἀλλ' αἶψ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἵτω, ὄφρα τάχιστα
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ·
 εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ οἴους·
 425 εἷς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω
 ἐλθεῖν, ὄφρα βοδὸς χρυσὸν κέρασιν περιχέῃ.
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἵπατε δ' εἴσω

- δμῶῃσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ."
- 430 ὥς ἔφαθ', οἳ δ' ἄρα πάντες ἐποίπνουν. ἦλθε μὲν ἄρ βούς
 ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἵσης
 Τηλεμάχου ἔταροι μεγάλητορος, ἦλθε δὲ χαλκεὺς
 ὄπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,
 ἄκμονά τε σφύραν τ' εὐποιήτόν τε πυράγρην,
- 435 οἷσιν τε χρυσὸν εἰργάζετο. ἦλθε δ' Ἀθήνη
 ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
 χρυσὸν ἔδωχ'. ὁ δ' ἔπειτα βοὺς κέρασιν περίχευεν
 ἀσκήσας, ἵν' ἄγαλμα θεᾷ κεχάροιτο ἰδοῦσα.
 βοῦν δ' ἀγέτην κεράων Στρατίος καὶ διὸς Ἐχέφρων.
- 440 χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι
 ἤλυθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ' ἔχεν οὐλὰς
 ἐν κανέῳ. πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
 ὄξυν ἔχων ἐν χειρὶ παρίστατο βοῦν ἐπικόψων.
 Περσεὺς δ' ἀμνίον εἶχε. γέρων δ' ἱππηλάτα Νέστωρ
- 445 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη
 εὔχετ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλων.
 αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐτίκα Νέστορος υἱὸς ὑπέρθυμος Θρασυμήδης
 ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
- 450 αὐχείους, λῦσεν δὲ βοὺς μένος. αἱ δ' ὀλόλυξαν
 θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις
 Νέστορος, Εὐρυδίκη πρέσβα Κλυμένοιο θυγατρῶν.
 οἳ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυνοδείης
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος ὄρχαμος ἀνδρῶν.
- 455 τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὀστέα θυμός,
 αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον
 πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καίε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 460 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀὴ καὶ σπλάγχνα πάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτων δ' ἀκροπόρους ὀβελούς ἐν χερσὶν ἔχοντες.

τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
 465 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαο.
 αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔζητο, ποιμένα λαῶν.
 470 οἱ δ' ἐπεὶ ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσεῖς δεπάεσσιν.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·
 475 “παῖδες ἐμοί, ἄγε Τηλεμάχῳ καλλιτρίχῃς ἵππους
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.”
 ὣς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,
 καρπαλίμως δ' ἔζευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.
 ἐν δὲ γυνὴ ταμὶν σῖτον καὶ οἶνον ἔθηκεν

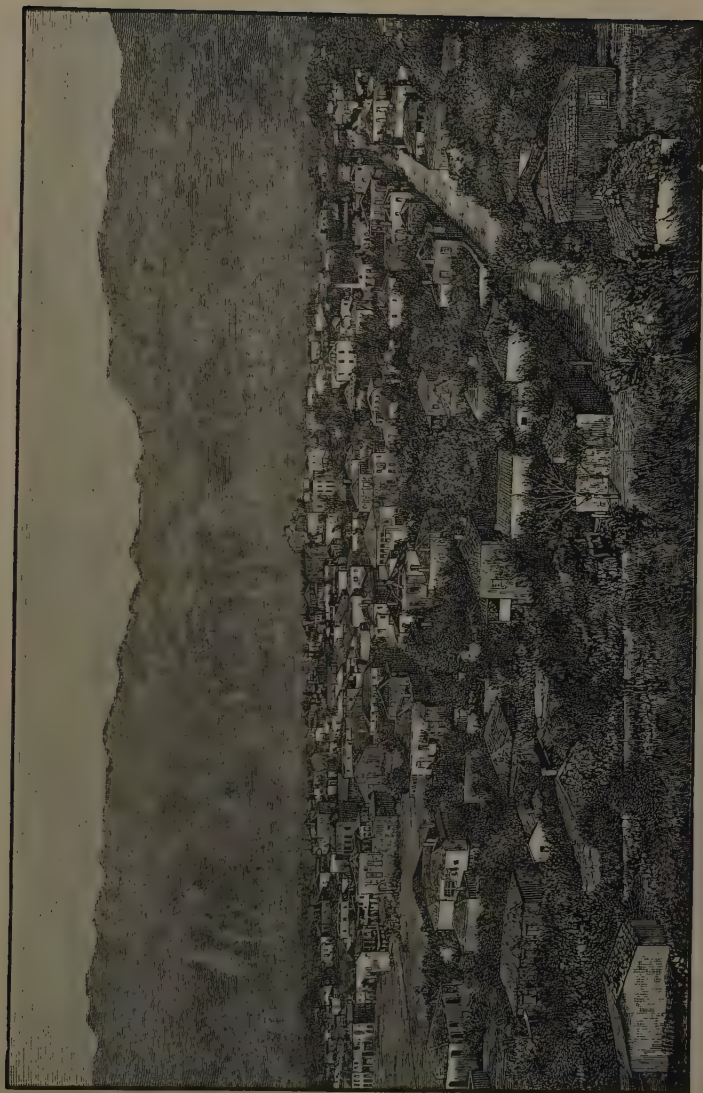
480 ὄψα τε, οἷα ἔδουσι διοτρεφεές βασιλῆες.
 ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος ὄρχαμος ἀνδρῶν
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσίν·
 μᾶστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην
 485 ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺν πτολίεθρον.
 οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.
 δύσετό τ' ἠέλιος σκιόωντό τε πᾶσαι ἀγυιαί,
 ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
 υἱέος Ὀρτυλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.

- 490 ἔνθα δὲ νύκτ' ἄεσαν, ὁ δὲ τοῖς παρ' ξείνια θῆκεν.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ἵππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·
[ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου.]
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
495 ἴξον δ' ἐς πεδῖον πυρηφόρον, ἔνθα δ' ἔπειτα
ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
δύσετό τ' ἠέλιος σκιάωντό τε πᾶσαι ἀγυιαί,

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

- οἱ δ' ἴξον κοίλην Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο·
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν
υἱέος ἡδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
- 5 τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱεὶ πέμπεν·
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσεν
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστνυ περικλυτόν, οἷσιν ἄνασσαν.
- 10 υἱεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην,
ὃς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης· Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
- 15 ὥς οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα
γείτονες ἡδὲ ἔται Μενελάου κυδαλίμοιο
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος Ἀοιδὸς
φορμίζων, δοιῶ δὲ κυβιστητῆρε κατ' αὐτούς,
μολπῆς ἐξάρχοντος, ἐδίνεον κατὰ μέσσοις.
- 20 τὰ δ' αὐτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ,
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός,
στήτην. ὁ δὲ προμολὼν ἶδετο κρείων Ἑπεωνεύς,
ὄτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
βῆ δ' ἴμεν ἀγγελῶν διὰ δώματα ποιμένι λαῶν,



SPARTA.
(From a Photograph.)

- 25 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·
 “ ξείνω δὴ τινε τώδε, διοτρεφὲς ὦ Μενέλαε,
 ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.
 ἀλλ' εἰπ', ἥ σφωιν καταλύσομεν ὠκέας ἵππους,
 ἥ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.”
- 30 τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 “ οὐ μὲν νήπιος ἦσθα, Βοηθοῖδῃ Ἐτεωνεῦ,
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια βάζεις.
 ἦ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἳ κέ ποθι Ζεὺς
- 35 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λυ' ἵππους
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.”
 ὧς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους
 ὄτρηρους θεράποντας ἅμα σπέσθαι ἐοῖ αὐτῷ.
 οἱ δ' ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ ἰδρώοντας,
- 40 καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείησι κάπησιν,
 παρ δ' ἔβαλον ζειάς, ἀνὰ δὲ κρὶ λευκὸν ἔμιξαν,
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανώοντα,
 αὐτοὺς δ' εἰσῆγον θεῖον δόμον. οἱ δὲ ἰδόντες
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος·
- 45 ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἡὲ σελήνης
 δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,
 ἔς ῥ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο.
 τοὺς δ' ἐπεὶ οὔν δμωαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
- 50 ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας,
 ἔς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ ὑπὲρ ἀργυρέοιο λέβητος,
 νύσασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
- 55 σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,

εἶδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων.
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.
 τὼ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·

80 “ σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα
 δείπνου πασσαμένῳ εἰρησόμεθ', οἳ τινὲς ἔστον
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,
 ἀλλ' ἀνδρῶν γένος ἔστε διοτρεφέων βασιλῆων
 σκηπτούχων, ἐπεὶ οὗ κε κακοὶ τοιούσδε τέκοιεν.”

65 ὣς φάτο, καὶ σφιν νῶτα βοδὸς παρὰ πύονα θῆκεν
 ὅπτ' ἐν χερσὶν ἐλὼν, τά ῥά οἱ γέρα πάρθεσαν αὐτῷ.
 οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν

70 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·
 “ φράζεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 χαλκοῦ τε στεροπὴν καὶ δώματα ἡχέεντα
 χρυσοῦ τ' ἡλέκτρου τε καὶ ἀργύρου ἡδ' ἐλέφαντος.
 Ζηνὸς που τοιγίδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,

75 ὅσσα τὰδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.”

τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ τέκνα φίλ', ἧ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι·
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·

80 ἀνδρῶν δ' ἧ κέν τίς μοι ἐρίσσεται ἡὲ καὶ οὐκὶ
 κτήμασιν. ἧ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς
 ἡγαγόμεν ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον,
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,
 Αἰθιοπὰς θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοὺς

85 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσιν·
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.

- ἔνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμῆν
 τυροῦ καὶ κρειῶν οὔδὲ γλυκεροῖο γάλακτος,
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.
 90 εἶος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνεν
 λάθρην, ἀνωιστί, δόλω οὐλομένης ἀλόχοιο·
 ὥς οὗ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.
 καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἳ τινες ὕμιν
 95 εἰσὶν, ἐπεὶ μάλα πολλὰ πάθον, καὶ ἀπώλεσα οἶκον
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
 ὧν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
 ναίειν, οἳ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότε ὄλοντο
 Τροίῃ ἐν εὐρείῃ ἐκάς Ἄργεος ἵπποβότοιο.
 100 ἀλλ' ἔμπης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε
 παύομαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο·
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,
 105 ὥς ἐνός, ὅς τέ μοι ὕπνον ἀπεχθαίρει καὶ ἔδωδῆν
 μνωμένῳ, ἐπεὶ οὗ τις Ἀχαιῶν τόσσα μόγησεν,
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἥρατο. τῷ δ' ἄρ' ἔμελλεν
 αὐτῷ κῆδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὔδέ τι ἴδμεν,
 110 ζῶει ὃ γ' ἢ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν
 Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
 Τηλέμαχός θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ."
 ὧς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἱμερον ὦρσε γόοιο.
 δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,
 115 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχὼν
 ἀμφοτέρησιν χερσί. νόησε δέ μιν Μενέλαος,
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,

- ἥέ μιν αὐτὸν πατρὸς ἑάσειε μνησθῆναι
 ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.
- 120 εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
 ἦλυθεν Ἀρτέμιδι χρυσηλακάτῳ ἐικυῖα.
 τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,
 Ἀλκίππη δὲ τάπητα φέρειν μαλακοῦ ἐρίοιο,
- 125 Φυλῶ δ' ἀργύρεον τάλαρον φέρει, τὸν οἱ ἔδωκεν
 Ἀλκάνδρη, Πολύβοιο δάμαρ, ὅς ἑναι' ἐνὶ Θήβης
 Αἰγυπτίης, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται·
 ὅς Μενελάῳ δῶκε δὺ ἀργυρέας ἀσαμίνθους,
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
- 130 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα·
 χρυσῆν τ' ἡλακάτην τάλαρόν θ' ὑπόκυκλον ὅπασσεν
 ἀργύρεον, χρυσῶ δ' ἐπὶ χεῖλεα κεκράαντο.
 τὸν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
- 135 ἡλακάτῃ τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα.
 ἔζετο δ' ἐν κλισίῳ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.
 αὐτίκα δ' ἢ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
 “ἴδμεν δῆ, Μενέλαε διοτρεφές, οἳ τινες οἶδε
 ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
- 140 ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 οὐ γάρ πώ τινά φημι εἰκότα ᾧδε ἰδέσθαι
 οὔτ' ἀνδρ' οὔτε γυναικα, σέβας μ' ἔχει εἰσορόωσαν,
 ὥς ὃδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικεν,
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
- 145 κείνος ἀνὴρ, ὅτ' ἐμεῖο κυνώπιδος εἶνεκ' Ἀχαιοὶ
 ἦλθεθ' ὑπὸ Τροίην πόλεμον θρασὺν ὀρμαίνοντες.”
 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 “οὐτῷ νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἴσκεις·

- κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες
 150 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται.
 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι
 μυθεόμην, ὅσα κείνος διζύσας ἐμόγησεν
 ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶβεν
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών."
- 155 τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἤυδα·
 "Ἄτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 κείνου μὲν τοι ὄδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·
 ἀλλὰ σαόφρων ἐστί, νεμεσσᾶται δ' ἐνὶ θυμῷ
 ᾧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
 160 ἅντα σέθεν, τοῦ νῶι θεοῦ ὥς τερπόμεθ' αὐδῇ.
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ
 τῷ ἅμα πομπὸν ἐπесθαι· ἐέλδετο γάρ σε ἰδέσθαι,
 ὅφρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ τι ἔργον.
 πολλὰ γὰρ ἄλγέ' ἔχει πατρὸς πάϊς οἰχομένοιο
 165 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν,
 ὥς νῦν Τηλεμάχῳ ὁ μὲν οἷχεται, οὐδέ οἱ ἄλλοι
 εἶσ', οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα."
- τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 "ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ
 170 ἵκεθ', ὅς εἵνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους·
 καὶ μιν ἔφην ἐλθόντα φιλησέμεν ἐξοχὸν ἄλλων
 Ἀργείων, εἰ νῶιν ὑπεῖρ ἅλα νόστον ἔδωκεν
 νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύνοπα Ζεὺς.
 καὶ κέ οἱ Ἀργεῖ νάσσα πόλιν καὶ δῶματ' ἔτευξα,
 175 ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾧ
 καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξάλαπάξας,
 αἱ περὶ ναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.
 καὶ κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένῳ τε,

180 πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψε
 ἀλλὰ τὰ μὲν πον μέλλεν ἀγασσεσθαι θεὸς αὐτός,
 ὃς κείνον δύστηνον ἀνόστιμον οἶον ἔθηκεν.”

ὥς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἱμερον ὥρσε γόοιο.
 κλαῖε μὲν Ἀργεΐη Ἑλένη, Διὸς ἐκγεγαυῖα,

185 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος·
 οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτῳ ἔχεν ὅσσε·
 μῆσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
 τὸν ῥ' Ἡοῦς ἔκτεινε φαινήης ἀγλαὸς υἱός·
 τοῦ ὃ γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν·

190 “Ἀτρεΐδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι
 Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σείῳ
 οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν·
 καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγώ γε
 τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ ἡὼς

195 ἔσσεται ἡριγένεια· νεμεσσωμαί γε μὲν οὐδ' ἐν
 κλαίειν, ὃς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.
 τοῦτό νυ καὶ γέρας οἶον διζυροῖσι βροτοῖσιν,
 κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
 καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὗ τι κάκιστος

200 Ἀργείων· μέλλεις δὲ σὺ ἰδμεναι· οὐ γὰρ ἐγώ γε
 ἦντησ' οὐδὲ ἶδον· περὶ δ' ἄλλων φασὶ γενέσθαι
 Ἀντίλοχον, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητὴν.”

τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος
 “ὦ φίλ', ἐπεὶ τόσα εἶπες, ὅσ' ἂν πεπνυμένος ἀνὴρ

205 εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη·
 τοίου γὰρ καὶ πατρός, ὃ καὶ πεπνυμένα βάζεις.
 ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος, ᾧ τε Κρονίων
 ὄλβον ἐπικλώσῃ γαμέοντί τε γενομένῳ τε,
 ὥς νῦν Νέστορι δῶκε διαμπερὲς ἥματα πάντα
 210 αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,

- νίεας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.
 ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὃς πρὶν ἐτύχθη,
 δόρπου δ' ἐξαυτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ
 χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται
 215 Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν."
 ὧς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον.
 ἔνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα.
 220 αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπιον,
 νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.
 ὃς τὸ καταβρόζειεν, ἐπὴν κρητῆρι μιγείη,
 οὗ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
 οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,
 225 οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν
 χαλκῷ δηιόωεν, ὃ δ' ὀφθαλμοῖσιν ὄρῳτο.
 τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα
 ἐσθλά, τά οἱ Πολύδαμνα πόρεν Θῶνος παράκοιτις
 Αἰγυπτίῃ, τῇ πλεῖστα φέρει ζεῖδωρος ἄρουρα
 230 φάρμακα, πολλὰ μὲν ἐσθλά μεμιγμένα πολλὰ δὲ λυγρά·
 ἱητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
 ἀνθρώπων· ἥ γὰρ Παιήονός εἰσι γενέθλης.
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,
 ἐξαυτίς μύθοισιν ἀμειβομένη προσέειπεν·
 235 "Ἀτρεΐδῃ Μενέλαε διοτρεφές ἦδὲ καὶ οἶδε
 ἀνδρῶν ἐσθλῶν παῖδες, ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
 Ζεὺς ἀγαθόν τε κακόν τε διδοί. δύναται γὰρ ἅπαντα·
 ἥ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροις
 καὶ μύθοις τέρπεσθε· εὐκότα γὰρ καταλέξω.
 240 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·

- ἀλλ' οἶον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.
 αὐτόν μιν πληγῇσιν ἀεικελίησι δαμάσσας,
 245 σπείρα κάκ' ἀμφ' ὤμοισι βαλὼν, οἰκῇ ἐοικὼς
 ἀνδρῶν δυσμενέων κατέδου πόλιν εὐρυάγνιαν.
 ἄλλω δ' αὐτόν φωτὶ κατακρύπτων ἤισκεν,
 δέκτην, ὅς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
 τῷ ἱκελος κατέδου Τρώων πόλιν· οἱ δ' ἀβάκησαν
 250 πάντες· ἐγὼ δέ μιν οἷη ἀνέγνων τοῖον ἑόντα,
 καὶ μιν ἀνειρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.
 ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρῖον ἐλαίῳ,
 ἀμφὶ δὲ εἵματα ἔσσα καὶ ὤμοσα καρτερὸν ὄρκον
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
 255 πρὶν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι,
 καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
 πολλοὺς δὲ Τρώων κτείνας ταναήκεϊ χαλκῷ
 ἦλθε μετ' Ἀργεῖους, κατὰ δὲ φρόνιν ἤγαγε πολλήν.
 ἐνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ
 260 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι
 ἀψ' οἰκόνδ', αἴτην δὲ μετέστενον, ἣν Ἀφροδίτη
 δῶχ', ὅτε μ' ἤγαγ' ἐκείσε φίλης ἀπὸ πατρίδος αἴης,
 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
 οὗ τευ δευόμενον, οὗτ' ἄρ' φρένας οὔτε τι εἶδος."
 265 τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 "ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
 ἤδη μὲν πολέων ἐδάην βουλὴν τε νόον τε
 ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·
 ἀλλ' οὗ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν,
 270 οἶον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ.
 οἶον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 ἵππῳ ἐνὶ ξεστῷ, ἔν' ἐνήμεθα πάντες ἄριστοι

- Ἄργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
 ἦλθες ἔπειτα σὺ κείσε· κελευσέμεναι δέ σ' ἔμελλον
- 275 δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι·
 καὶ τοι Δηΐφοβος θεοείκελος ἔσπετ' ἰούσῃ.
 τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφώσας,
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
- 280 αὐτὰρ ἐγὼ καὶ Τυδεΐδης καὶ δῖος Ὀδυσσεὺς
 ἦμενοι ἐν μέσσοισιν ἀκούσαμεν, ὥς ἐβόησας.
 νῶϊ μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντες
 ἢ ἐξελθέμεναι ἢ ἔνδοθεν αἰψ' ὑπακούσαι·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱμένῳ περ.
- 285 ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν,
 Ἄντικλος δὲ σέ γ' οἷος ἀμείψασθαι ἐπέεσσιν
 ἤθελεν. ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζεν
 νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς·
 τόφρα δ' ἔχ', ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη·”
- 290 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·
 “Ἄτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἄλγιον· οὐ γάρ οἱ τι τά γ' ἤρκεσε λυγρὸν ὄλεθρον,
 οὐδ' εἴ οἱ κραδίῃ γε σιδηρὴ ἔνδοθεν ἦεν.
 ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἦδη
- 295 ὕπνῳ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντες.”
 ὥς ἔφατ', Ἀργεῖη δ' Ἑλένη δμῳῇσι κέλευσεν
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας,
 χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
- 300 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσai,
 δέμνια δὲ στόρεσαν, ἐκ δὲ ξείνους ἄγε κῆρυξ.
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,
 Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός·

- Ἄτρεΐδης δὲ καθεῦδε μυχῶ δόμον ὑψηλοῖο,
 305 πὰρ δ' Ἑλένη ταυνύπεπλος ἐλέξατο, δῖα γυναικῶν.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥώς,
 ὤρνυτ' ἄρ' ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος
 εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὦμῳ,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 310 βῆ δ' ἵμεν ἐκ θαλάμοιο θεῶ ἐναλίγκιος ἄντην,
 Τηλεμάχῳ δὲ παρῖζεν, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 “τίπτε δέ σε χρεῖῳ δεῦρ' ἦγαγε, Τηλέμαχ' ἦρως,
 ἐς Λακεδαίμονα δῖαν ἐπ' εὐρέα νῶτα θαλάσσης;
 δῆμιον ἦ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.”
 315 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠὔδα·
 “Ἄτρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἤλυθον, εἴ τινα μοι κληηδόνα πατρὸς ἐνίσποις.
 ἐσθίεται μοι οἶκος, ὄλωλε δὲ πίονα ἔργα·
 δυσμενέων δ' ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ
 320 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς,
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
 τούνεκα νῦν τὰ σά γούναθ' ἰκάνομαι, αἶ κ' ἐθέλῃσθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅπωπας
 ὀφθαλμοῖσι τεοῖσιν ἢ ἄλλον μῦθον ἄκουσας
 325 πλαζομένον· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ.
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εἴ μοι κατάλεξον, ὅπως ἦντησας ὀπωπῆς.
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 ἦ ἔπος ἦέ τι ἔργον ὑποστὰς ἐξετέλεσεν
 330 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί,
 τῶν νῦν μοι μνησai καὶ μοι νημερτὲς ἐνίσπες.”
 τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 “ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
 ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἔοντες.



MENELAUS.

(Vatican, Rome.)

- 335 ὥς δ' ὀπότη' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος
 νεβρούς κοιμήσασα νεηγενέας γαλαθηνούς
 κνημοὺς ἐξερέησι καὶ ἄγκεα ποιήεντα
 βοσκομένη, ὃ δ' ἔπειτα ἔην εἰσήλυθεν εὐνήν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,
 340 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,
 τοῖος ἑὼν, οἷός ποτ' ἐυκτιμένη ἐνὶ Δέσβῳ
 ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς,
 καδ' δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
 345 τοῖος ἑὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ταῦτα δ', ἃ μ' εἰρωτᾷς καὶ λίσσσαι, οὐκ ἂν ἐγὼ γε
 ἄλλα παρέξ εἵποιμι παρακλιδόν, οὐδ' ἀπατήσω,
 ἀλλὰ τὰ μὲν μοι ἔειπε γέρων ἄλιος νημερτής,
 350 τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.
 Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
 ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τελιέσσας ἑκατόμβας.
 οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.
 νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
 355 Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσιν,
 τόσσον ἄνευθ', ὅσσον τε πανημερίῃ γλαφυρῇ νηὺς
 ἤνυσεν, ἧ λιγὺς οὖρος ἐπιπνείησιν ὀπισθεν·
 ἐν δὲ λιμὴν εὐορμος, ὅθεν τ' ἀπὸ νῆας εἰσας
 εἰς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
 360 ἔνθα μ' εἰκόσιν ἡματ' ἔχον θεοί, οὐδέ ποτ' οὔροι
 πνεύοντες φαίνονθ' ἀλιαέες, οἳ ῥά τε νηῶν
 πομπῆς γίνονται ἐπ' εὐρέα νῶτα θαλάσσης.
 καὶ νῦ κεν ἦια πάντα κατέφθιτο καὶ μένέ' ἀνδρῶν,
 εἰ μή τίς με θεῶν ὀλοφύρατο καὶ με σώσεν,
 365 Πρωτέος ἱφθίμου θυγάτηρ ἀλίοιο γέροντος,

- Εἶδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα.
 ἦ μ' οἴω ἔρροντι συνήντετο νόσφιν ἑταίρων·
 αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον
 γναμπτοῖς ἀγκίστροισιν, ἔτιρε δὲ γαστέρα λιμός.
 370 ἦ δέ μευ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·
 ‘νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἦδὲ χαλίφρων,
 ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχων;
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ
 εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων.’
 375 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ‘ἐκ μὲν τοι ἐρέω, ἦ τις σύ πέρ ἐσσι θεάων,
 ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
 ἀλλὰ σύ πέρ μοι εἶπέ, θεοὶ δέ τε πάντα ἴσασι,
 380 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.’
 ὥς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
 ‘τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς
 385 ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἦδὲ τεκέσθαι.
 τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
 ὃς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου,
 390 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσειαι ἰχθυόεντα·
 καὶ δέ κέ τοι εἴπησι, διοτρεφές, αἶ κ' ἐθέλῃσθα,
 ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.’
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 395 ‘αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος,
 μὴ πῶς με προῖδῶν ἠὲ προδαεὶς ἀλέηται·

- ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.
 ὧς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεῶν.
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 400 ἦμος δ' ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκη,
 τῆμος ἄρ' ἐξ ἁλὸς εἰσι γέρων ἄλιος νημερτὴς
 πνοιῇ ὑπο Ζεφύριοι μελαίνῃ φρικὴ καλυφθεῖς,
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν.
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύνης
 405 ἀθροαὶ εὐδουσιν, πολιῆς ἁλὸς ἐξαναδύσαι,
 πικρὸν ἀποπνεῖν οὐσαι ἁλὸς πολυβενθέος ὁδμήν.
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἡοὶ φαινομένηφιν
 εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἐταίρους
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.
 410 πάντα δέ τοι ἐρέω ὀλοφώϊα τοῖο γέροντος.
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν.
 αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἰδηται,
 λέξεται ἐν μέσσησι νομεὺς ὧς πῶεσι μῆλων.
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἰδησθε,
 415 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε,
 αὖθι δ' ἔχειν μεμαῶτα, καὶ ἐσσύμενόν περ ἀλύξαι.
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσσοι ἐπὶ γαῖαν
 ἐρπετὰ γίνονται, καὶ ὕδωρ καὶ θεσπιδᾶες πῦρ.
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.
 420 ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσιν,
 τοῖος ἐὼν, οἷόν κε κατευνηθέντα ἰδησθε,
 καὶ τότε δὴ σκέσθαι τε βίης λῦσαί τε γέροντα,
 ἥρως, εἶρεσθαι δέ, θεῶν ὅς τις σε χαλέπτει,
 νόστον θ', ὧς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.
 425 ὧς εἰποῦς ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἔστασαν ἐν ψαμάθοισιν,
 ἦα, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.

- αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἦλυθεν ἀμβροσίῃ νύξ·
 430 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
 ἦια πολλὰ θεοὺς γονούμενος· αὐτὰρ ἐταίρους
 τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.
 435 τόφρα δ' ἄρ' ἦ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον
 τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικεν·
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας ἄλιησιν
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἦλθομεν αὐτῆς·
 440 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω.
 ἔνθα κεν αἰνότατος λόχος ἔπλετο· τείρε γὰρ αἰνῶς
 φωκάων ἀλιοτρεφῶν ὀλοώτατος ὀδμή·
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθεῖη;
 ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
 445 ἀμβροσίην ὑπὸ ῥῖνα ἐκάστω θῆκε φέρουσα
 ἡδὺ μάλα πνεύουσιν, ὅλεσσε δὲ κήτεος ὀδμήν.
 πᾶσαν δ' ἡοῖν μένομεν τετληότι θυμῷ·
 φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες· αἱ μὲν ἔπειτα
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
 450 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλός, εἶρε δὲ φώκας
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ
 ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.
 ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
 455 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης,
 ἀλλ' ἦ τοι πρῶτιστα λέων γένετ' ἠνυγένειος,
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἡδὲ μέγας σῦς·
 γίγνετο δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον·

- ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
 460 ἀλλ' ὅτε δὴ ῥ' ἀνίαζ' ὁ γέρων ὀλοφώϊα εἰδώς,
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπεν·
 'τίς νύ τοι, Ἀτρείος υἱέ, θεῶν συμφράσσαστο βουλάς,
 ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;'
 ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 465 'οἴσθα, γέρον· τί με ταῦτα παρατροπέων ἐρεεῖνεις;
 ὥς δὴ δὴθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμων
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.
 ἀλλὰ σύ πέρ μοι εἰπέ, θεοὶ δέ τε πάντα ἴσασιν,
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
 470 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.'
 ὣς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 'ἀλλὰ μάλ' ὦφελles Διὶ τ' ἄλλοισιν τε θεοῖσιν
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα
 σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.
 475 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
 πρὶν γ' ὅτ' ἂν Αἰγύπτῳ διπτετέος ποταμοῖο
 αὐτὶς ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν·
 480 καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἣν σὺ μένουινᾶς.'
 ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
 οὐνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἡεροειδέα πόντον
 Αἰγυπτόνδ' ἰέναι δολιχὴν ὁδὸν ἀργαλέην τε.
 ἀλλὰ καὶ ὣς μύθοισιν ἀμειβόμενος προσέειπον·
 485 'ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις·
 ἀλλ' ἄγε μοι τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον,
 ἣ πάντες σὺν νηυσὶν ἀπῆμονες ἦλθον Ἀχαιοί,
 οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
 ἥέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς

- 490 ἤε φίλων ἔν χερσίν, ἐπεὶ πόλεμον πολύπενυσεν.
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 'Ἀτρεΐδῃ, τί με ταῦτα διείρεις; οὐδέ τί σε χρὴ
 ἰδμεναι. οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
 δὴν ἄκλαυτον ἔσσεσθαι, ἐπὴν εὖ πάντα πύθῃαι.
- 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο·
 ἄρχοι δ' αὖ δύο μῦνοι Ἀχαιῶν χαλκοχιτώνων
 ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.
 εἷς δ' ἔτι που ζῶος κατερύκεται εὐρεί πόντῳ.
 Αἴας μὲν μετὰ νηυσὶ δάμῃ δολιχρῆτμοισιν.
- 500 Γυρῆσίν μιν πρῶτα Ποσειδάων ἐπέλασεν
 πέτρῃσιν μεγάλῃσι καὶ ἐξεσάωσε θαλάσσης·
 καὶ νύ κεν ἔκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθήνῃ,
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἁάσθη·
 φῆ ῥ' ἀέκητι θεῶν φυγέεω μέγα λαῖτμα θαλάσσης.
- 505 τοῦ δὲ Ποσειδάων μεγάλ' ἐκλυεν αὐδῆσαντος·
 αὐτίκ' ἔπειτα τρίαينαν ἐλὼν χερσὶ στιβαρῆσιν
 ἤλασε Γυραῖν πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
 καὶ τὸ μὲν αὐτόθι μείνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ.
 τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἁάσθη·
- 510 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα.
 ὥς ὁ μὲν ἔνθ' ἀπόλῳεν, ἐπεὶ πῖεν ἁλμυρὸν ὕδωρ.
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἡδ' ὑπάλυξεν
 ἐν νηυσὶ γλαφυρῆσι· σάωσε δὲ πότνια Ἥρη.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺ
- 515 ἵξεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόεντα φέρεν βαρέα στενάχοντα,
 ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης
 τὸ πρὶν, ἀτὰρ τότε ἔναιε Θυεστιάδης Αἰγισθος.
 ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,
- 520 ἅψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο,

- ἦ τοι ὁ μὲν χαίρων ἐπεβήσето πατρίδος αἷης
 καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπός, ὃν ῥα καθεῖσεν
 525 Αἰγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὃ γ' εἰς ἐνιαυτόν,
 μή ἐ λάθοι παριών, μνήσαιο δὲ θούριδος ἀλκῆς.
 βῆ δ' ἵμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
 αὐτίκα δ' Αἰγισθος δολίην ἐφράσσατο τέχνην·
 530 κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους
 εἷσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα ποιμένα λαῶν
 ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.
 τὸν δ' οὐκ εἰδὼτ' ὄλεθρον ἀνήγαγε καὶ κατέπεφνε
 535 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτῃ.
 οὐδέ τις Ἀτρεΐδew ἐτάρων λίπεθ', οἳ οἱ ἔποντο,
 οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
 ὧς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
 κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ
 540 ἦθελ' ἔτι ζῶειν καὶ ὀρᾶν φάος ἡελίοιο.
 αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
 δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·
 'μηκέτι, Ἀτρέος νιέ, πολὺν χρόνον ἀσκελὲς οὕτως
 κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δῆομεν· ἀλλὰ τάχιστα
 545 πείρα, ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι.
 ἦ γάρ μιν ζῶόν γε κιχήσεται, ἦ κεν Ὀρέστης
 κτεῖνεν ὑποφθάμενος, σὺ δέ κεν τάφου ἀντιβολήσαιο.
 ὧς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγῆνωρ
 αὐτίς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη,
 550 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 'τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,

- ὅς τις ἔτι ζωὸς κατερύκεται εὐρεί πόντῳ
 ἥν̄ θανόν· ἐθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι.³
 ὧς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 555 ' υἱὸς Λαέρτεω, Ἰθάκῃ ἐν οἰκίᾳ ναίων·
 τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
 560 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
 Ἄργει ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
 ἀλλὰ σ' ἐς Ἥλύσιον πεδῖον καὶ πείρατα γαίης
 ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς Ῥαδάμανθς,
 565 τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν·
 οὐ νικητός, οὔτ' ἄρ χειμῶν πολὺς οὔτε ποτ' ὄμβρος,
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείνοντος ἀήτας
 Ὀκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους·
 οὔνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἐσσι·
 570 ὧς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 αὐτὰρ ἐγὼν ἐπὶ νῆας ἄμ' ἀντιθέοις ἐτάροισιν
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κiónτι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·
 575 δῆ τότε κοιμήθημεν ἐπὶ ῥηγμῶνι θαλάσσης.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥώς,
 νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα διᾶν,
 ἐν δ' ἰστοὺς τιθέμεσθα καὶ ἰστία νηυσὶν εἴσης,
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον,
 580 ἐξῆς δ' ἐζόμενοι πολὴν ἅλα τύπτον ἑρετμοῖς.
 ἄψ δ' εἰς Αἰγύπτιο διυπετέος ποταμοῖο
 στῆσα νέας καὶ ἔρεξα τεληέσσας ἐκατόμβας.

- αὐτὰρ ἐπεὶ κατέπανσα θεῶν χόλον αἰὲν ἔοντων,
 χεὺ' Ἀγαμέμνονι τύμβον, ἦν' ἄσβεστον κλέος εἶη.
 585 ταῦτα τελευτήσας νεόμην, ἔδοσαν δέ μοι οὔρου
 ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἐπεμψαν.
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
 ὄφρα κεν ἑνδεκάτῃ τε δυωδεκάτῃ τε γένηται·
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα,
 590 τρεῖς ἵππους καὶ δίφρον ἐύξοον· αὐτὰρ ἔπειτα
 δώσω καλὸν ἄλειςον, ἵνα σπένδῃσθα θεοῖσιν
 ἀθανάτοις ἐμέθεν μεμνημένος ἡματα πάντα.”
 τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·
 “Ἄτρεΐδη, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.
 595 καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην
 ἡμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδέ τοκῆων·
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
 τέρπομαι· ἀλλ' ἤδη μοι ἀνιάζουσιν ἐταῖροι
 ἐν Πύλῳ ἡγαθήρ, σὺν δέ με χρόνον ἐνθάδ' ἐρύκεις.
 600 δῶρον δ', ὅττι κέ μοι δοίης, κειμήλιον ἔστω·
 ἵππους δ' εἰς Ἰθάκην οὐκ ἄξιμαί, ἀλλὰ σοὶ αὐτῷ
 ἐνθάδε λείψω ἄγαλμα· σὺν γὰρ πεδίῳ ἀνάσσεις
 εὐρέος, ᾧ ἔνι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον
 πυροὶ τε ζεῖαί τε ἰδ' εὐρυφυὲς κρὶ λευκόν.
 605 ἐν δ' Ἰθάκῃ οὐτ' ἄρ' δρόμοι εὐρέες οὔτε τι λειμών·
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' ἐυλείμων,
 αἶθ' ἄλλ' ἐκεκλίεται· Ἰθάκῃ δέ τε καὶ περὶ πασέων.”
 ὣς φάτο, μείδῃσεν δὲ βοὴν ἀγαθὸς Μενέλαος,
 610 χεῖρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναιμαι γάρ.
 δῶρων δ', ὅσσ' ἐν ἐμῷ οἴκῳ κειμήλια κεῖται,

- δώσω, ὃ κάλλιστον καὶ τιμήςστατόν ἐστιν·
 615 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ
 ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράανται,
 ἔργον δ' Ἡφαίστοιο. πόρεν δέ ἐ Φαίδιμος ἥρως,
 Σιδονίων βασιλεύς, ὃθ' ἐὸς δόμος ἀμφεκάλυψεν
 κείσέ με νοστήσαντα· τείν δ' ἐθέλω τόδ' ὀπάσσαι.”
- 620 ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 δαιτυμόνες δ' ἐς δώματ' ἴσαν θείου βασιλῆος.
 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' ἐνῆνορα οἶνον·
 σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον·
 ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο.
- 625 μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
 Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,
 ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἄριστοι.
- 630 τοῖς δ' υἱὸς Φρονόιοι Νοήμων ἐγγύθεν ἑλθὼν
 Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·
 “Ἀντίνο', ἥ ρά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί,
 ὅπποτε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος;
 νῆά μοι οἷχετ' ἄγων, ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
- 635 Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι
 δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ
 ἀδμήτες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.”
 ὥς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
 ἐς Πύλον οἷχασθαι Νηληϊόν, ἀλλὰ που αὐτοῦ
- 640 ἀγρῶν ἥ μήλοισι παρέμμεναι ἢ συβώτῃ.
 τὸν δ' αὖτ' Ἀντίνοος προσέφη Ἐυπείθεος υἱός·
 “νημερτές μοι ἐνισπε, πότ' ὥχετο καὶ τίνες αὐτῷ
 κοῦροι ἔποντ' Ἰθάκης ἐξαίρετοι; ἦ ἐοὶ αὐτοῦ
 θῆγές τε δμῶές τε; δύναϊτό κε καὶ τὸ τελέσσαι.

- 645 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' ἐὺ εἰδῶ,
 ἥ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
 ἦε ἐκὼν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ."
 τὸν δ' υἱὸς Φρονίοιο Νοήμων ἀντίον ἤρδα·
 "αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
 650 ὅππότε' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ
 αἰτίζη; χαλεπὸν κεν ἀνήνασθαι δόσιν εἶη.
 κοῦροι δ', οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,
 οἱ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντα νόησα
 Μέντορα ἦε θεόν, τῷ δ' αὐτῷ πάντα ἐώκειν.
 655 ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον
 χθιζὸν ὑπηοῖον, τότε δ' ἔμβη νηὶ Πύλουνδε."
 ὥς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός,
 τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγῆνωρ.
 μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
 660 τοῖσιν δ' Ἀντίνοος μετέφη Ἑυπείθεος υἱός,
 ἀχρύνμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην·
 "ὦ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
 Τηλεμάχῳ ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.
 665 ἐκ τοσσῶνδ' ἀέκητι νέος πάϊς οἴχεται αὐτῶς
 νῆα ἐρυσσάμενος κρίνας τ' ἀνὰ δῆμον ἀρίστους.
 ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ
 Ζεὺς ὀλέσειε βίην πρὶν ἥβης μέτρον ἰκέσθαι.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἐταίρους,
 670 ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἠδὲ φυλάξω
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
 ὥς ἂν ἐπισμυγερῶς ναυτίλλεται εἵνεκα πατρός."
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῆνεον ἠδὲ κέλευον.
 αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.
 675 οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος

μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμεον·
 κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
 αὐλῆς ἐκτὸς ἑών, οἱ δ' ἔνδοθι μῆτιν ὕφαινον.
 βῆ δ' ἔμην ἀγγελέων διὰ δώματα Πηνελοπείῃ.

680 τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια·

“κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγανοί;
 ἦ εἰπέμεναι δμῳῇσιν Ὀδυσσῆος θείοιο
 ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
 μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὁμλήσαντες

685 ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.

οἱ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,
 κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν
 ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἑόντες,
 οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,

690 οὔτε τινα ῥέξας ἑξαίσιον οὔτε τι εἰπὼν

ἐν δήμῳ, ἣ τ' ἐστὶ δίκη θεῶν βασιλῆων·

ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ.

κείνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἑώργειν·

ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα

695 φαίνεται, οὐδέ τις ἔστι χάρις μετόπισθ' ἐνεργέων.”

τὴν δ' αὖτε προσέειπε Μέδων πεπνυμένα εἰδώς·

“αἱ γὰρ δὴ, βασιλεια, τόδε πλείστον κακὸν εἶη.

ἀλλὰ πολὺ μείζον τέ καὶ ἀργαλεώτερον ἄλλο

μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων.

700 Τηλέμαχον μεμάασι κατακτάμεν ὃξεί χαλκῷ

οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουήν

ἔς Πύλον ἡγαθήν ἣδ' ἔς Λακεδαίμονα δῖαν.”

ὣς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,

δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τὼ δέ οἱ ὄσσε

705 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.

ὀψὲ δὲ δὴ μιν ἔπεισιν ἀμειβομένη προσέειπεν·

- “κῆρυξ, τίπτε δέ μοι πάις οἴχεται; οὐδέ τί μιν χρεῶν
 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἶ θ' ἄλδος ἵπποι
 ἀνδράσι γίγνονται, περώωσι δὲ πουλὺν ἐφ' ὑγρῇν.
 710 ἦ ἴνα μῆδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;”
 τὴν δ' ἡμείβετ' ἔπειτα Μέδων πεπνυμένα εἰδώς·
 “οὐκ οἶδ', ἦ τίς μιν θεὸς ὥρορεν, ἦε καὶ αὐτοῦ
 θυμὸς ἐφωρμήθη ἵμεν εἰς Πύλον, ὅφρα πύθηται
 πατρὸς ἐοῦ ἢ νόστον ἢ ὅν τινα πότμον ἐέσπεν.”
 715 ὥς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος.
 τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
 δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,
 ἀλλ' ἄρ' ἐπ' οὐδοῦ ἵξε πολυκμήτου θαλάμοιο
 οἴκτρ' ὀλοφυρομένη. περὶ δὲ δμῳαὶ μινύριζον
 720 πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν, νέαι ἠδὲ παλαιαί.
 τῆς δ' ἀδινὸν γοώωσα μετηύδα Πηνελόπεια·
 “κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγέ' ἔδωκεν
 ἐκ πασέων, ὅσσαι μοι ὁμοῦ τράφεν ἠδὲ γέγοντο·
 ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
 725 παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,
 ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·
 νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρεύψαντο θύελλαι
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.
 σχέτλια, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη
 730 ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ,
 ὅππότε' ἐκῆνος ἔβη κοίλῃν ἐπὶ νῆα μέλαιναν.
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα·
 τῷ κε μάλ' ἢ κεν ἔμεινε καὶ ἐσσύμενός περ ὁδοῖο,
 ἦ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν ἔλειπεν.
 735 ἀλλὰ τις ὀτρηρῶς Δολίον καλέσειε γέροντα,
 δμῶ' ἐμόν, ὃν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,
 καί μοι κῆπον ἔχει πολυδέενδρον, ὅφρα τάχιστα

- Λαέρτῃ τάδε πάντα παρεζόμενος καταλέξῃ,
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
 740 ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν
 ὄν καὶ Ὀδυσσῆος φθίσει γόνον ἀντιθέοιο.”
 τὴν δ' αὖτε προσέειπε φίλῃ τροφὸς Εὐρύκλεια·
 “νύμφα φίλῃ, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ
 ἣ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω.
 745 ἦ δέ' ἐγὼ τάδε πάντα, πόρον δέ οἱ, ὅσσα κέλευεν,
 σῆτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι
 ἣ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶ καλὸν ἰάπτῃς.
 750 ἀλλ' ὕδρηνάμειν, καθαρὰ χροῖ εἴμαθ' ἐλοῦσα,
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξίν
 εὐχέ' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·
 ἣ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
 μῆδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ οἶω
 755 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο
 ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται, ὅς κεν ἔχῃσιν
 δώματά θ' ὑπερεφέα καὶ ἀπόπροθι πίονας ἀγρούς.”
 ὥς φάτο, τῆς δ' εὐνησε γόον, σχέθε δ' ὅσσε γόοιο.
 ἣ δ' ὕδρηνάμειν, καθαρὰ χροῖ εἴμαθ' ἐλοῦσα
 760 εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν,
 ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἡρᾶτο δ' Ἀθήνη·
 “κλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυνώνῃ,
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
 ἣ βοδὸς ἣ οἶος κατὰ πίονα μῆρι' ἔκην,
 765 τῶν νῦν μοι μνῆσαι καὶ μοι φίλον νῖα σάωσον,
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερνηγορόντας.”
 ὥς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.
 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·

- ὦδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·
- 770 “ἦ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεία
ἀρτύει, οὐδέ τι οἶδεν, ὃ οἱ φόνος νῦν τέτυκται.”
- ὥς ἄρα τις εἶπεςκε, τὰ δ’ οὐκ ἴσαν, ὥς ἐτέτυκτο.
τοῖσιν δ’ Ἀντίνοος ἀγορήσατο καὶ μετέειπεν·
“δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
775 πάντας ὁμῶς, μή πού τις ἀπαγγείλῃσι καὶ εἴσω.
ἀλλ’ ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.”
- ὥς εἰπὼν ἐκρίνατ’ ἐείκοσι φῶτας ἀρίστους,
βᾶν δ’ ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
- 780 νῆα μὲν οὖν ἀμπρωτον ἀλὸς βένθοσδε ἔρυσσαν,
ἐν δ’ ἰστόν τ’ ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,
ἡρτύναντο δ’ ἐρετμὰ τροποῖς ἐν δερματίνοισιν,
πάντα κατὰ μοῖραν, ἀνά θ’ ἰστία λευκὰ πέτασσαν·
τεύχεα δέ σφ’ ἤνειακιν ὑπέρθυμοι θεράποντες.
- 785 ὑψοῦ δ’ ἐν νοτίῳ τὴν γ’ ὥρμισαν, ἐκ δ’ ἔβαν αὐτοί·
ἔνθα δὲ δόρπον ἔλοντο, μένον δ’ ἐπὶ ἔσπερον ἐλθεῖν.
- ἦ δ’ ὑπερωῖα αὖθι περίφρων Πηνελόπεια
κεῖτ’ ἄρ’ ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτῆτος,
ὀρμαίνουσ’, ἦ οἱ θάνατον φύγοι υἱὸς ἀμύμων,
- 790 ἦ ὃ γ’ ὑπὸ μνηστήρσιν ὑπερφιάλοισι δαμείῃ.
ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ
δείσας, ὅππότε μιν δόλιον περὶ κύκλον ἄγωσιν,
τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·
εὐδε δ’ ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψα πάντα.
- 795 ἔνθ’ αὖτ’ ἄλλ’ ἐνόησε θεά, γλαυκῶπις Ἀθήνη.
εἰδῶλον ποίησε, δέμας δ’ ἦικτο γυναικί,
Ἴφθίμῃ κούρῃ μεγαλήτορος Ἰκαρίοιο,
τὴν Εὐμήλος ὅπυιε Φερῆς ἐνὶ οἰκίᾳ ναίων.
πέμπε δέ μιν πρὸς δώματ’ Ὀδυσσῆος θείοιο,

800 εἴως Πηνελόπειαν ὀδυρομένην γοώσαν
 παύσειε κλαυθμοῖο γόοιό τε δακρύνεντος.
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
 “εὐδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ.

805 οὐ μὲν σ' οὐδὲ ἑῷσι θεοὶ ρεῖα ζῶντες
 κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστιν
 σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμενός ἐστιν.”
 τὴν δ' ἡμέιβειτ' ἔπειτα περίφρων Πηνελόπεια
 ἥδ' ὃν μάλα κνώσσουσ' ἐν ὀνειρέεισι πύλῃσιν·

810 “τίπτε, κασιγνήτη, δεῦρ' ἦλυθες; οὗ τι πάρος γε
 πωλέ', ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις.
 καί με κέλει παύσασθαι οἰζύος ἥδ' ὀδυνάων
 πολλέων, αἳ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,
 ἥ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,

815 παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν,
 ἐσθλόν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·
 νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηός,
 νήπιος, οὔτε πόνων ἐν εἰδῶς οὔτ' ἀγοράων.
 τοῦ δ' ἔγω καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου·

820 τοῦ δ' ἀμφιτρομέω καὶ δεῖδια, μή τι πάθῃσιν,
 ἥ ὃ γε τῶν ἐνὶ δῆμῳ, ἅν' οἴχεται, ἥ ἐνὶ πόντῳ·
 δυσμενεές γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,
 ἰέμενοι κτείνειν πρὶν πατρίδα γαῖαν ἰκέσθαι.”

τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον Ἀμαυρόν·
 825 “θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δείδιθι λῆν·
 τοίη γάρ οἱ πομπὸς ἅμ' ἔρχεται, ἣν τε καὶ ἄλλοι
 ἀνέρες ἠρήσαντο παρεστάμεναι, δύναται γάρ,
 Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·
 ἥ νῦν με προέηκε τῆν τάδε μυθήσασθαι.”

830 τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια·

“εἰ μὲν δὴ θεός ἐσσι θεοῖό τε ἔκλυες αὐδῆς,
 εἰ δ’ ἄγε μοι καὶ κεῖνον οἰζυρὸν κατὰλεξον,
 ἧ που ἔτι ζῶει καὶ ὄρα φάος ἡελίοιο,
 ἧ ἤδη τέθνηκε καὶ εἰν Ἀίδαο δόμοισιν.”

835 τὴν δ’ ἀπαμειβόμενον προσέφη εἰδῶλον ἄμαυρόν·

“οὐ μὲν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,
 ζῶει ὃ γ’ ἧ τέθνηκε· κακὸν δ’ ἀνεμώλια βάζειν.”

ὥς εἰπὼν σταθμοῖο παρὰ κληῖδα λιάσθη
 ἐς πνοιάς ἀνέμων. ἧ δ’ ἔξ ὕπνου ἀνόρουσεν

840 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη,

ὥς οἱ ἐναργές ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

μνηστῆρες δ’ ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα

Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.

ἔστι δέ τις νῆσος μέσση ἀλὶ πετρήεσσα,

845 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,

Ἄστερις, οὐ μεγάλη· λιμένες δ’ ἐνὶ ναύλοχοι αὐτῇ

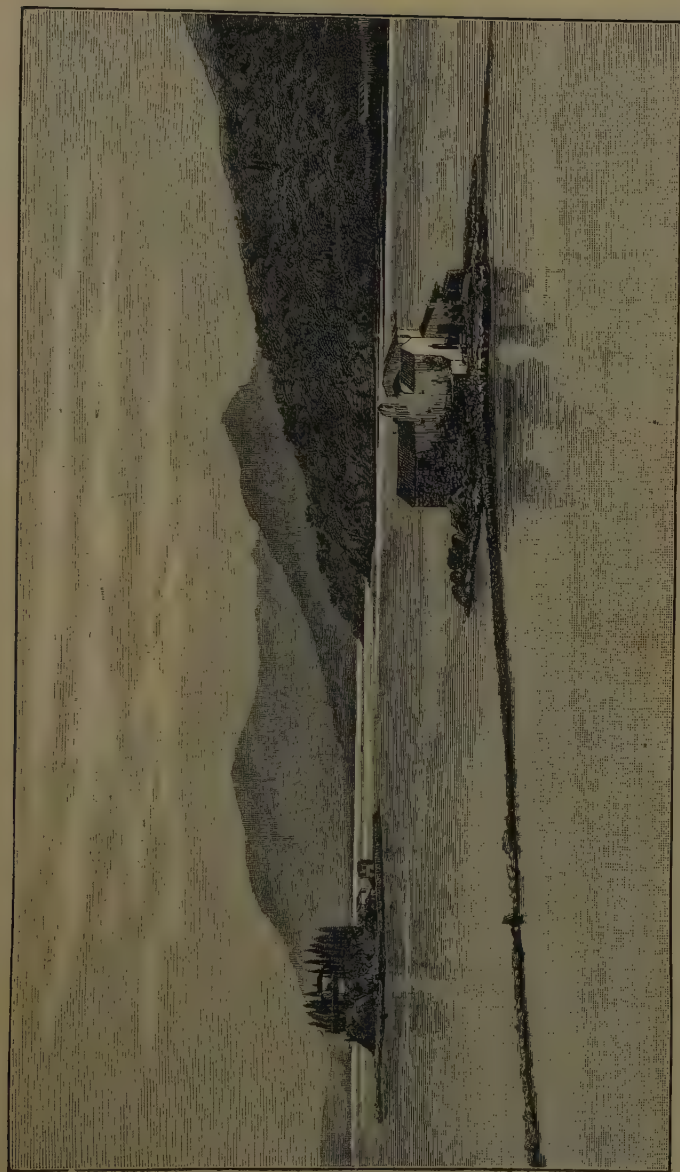
ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Ι.

Ἀλκίνου ἀπόλογοι.

Κυκλώπεια.

1. (Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“ Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
ἦ τοι μὲν τόδε καλὸν ἀκούμεν ἔστιν ἀοιδοῦ
τοιοῦδ', οἷος ὃδ' ἔστί, θεοῖς ἐναλίγκιος αὐδῆν.
5 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι
ἦ ὅτ' ἐυφροσύνη μὲν ἔχη ἀτάκα δῆμον ἅπαντα,
δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ
ἡμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι
σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων
10 οἶνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσιν·
τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.
σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα
εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·
τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω,
15 κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες;
νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς
εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὰν ὑπο νηλεὲς ἡμάρ
ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.
εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
20 ἀνθρώποισι μέλω, καὶ μὲν κλέος οὐρανὸν ἔκει.
ναιετάω δ' Ἰθάκην ἐνδείελον· ἐν δ' ὄρος αὐτῇ



CORFÙ.
(From a Photograph.)

Νήριτον εἰνόςιφυλλον, ἀριπρεπές· ἀμφὶ δὲ νῆσοι
πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησιν,
Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.

1A 25 (αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἶν ἀλλ' κεῖται
πρὸς ζόφον, αἱ δὲ τ' ἄνευθε πρὸς ἥω τ' ἡέλιόν τε,
τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε
ἧς γαίης δύναιμι γλυκερώτερον ἄλλο ἰδέσθαι.
ἧ μὲν μ' αὐτόθ' ἔρυκε Χαλυσὼ δῖα θεάων,
30 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.]
ὥς δ' αὐτὼς Κίρκη κατερήτυεν ἐν μεγάροισιν
Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι·
ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.
ὥς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκῆων
35 γίγνεται, εἴ περ καὶ τις ἀπόπρωθι πόσινα οἶκον
γαίῃ ἐν ἀλλοδαπῇ ναιεῖ ἀπάνευθε τοκῆων.
εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐρίσπω,
ὄν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίῃθεν ἰόντι.

Ἰλιόθεν με φέρων ἄνεμος Κικόνεσσι πελασσειν,
40 Ἰσμάρφ. ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς·
ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσης.
ἔνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας
ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
45 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα
ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς·
τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
οἳ σφιν γεῖτονες ἦσαν, ἅμα πλέονες καὶ ἀρείους,
ἥπειρόν ναιόντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
50 ἀνδράσι μάρνασθαι, καὶ ὅθι χρή πεζὸν ἔοντα.
ἦλθον ἔπειθ', ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,
ἥεριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη

- ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θεῶσιν,
 55 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.
 ὄφρα μὲν ἤως ἦν καὶ ἀέζετο ἱερὸν ἡμαρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἔοντας.
 ἡμος δ' ἠέλιος μετενίσσεται βουλυτόνδε,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς.
 60 ἐξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἐταῖροι
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 65 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὖσαι,
 οἱ θάνον ἐν πεδίῳ Κικόνων ὑποδηωθέντες.)
 3A (νηυσὶ δ' ἐπ' ὦρσ' ἀνεμον Βορέην νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν
 γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ.
 70 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἰστία δέ σφιν
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν δεισάντες ὀλεθρον,
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρόνδε.
 ἔνθα δὴ νύκτας δύο τ' ἡματα συνεχὲς αἰεὶ
 75 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἄλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' Ἠώς,
 ἰστοὺς στησάμενοι ἀνά θ' ἰστία λευκὰ ἐρύσαντες
 ἡμέθα, τὰς δ' ἀνεμός τε κυβερνήται τ' ἴθυνον.
 καὶ νῦ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν·
 80 ἀλλὰ με κῦμα ῥόος τε περιγνάμπτοντα Μάλεια
 καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.
 ἔνθεν δ' ἐννήμαρ φερόμην ὀλοοῖς ἀνέμοισιν
 πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν

- γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.
 85 ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
 αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἐταῖροι,
 αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἡδὲ ποτῆτος,
 δὴ τότ' ἐγὼν ἐτάρους προΐεν πύθεσθαι ἰόντας,
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖταν ἔδοντες,
 90 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.
 οἳ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν.
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπόν,
 95 οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι,
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισιν
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.)
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας·
 100 αὐτὰρ τοὺς ἄλλους κελόμην ἐρήρας ἐταῖρους
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειῶν,
 μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.
 οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 105 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ·
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
 ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσιν,
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήρυστα πάντα φύονται,
 110 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἷ τε φέρουσιν
 οἶνον ἐριστάφυλον, καὶ σφίν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες,
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 ἐν σπέεσσι γλαφυροῖσι, ῥ' μὲν ὑεὶ δὲ ἄσπετον

- 115 παίδων ἥδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν.
 νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται,
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 120 οὐδέ μιν εἰσοιχνεύσι κυνηγέται, οἳ τε καθ' ὕλην
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἣ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
 125 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι,
 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν
 νῆας ἐυσσέλμους, αἳ κεν τελείοιεν ἕκαστα)
 4A (ἄστε ἐπ' ἀνθρώπων ἰκνεύμεναι, οἳά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
 130 οἳ κέ σφιν καὶ νῆσον ἐυκτιμένην ἐκάμοντο.
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν·
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
 135 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας.
 ἐν δὲ λιμὴν ἐύορμος, ἣν' οὐ χρεὼ πείσματος ἔστιν,
 οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
 ἀλλ' ἐπικέλσαντας μέναι χρόνον, εἰς ὃ κε ναυτέων
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.
 140 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
 κρήνη ὑπὸ σπείους· περὶ δ' αἶγειροι πεφύασιν.
 ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευεν
 νύκτα δι' ὀρφναίην, οὐδὲ προῦφαινετ' ἰδέσθαι·
 ἀῆρ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
 15 ἰδανόθεν προῦφαινε, κατείχετο δὲ νεφέεσσιν,

οὐ φανόθεν

ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν,
οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆας ἐνσσελμούς ἐπικέλσαι.

150 κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆσον θαυμάζοντες ἐδινέμεσθα κατ' αὐτήν.

ᾠρσαν δὲ νύμφαι, κούραι Διὸς αἰγιόχοιο,

155 αἶγας ὀρεσκώονς, ἵνα δειπνήσειαν ἐταῖροι.

5 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.

νῆες μὲν μοι ἔποντο δυνάδεκα, ἐς δὲ ἐκάστην

160 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶψ·

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα

ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·

οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,

ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι

165 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες.

Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,

καπνόν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.

ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,

δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

170 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘ ἄλλοι μὲν νῦν μίμνεν, ἐμοὶ ἐρίηρες ἐταῖροι·

αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν

ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,

175 ἢ ῥ' οἳ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,

ἢ φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεοῦδης.’

- ὥς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἑταίρους
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 180 ἐξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἑρετμοῖς.
 ἄλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
 ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν ἄγχι θαλάσσης
 ὑψηλόν, δάφνησι κατηρεφές. ἔνθα δὲ πολλὰ
 5A μῆλ', οἷες τε καὶ αἶγες, ἰαύεσκον. ~~Χ~~ περὶ δ' αὐτῇ
 185 ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισιν
 μακρῆφιν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
 ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥα τὰ μῆλα
 οἷος ποιμαίνεισκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
 πωλεῖτ', ἀλλ' ἀπάνευθεν ἑὼν ἀθεμίστια ἦδη.
 190 καὶ γὰρ θαῦμα τέτυκτο πελώριον, οὐδὲ ἑώκειν
 ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι
 ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.
 δὴ τότε τοὺς ἄλλους κελόμην ἐρήφρας ἑταίρους
 αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι,
 195 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους
 βῆν· ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἴνοιο
 ἠδέος, ὃν μοι ἔδωκε Μάρων Ἐυάνθεος υἱός,
 ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκειν,
 οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ
 200 αἰζόμενοι· ὥκει γὰρ ἐν ἄλσει δενδρήεντι
 Φοῖβον Ἀπόλλωνος. ~~Λ~~ ὃ δέ μοι πόρεν ἀγλαὰ δῶρα·
 χρυσοῦ μὲν μοι ἔδωκ' ἐνεργέος ἑπτὰ τάλαντα,
 δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῦσι δυνώδεκα πᾶσιν ἀφύσσας
 205 ἠδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
 ἠείδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμὴν τε μί' οἷη.

τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 210 χεῦ', ὁδμή δ' ἠδεῖα ἀπὸ κρητῆρος ὁδῶδεν
 14 θεσπεσίη· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ᾔην,
 7 τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ~~χ~~ ἐν δὲ καὶ ἦα
 κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν,
 215 ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας.

καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
 εὔρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πίονα μῆλα.
 ἔλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·
 220 ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
 ἄρνων ἢ δ' ἐρίφων· διακεκριμέναι δὲ ἕκασται
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὐθ' ἔρσαι. ~~ναῖον~~ δ' ὀρῶ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 ἐνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσιν
 225 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ᾔην,
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.
 230 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσσεσθαι.

ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν μένομέν τέ μιν ἔνδον
 ἤμενοι, εἰὸς ἐπῆλθε νέμων, ~~φ~~ φέρε δ' ὄβριμον ἄχθος
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη,
 235 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν·
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὃ ~~χ~~ εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα
 πάντα μάλ', ὅσσοι ἤμελγε, τὰ δ' ἄρσενά λείπε θύρηφιν,

- 240 **ΤΑ** ἀρνεIOUS τε τράγους τε, βαθείης ἔντοθεν αἰλῆς,
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας,
 ὄβριμον· οὐκ ἂν τόν γε δύω καὶ εἵκοσ' ἄμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεος ὀχλίσσειαν·
 τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρῃσιν.
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 245 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυνον ἦκεν ἐκάστη.
 αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
 ἤμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
 πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.
 250 αὐτὰρ ἐπεὶ δὴ σπένυσε πονησάμενος τὰ ἅ ἔργα,
 καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδεν, εἴρετο δ' ἡμέας·
 'ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρά κέλευθα;
 ἦ τι κατὰ πρῆξιν ἦ μασιδίως ἀλάλησθε,
 οἶά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλδῶνται
 255 ψυχὰς παρθέμενοι κακὸν ἄλλοδαποῖσι φέροντες;
 ὧς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ,
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
 ἀλλὰ καὶ ὧς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
 'ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 260 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν ἄλλα κέλευθα
 ἦλθομεν· οὐτῷ που Ζεὺς ἠθελε μητίσασθαι.
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστίν·
 265 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς
 πολλοὺς. (ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σά γούνα
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστίν.)
 9 (ἀλλ' αἰδεῖο, φέριστε, θεοῦ· ἰκέται δέ τοί εἰμεν,

- 270 Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε,
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.
 (ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεὲς θυμῷ.
 'νηπιὸς εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,
 ὃς με θεοὺς κέλεαι ἦ δειδόμεν ἦ ἀλέασθαι.
- 275 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν.
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδόιμην
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύει.
 ἀλλὰ μοι εἴφ', ὅπῃ ἔσχες ἰὼν ἐνεργέα νῆα,
- 280 ἦ πού ἐπ' ἐσχατιῆς, ἦ καὶ σχεδόν, ὄφρα δαείω,
 ὥς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλὰ,
 ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν.
 'νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
- 285 ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν.
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'
 (ὥς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεὲς θυμῷ,
 ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἱαλλεν,
 σὺν δὲ δῶμα μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
- 290 κόπτ'. ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦτε δὲ γαῖαν.
 τοὺς δὲ διὰ μελεῖστί ταμῶν ὥπλίσσατο δόρπον.
 ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
 ἔγκατὰ τε σάρκας τε καὶ ὀστέα μυελόεντα.
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
- 295 σχέτλια ἔργ' ὀρόωντες, ἀμηχανίῃ δ' ἔχε θυμόν.
 (αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
 κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
- 300 ἄσπον ἰὼν, ξίφος ὃξ' ἐρυσσάμενος παρὰ μηροῦ,

9A

- οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσιν,
 χεῖρ' ἐπιμασσάμενος· ἄλλος δέ με θυμὸς ἔρυκεν,
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλῶν
 305 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν.
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡὼ δῖαν·
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡώς,
 καὶ τότε πῦρ ἀνέκαie καὶ ἤμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυνον ἦκεν ἐκάστη·
 310 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἄ' ἔργα,
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δειπνον.
 δειπνήσας δ' ἄντρ' ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἀψ' ἐπέθηκε, ὥς εἴ τε φαρέτρη πῶμ' ἐπιθείη.
 315 πολλῇ δὲ ροίζῳ πρὸς ὄρος τρέπε πίονα μῆλα
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
 εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σπηῶ,
 320 χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη
 αὐανθέν· τὸ μὲν ἄμμες εἴσκομεν εἰσορόωντες
 ὅσσον θ' ἰστὸν νηὸς ἑικοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἣ τ' ἐκπεράα μέγα λαῖτμα·
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.
 325 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς
 καὶ παρέθηκε ἑτάροισιν, ἀποξῦσαι δὲ κέλευσα.
 τοῖ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθώωσα παραστάς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ·
 330 καὶ τὸ μὲν εὖ κατέθηκε κατακρύψας ὑπὸ κόπρῳ,
 ἣ ῥα κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή·
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,

H

- ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰέρας
 τρῦσαι ἐπ' ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἱκάνοι.
 οἱ δ' ἔλαχον, τοὺς αὖ κε καὶ ἤθελον αὐτὸς ἐλέσθαι,
 335 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.
 ἐσπέριος δ' ἦλθεν καλλιτρίχῃ μῆλα νομεύων.
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔντοθεν αὐλῆς,
 ἣ τι οἰσάμενος, ἣ καὶ θεὸς ᾧς ἐκέλευσεν.
 340 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑφ' ὅσ' αἰέρας,
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυνον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἄ ἔργα,
 σὺν δ' ὃ γε δὴ αὖτε δύω μάρψας ὠπλίσσατο δόρπον.
 345 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς,
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνιοι ~~Ε~~
 'Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὄφρ' εἰδῆς, οἶόν τι ποτὸν τόδε νήϋς ἐκεκεύθειν
 ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
 350 οἴκαδε πέμψεις· σὺ δὲ μαίνειαι οὐκέτ' ἀνεκτῶς.
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο
 ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;
 ὧς ἐφάμην, ὃ δ' ἔδεκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς
 ἡδὺ ποτὸν πίνων καὶ μ' ἦτεε δεύτερον αὖτις·
 355 'δός μοι ἔτι πρόφρων, καί μοι τεδν οὔνομα εἰπέ
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.
 (καὶ γὰρ Κυκλώπεσσι φέρει ζεῖδωρος ἄρουρα
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
 ἀλλὰ τόδ' ἄμβροσίνης καὶ νέκταρός ἐστιν ἀπορρώξ ~~Ε~~)
 (ὧς φάτ', ἀτάρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον.)
 τρὶς μὲν ἔδωκα φέρον, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,

- καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισιν ·
 'Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν, αὐτὰρ ἐγὼ τοι
 365 ἐξερέω · σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέρστης.
 Οὐτις ἐμοί γ' ὄνομα · Οὐτὶν δέ με κικλήσκουσιν
Wed μήτηρ ἡδὲ πατήρ ἡδ' ἄλλοι πάντες ἑταῖροι.
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ ·
 'Οὐτὶν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισιν,
 370 τοὺς δ' ἄλλους πρόσθεν · τὸ δέ τοι ξεινήιον ἔσται.'
 (ἢ καὶ ἀνακλινθεὶς πέσεν ὑπτίος, αὐτὰρ ἔπειτα
 κεῖτ' ἀποδοχμῶσας παχὺν αὐχένα, καὶ δέ μιν ὕπνος
 ἦρει πανδαμάτωρ · φάρνγος δ' ἐξέσσυτο οἶνος
 ψωμοὶ τ' ἀνδρόμεοι · ὁ δ' ἐρεύγετο οἴνοβαρεῖων.
 375 καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς,
 εἰως θερμαίνοιτο · ἔπεσσι δὲ πάντας ἑταίρους
Rev *File* θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύη.
 ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
 αἴψεσθαι χλωρός περ ἐών, διεφαίνετο δ' αἰνῶς,
 380 καὶ τότε ἐγὼν ἄσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἑταῖροι
 ἴσταντ' · αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.
 οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὅξυν ἐπ' ἄκρῳ,
 ὀφθαλμῷ ἐνέρεισαν · ἐγὼ δ' ἐφύπερθεν ἐρεισθεὶς
 δίνεον, ὥς ὅτε τις τρυπῷ δόρυ νήιον ἀνὴρ
 385 τρυπάνῳ, οἱ δέ τ' ἐνερθεν ὑποσσεύουσιν ἱμάντι
 αἰσάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ.
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
 δινέομεν, τὸν δ' αἶμα περίρρεε θερμὸν ἰόντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὖσεν αὐτμῇ
 390 γλήνης καιομένης, σφαραγεῦντο δέ οἱ πυρὶ ρίζαι.
 12 *12* ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἤε σκέπαρνον
 εἶν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμάσσων · τὰ γὰρ αὐτε σιδήρου γε κράτος ἐστίν ·

- 395 ὥς τοῦ σίζ' ὀφθαλμοὺς ἐλαϊνέῳ περὶ μοχλῷ. *Rev. Fri*
 σμερδαλέον δὲ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρῃ,
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ'· αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ῥά μιν ἀμφὶς
 400 ὤκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας.
 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμεναι δ' εἶροντο περὶ σπέος, ὅτι κ' ἐκῆδοι·
 'τίπτε τόσον, Πολύφημ', ἄρημένος ὧδε βόησας
 νύκτα δι' ἀμβροσίην καὶ ἀύπνους ἄμμε τίθησθα;
 405 ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;
 ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἢ βίηφι; *Rev. Weid*
 τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
 'ὦ φίλοι, Οὐτίς με κτείνει δόλῳ οὐδὲ βίηφι.'
 οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 410 'εἰ μὲν δὴ μή τίς σε βιάζεται οἷον ἐόντα,
 νοῦσόν γ' οὗ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι·
 ὥς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων. *Rev. Fri*
 415 Κύκλωψ δὲ στενάχων τε καὶ ὠδύνων ὀδύνῃσιν
 χερσὶ ψηλαφῶν ἀπὸ μὲν λίθον εἴλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινα πού μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 420 αὐτὰρ ἐγὼ βούλεον, ὅπως ὅχ' ἄριστα γένοιτο,
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὑφαίνων
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή·

12A 425 ἄρσενες οἷες ἦσαν ἐντρεφέες δασύμαλλοι,
καλοὶ τε μεγάλοι τε, ἰοδυεφὲς εἶρος ἔχοντες.
τοὺς ἀκέων συνέεργον ἐντρεφέεσσι λύγοισιν,
τῆς ἐπὶ Κύκλωψ εὖδε πέλωρ ἀθεμίστια εἰδώς,
σύντρεϊς αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκεν,
430 τῷ δ' ἐτέρῳ ἐκάτερθεν ἵτην σῶοντες ἐταίρους.

* τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε —
ἄρνεϊδς γὰρ ἔην μῆλων ὅχ' ἄριστος ἀπάντων,
τοῦ κατὰ νῶτα λαβών, λασίην ὑπὸ γαστέρ' ἐλυσθεῖς
κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ

435 νωλεμέως στρεφθεῖς ἐχόμεν τετλήοι θυμῷ.

ὧς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ δῖαν·

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
θήλειαι δὲ μέμηκον ἀνήμελκτοι περὶ σηκούς·

440 οὐθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνησι κακῆσιν
τειρόμενος πάντων δίων ἐπεμαίετο νῶτα
ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
ὥς οἱ ὑπ' εἰροπόκων δίων στέρνοισι δέδεντο.

ὕστατος ἄρνεϊδς μῆλων ἔστειχε θύραζε
445 λάχυν στεινόμενος καὶ ἐμοὶ πύκινά φρονέοντι.

τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

17B κριε πέπον, τί μοι ὦδε διὰ σπέος ἔσσυνο μῆλων
ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἴῳ,
ἀλλὰ πολὺ πρῶτος νέμει τέρειν' ἄνθεα ποίης

450 μακρὰ βιβάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις,
πρῶτος δὲ σταθμόνδε λιλαίει ἀπονέεσθαι
ἐσπέριος· νῦν αὖτε πανύστατος, ἢ σὺ γ' ἄνακτος
ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσεν·
σὺν λυγροῖς ἐτάροισι δαμασσάμενος φρένας οἴνω.

14A 455 Οὔτις, ὃν οὐ πώ φημι πεφυγμένον εἶναι ὄλεθρον.

- εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν, ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θεινομένου ραίοιτο πρὸς οὐδεῖ, κὰδ δέ κ' ἐμὸν κῆρ
 460 λωφήσειε κακῶν, τά μοι οὐτιδανὸς πόρεν Οὐτίς.
 ὣς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.
 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνειῷ λυόμεν, ὑπέλυσσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
 465 πολλὰ περιτροπέοντες ἐλαύνομεν, ὅφρ' ἐπὶ νῆα
 ἰκόμεθ'. ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἳ φύγομεν θάνατον, τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἴωγ, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,
 κλαίειν, ἀλλ' ἐκέλευσα θεῶς καλλίτριχα μῆλα
 470 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ.
 οἳ δ' αἰψ' εἰσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κύκλωπα προσηγύδων κερτομίοισιν·
 475 'Κύκλωψ, οὐκ ἄρ' ἐμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους
 ἔδμεναι ἐν σπῇ γλαφυρῷ κρατερῇφι βίηφιν.
 καὶ λήν σέ γ' ἐμελλε κιχήσεσθαι κακὰ ἔργα,
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ
 ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'
 480 ὣς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον,
 ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,
 καὶ δ' ἔβαλε προπάροιθε νεὸς κυανοπύροιο
 τιτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι.
 ἐκλύσθη δὲ θάλασσαν κατερχομένης ὑπὸ πέτρης·
 485 τὴν δ' αἶψ' ἡπειρόνδε παλιρρόθιον φέρε κῆμα,
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.

- 193 αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν
 ὥσα παρέξ, ἐτάροισι δ' ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπῃς, ἵν' ὑπὲκ κακότητα φύγοιμεν,
 490 κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον
 ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσουντες ἀπῆλυν,
 καὶ τότε δὴ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι
 μειλιχίοις ἐπέεσσιν ἐρήτουν ἄλλοθεν ἄλλος·
 'σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
 495 ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα
 αὐτὶς ἐς ἡπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
 εἰ δὲ φθεγξαμένου τεύῃ αὐδῆσαντος ἄκουσεν,
 σὺν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα
 μαρμάρῳ ὀκριόεντι βαλὼν· τόσσον γὰρ ἴησιν.
 500 ὥς φάσαν, ἀλλ' οὐ πείθον ἐμὸν μεγαλήτορα θυμόν,
 ἀλλά μιν ἄφορρον προσέφην κεκοτηότι θυμῷ·
 'Κύκλωψ, αἶ κέν τίς σε καταθνητῶν ἀνθρώπων
 ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,
 φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
 505 νῖδον Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα.
 ὧς ἐφάμην, ὃ δέ μ' οἰμώξας ἡμείβετο μῦθω·
 'ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,
 510 Τηλέμος Εὐρυμίδης ὃς μαντοσύνη ἐκέκαστο
 καὶ μαντευόμενος κατεγῆρα Κυκλώπεσσιν,
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι μεγάλῃν ἐπιειμένον ἀλκὴν·
 515 νῦν δέ μ' ἑὼν ὀλίγος τε καὶ οὐτίδανός καὶ ἄκις
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἐδαμάσσατο οἶνω.
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω



POSEIDON.
(Central Museum, Athens.)

- πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον ·
 τοῦ γὰρ ἐγὼ πάϊς εἰμί, πατὴρ δ' ἐμὸς εὐχεται εἶναι ·
 520 αὐτὸς δ', αἶ κ' ἐθέλησ', ἴησεται, οὐδέ τις ἄλλος
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων. / R. W. H. D.
 (ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 'αἱ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εὖνιν ποιήσας πέμψαι δόμον· Αἰδος εἴσω,
 525 ὥς οὐκ ὀφθαλμόν γ' ἴησεται οὐδ' ἐνοσίχθων·'
 ὧς ἐφάμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
 εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα ·
 'κλυθι, Ποσειδάων γαιήοχε κυανοχαῖτα,
 εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι,
 530 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι
 [υἱὸν Λαέρτεω, Ἰθάκῃ ἐν οἰκί' ἔχοντα].
 ἄλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐνκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,
 ὀψέ κακῶς ἔλθοι, ὀλέσας ἅπο πάντας ἐταῖρους,
 535 νηὸς ἐπ' ἀλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ·'
 ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης.
 αὐτὰρ ὁ γ' ἐξαῦτις πολὺ μείζονα λᾶαν αἰέρας
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ Ἴν' ἀπέλεθρον,
 καδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο
 540 τυτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι.
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης ·
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.
 ἄλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
 νῆες εὖσσελμοι μένον ἀθροαί, ἀμφὶ δ' ἐταῖροι
 545 εἵατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ,
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες

21B

Review W. H. D.

δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσῃς.
 550 ἄρνεϊόν δ' ἐμοὶ οἶψ' ἐυκνήμιδες ἐταῖροι
 μήλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
 Ζηνὶ κελαϊνεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
 ῥέξας μηρί' ἔκαιον· ὃ δ' οὐκ ἐμπάζετο ἱρώων,
 ἀλλ' ὃ γε μερμήριζεν, ὅπως ἀπολοίατο πᾶσαι
 555 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρήϊρες ἐταῖροι.

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἡμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 560 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 δὴ τότε ἐγὼν ἐτάροισιν ἐποτρύννας ἐκέλευσα
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι·
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 565 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἡτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους."

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Κ.

[Ἄλκινου ἀπόλογοι.]

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

- “ Αἰολίην δ’ ἐς νῆσον ἀφικόμεθ’ · ἔνθα δ’ ἔναιεν
Αἴολος Ἴπποτάδης, φίλος ἀθανάτοισι θεοῖσιν,
πλωτῇ ἐνὶ νήσῳ · πᾶσαν δέ τέ μιν πέρι τείχος
χάλκεον ἄρρηκτον, λισσῇ δ’ ἀναδέδρομε πέτρη.
5 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν,
ἕξ μὲν θυγατέρες, ἕξ δ’ υἱέες ἡβώνοντες ·
ἐνθ’ ὃ γε θυγατέρας πόρην υἰάσιν εἶναι ἀκοίτις.
οἱ δ’ αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρῳ κενυῇ
δαίνυνται, παρὰ δέ σφιν ὀνειάτα μυρία κέεται,
10 κνισῆεν δέ τε δῶμα περιστεναχίζετο αὐλῇ
ἡμᾶτα · νύκτας δ’ αὖτε παρ’ αἰδοίης ἀλόχοισιν
εὐδουσ’ ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.
καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.
μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,
15 Ἴλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν ·
καὶ μὲν ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.
ἀλλ’ ὅτε δὴ καὶ ἐγὼν ὁδὸν ἤτεον ἠδὲ κέλευον
πεμπέμεν, οὐδέ τι κείνος ἀνήνατο, τεύχε δὲ πομπήν.
δῶκε δέ μ’ ἐκδείρας ἀσκὸν βοδὸς ἐννεώροιο,
20 ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα ·

κεῖνον γὰρ ταμῖν ἀνέμων ποίησε Κρονίων,
 ἥμην πανέμεναι ἥδ' ὀρνύμεν, ὃν κ' ἐθέλησιν.

25 νῆι δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
 ἀργυρέῃ, ἵνα μὴ τι παραπνεύσῃ ὀλίγον περ·
 αὐτὰρ ἐμοὶ πνοιῇν Ζεφύρου προέηκεν ἀῆναι,
 ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἐμελλεν
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίησιν.

ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
 30 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἔδοντες·
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κέκμηῶτα,
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τω ἄλλω
 δῶχ' ἐτάρων, ἵνα θάσσον ἰκοίμεθα πατρίδα γαίαν·
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον

35 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι,
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 'ὦ πόποι, ὥς ὃδε πᾶσι φίλος καὶ τίμιός ἐστιν
 ἀνθρώποις, ὅτεών τε πόλιν καὶ γαίαν ἵκηται.

40 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
 ληίδος, ἡμεῖς δ' αὐτὲ ὁμῇν ὁδὸν ἐκτελέσαντες
 οἴκαδε νισσομεθα κενεὰς σὺν χεῖρας ἔχοντες·

23B καὶ νῦν οἱ τὰδ' ἔδωκε χαριζόμενος φιλότῃ
 Αἴολος· ἄλλ' ἄγε θάσσον ἰδῶμεθα, ὅττι τὰδ' ἐστίν,
 45 ὅσος τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν.

ὡς ἔφασαν, βουλή δὲ κακὴ νίκησεν ἐταίρων·
 ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν.
 τοὺς δ' αἰψ' ἀρπάξασα φέρει πόντονδε θύελλα
 κλαίοντας, γαίης ἀπο πατρίδος· αὐτὰρ ἐγὼ γε
 50 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριζα,
 ἥ πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,

ἥ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.

(ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
κείμεν. αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
55 αὖτις ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι.

ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
αὐτὰρ ἐπεὶ σίτιόι τ' ἐπασσάμεθ' ἡδὲ ποτῆτος,
δὴ τότε ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον
60 βῆν εἰς Αἰόλου κλυτὰ δῶμάτα· τὸν δὲ κίχανον
δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἕκ τ' ἐρέοντο·
' πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;

65 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἀφίκοιο
πατρίδα σὴν καὶ δῶμα καὶ εἴ πού τοι φίλον ἑστίν.' ?
ὥς φάσαν, αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
' ἄσάν μ' ἔταροί τε κακοὶ πρὸς τοῖσιν τε ὕπνος
σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.

70 ὥς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν,
οἱ δ' ἄνεψ' ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·
' ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζώντων·

οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
ἄνδρα τόν, ὃς κε θεοῖσιν ἀπέχθεται μακάρεσσιν·
75 ἔρρε, ἐπεὶ ἄρα θεοῖσιν ἀπεχθόμενος τόδ' ἰκάνεις.
ὥς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.

ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ.
τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.

4 80 ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
ἐβδομάτῃ δ' ἰκόμεσθα Λάμου αἰπὺ πτολίεθρον,
Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμήν

- ἡπύει εἰσελάων, ὁ δέ τ' ἐξελάων ὑπακούει.
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθούς,
 85 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων·
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός· εἰσι κέλευθοι.
 ἐνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρη
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
 ἀκταὶ δὲ προβλήτες ἐναντίαι ἀλλήλησιν
 90 ἐν στόματι προύχουσιν, ἀραιὴ δ' εἰσοδός ἐστιν,
 ἐνθ' οἳ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
 αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο
 πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη·
 95 αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν,
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δῆσας,
 ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσας ἀνελθὼν·
 ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίμετο ἔργα,
 καπνὸν δ' οἶον ὀρώμεν ἀπὸ χθονὸς αἰσσοῖντα.
 100 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας,
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες,
 ἀνδρεῖ δ' ὡς κρίνας τρίτατον κήρυχ' ἄμ' ὀπάσσας.
 οἳ δ' ἴσαν ἐκβάντες λείην ὁδόν, ἣ περ ἄμαξαι
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην,
 105 κούρη δὲ ξύμβληντο πρὸ ἄστεος ὕδρευούσῃ,
 θυγατέρ' ἰφθίμῃ Λαϊστρυγόνος Ἀντιφάταο.
 ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
 Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·
 οἳ δὲ παριστάμενοι προσεφώνεον ἔκ τ' ἐρέοντο,
 110 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ τοῖσιν ἀνάσσοι·
 ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑπερεφές δῶ,
 οἳ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναῖκα
 εὖρον, ὅσῃν τ' ὄρεος κορυφήν, κατὰ δ' ἔστυγον αὐτήν.

- ἡ δ' αἴψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
 115 ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον.
 αὐτίχ' ἓνα μάρψας ἐτάρων ὠπλίσσατο δεῖπνον.
 τῷ δὲ δύ' αἶξαντε φυγῇ ἐπὶ νῆας ἰκέσθην.
 αὐτὰρ ὁ τεῦχε βοῆν διὰ ἄστεος· οἱ δ' αἰόντες
 φοίτων ἴφθιμοι λαιστρυγόνες ἄλλοθεν ἄλλος,
 120 μυριοί, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν.
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθεῖσι χερμαδίοισιν
 βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρειν
 ἀνδρῶν τ' ὀλλυμνῶν νηῶν θ' ἅμα ἀγνυμενῶν.
 ἰχθὺς δ' ὥς πείροντες ἀτερπέα δαῖτα φέροντο.
 125 ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβευθέος ἐντός,
 τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.
 αἴψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπὲκ κακότητα φύγοιμεν.
 130 οἱ δ' ἅλα πάντες ἀνέρριψαν δέισαντες ὄλεθρον.
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 135 Αἰαΐν δ' ἐς νῆσον ἀφίκομεθ'· ἔνθα δ' ἔναιεν
 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἑλίοιο
 μητρός τ' ἐκ Πέρσης, τὴν Ὀκεανὸς τέκε παῖδα.
 140 ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ
 ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνενεν.
 ἔνθα τότε ἐκβάντες δύο τ' ἥματα καὶ δύο νύκτας
 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἀλλ' ὅτε δὴ τρίτον ἥμαρ ἐνπλόκαμος τέλεσ' Ἡώς,

261 T

- 145 καὶ τότε ἔγων ἐμὸν ἔγχος ἐλὼν καὶ φάσγανον ὄξυ
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν τε πυθοίμην.
 ἔστην δὲ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν,
 καὶ μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυδοείης,
 150 Κίρκης ἐν μεγάροισι, διὰ δρυμὰ πυκνὰ καὶ ὕλην.
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἐλθεῖν ἥδ' ἐπυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν·
 ὦδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης
 155 δειπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι.
 ἄλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε τίς με θεῶν ὀλοφύρατο μῦνον ἐόντα,
 ὃς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
 ἤκεν. ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης
 160 πίομενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο·
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
 πληῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησεν,
 καδ δ' ἔπεισ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
 165 εἵρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπας τε λύγους τε,
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐνστρεφὲς ἀμφοτέρωθεν
 πλεξάμενος σινέδησα πόδας δεινοῖο πελώρου.
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν
 170 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πῶς ἦεν ἐπ' ὤμων
 χειρὶ φέρειν ἐτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
 καδ δ' ἔβαλον προπάρουθε νεός, ἀνέγειρα δ' ἐταίρους
 μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·
 'ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχνύμενοί περ
 175 εἰς Ἀίδαο δόμους, πρὶν μόρσιμον ἡμάρ ἐπέλθῃ·

276 ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρώσῃς τε πόσις τε,
μνησόμεθα βρώμης, μηδὲ τρυχώμεθα λιμῶ·

(ὥς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσιν πίθοντο,
ἐκ δὲ καλυψάμενοι παρὰ θιν' ἀλὸς ἀτρυγέτοιο
180 θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν.
αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,
χεῖρας νυψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἠδύ·
185 ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

190 ὦ φίλοι, οὐ γάρ τ' ἴδμεν, ὅπῃ ζόφος οὐδ' ὅπῃ ἥως,
οὐδ' ὅπῃ ἥελιος φαεσίμβροτος εἶσ' ὑπὸ γαίαν,
οὐδ' ὅπῃ ἀννεῖται· ἀλλὰ φραζώμεθα θάσσον,
εἴ τις ἔτ' ἔσται μῆτις. ἐγὼ δ' οὐκ οἶομαι εἶναι.

(εἶδον γὰρ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθὼν
195 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται·
αὕτη δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσσει
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πικνὰ καὶ ὕλην.

ὥς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
200 Κύκλωπός τε βίης μεγαλήτορος ἀνδροφάγοιο.
κλαῖον δὲ λιγέως θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.
αὐτὰρ ἐγὼ δίχα πάντας ἐυκνήμιδας ἐταίρους
ἠρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὅπασσα·
205 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής.
κλήρους δ' ἐν κνέῃ χαλκήρεϊ πάλλομεν ὦκα·

- ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἵκοσ' ἐταῖροι
 κλαίοντες· κατὰ δ' ἅμμε λίπον γοώοντας ὅπισθεν.
 210 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ·
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,
 τοὺς αὐτῇ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
 (οὐδ' οἱ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
 215 οὐρῇσιν μακρῇσι περισσαίνοντες ἀνέστην.)
 29A ὥς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
 σαίνωσ', αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ,
 ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἢ δὲ λέοντες
 σαίνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
 220 ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,
 Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὅπῃ καλῇ,
 ἰστὸν ἐποικομένης μέγαν ἄμβροτον, οἶα θεᾶων
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
 τοῖσι δὲ μύθων ἤρχε Πολίτης ὄρχαμος ἀνδρῶν,
 225 ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε·
 'ὦ φίλοι, ἔνδον γάρ τις ἐποικομένη μέγαν ἰστὸν
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
 ἣ θεὸς ἡὲ γυνή· ἀλλὰ φθέγγώμεθα θᾶσσον.'
 ὥς ἄρ' ἐφώνησεν, τοὶ δὲ φθέγγοντο καλεῦντες.
 230 ἣ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς·
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖνσιν ἔποντο·
 Εὐρύλοχος δ' ὑπέμεινεν, ὀϊσάμενος δόλον εἶναι.
 (εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
 ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν
 235 οἶνω Πραμνεῖῳ ἐκύκα· ἀνέμισγε δὲ σίτω
 φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἷης·
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα

ράβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἔεργυν.

οἱ δὲ συνῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
240 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος, ὥς τὸ πάρος περ.

ὥς οἱ μὲν κλαίοντες ἔέρχατο, τοῖσι δὲ Κίρκη
πάρ ρ' ἄκυλον βάλανόν τε βάλεν καρπὸν τε κρανεῖης
ἔδμεναι, οἷα σῦες χαμαιευνάδες αἰὲν ἔδουσιν·

Εὐρύλοχος δ' αἰψ' ἦλθε θοὴν ἐπὶ νῆα μέλαιναν
245 ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον.

οὐδέ τι ἐκφάσθαι δύνато ἔπος ἰέμενός περ,
κῆρ ἄχεϊ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὄσσε
δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.

ἄλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
250 καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὄλεθρον·

290 ἥομαι, ὥς ἐκέλευες, ἀνὰ δρυμὰ, φαίδιμ' Ὀδυσσεῦ·
εὐρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ
[ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].

ἔνθα δέ τις μέγαν ἰστὸν ἐποικομένη λίγ' αἶδεν
255 ἧ θεὸς ἡὲ γυνή· τοὶ δὲ φθέγγοντο καλεῦντες·

ἧ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς
καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖησιν ἔποντο·
αὐτὰρ ἐγὼν ὑπέμεινα, οἰσάμενος δόλον εἶναι.

οἱ δ' ἅμ' αἰστώθησαν ἀολλῆες, οὐδέ τις αὐτῶν
260 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον·

ὥς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον
ῥμοιῖν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
τὸν δ' αἰψ' ἠνώγεα αὐτὴν ὁδὸν ἡγήσασθαι.

αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσετο γούνων
265 [καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα].

ἄγε μὲν ἄγε κείῳ ἀέκοντα, διοτρεφέες, ἀλλὰ λίπ' αὐτοῦ·
οἶδα γάρ, ὥς οὔτ' αὐτὸς ἐλεύσεαι οὔτε τιν' ἄλλον
ἄξεις σῶν ἐτάρων. ἀλλὰ ξὺν τοίοδεσι θᾶσσον

- φεύγωμεν · ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ·
 270 (ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 'Εὐρύλοχ', ἧ τοι μὲν σὺ μὲν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
 ἔσθων καὶ πίνων κοίλῃ παρὰ νηὶ μελαίνῃ ·
 αὐτὰρ ἐγὼν εἰμι, κρατερὴ δέ μοι ἔπλετ' ἀνάγκη·
 ὥς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
 275 ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσσας
 Κίρκης ἰζεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
 ἔνθα μοι Ἑρμείας χρυσόρραπισ ἀντεβόλησεν
 ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικώς,
 πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτῃ ἤβῃ ·
 280 ἐν τ' ἄρα μοι φῦν χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν ·
 'πῇ δὴ αὐτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
 χάρου ἄϊδρις ἐών; ἔταροι δέ τοι οἶδ' ἐνὶ Κίρκης
 ἔρχεται ὥς τε σύες πυκινοὺς κευθμῶνας ἔχοντες.
 ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι
 285 αὐτὸν νοστήσειν, μενέεις δὲ σύ γ', ἔνθα περ ἄλλοι.
 (ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω.
 31A | τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
 ἔρχεν, ὃ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἡμαρ.
 πάντα δέ τοι ἐρέω ὀλοφώϊα δῆνεα Κίρκης·
 290 τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ.
 ἀλλ' οὐδ' ὥς θέλξαι σε δυνήσεται · οὐ γὰρ ἑάσει
 φάρμακον ἐσθλόν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα.
 ὅπποτε κεν Κίρκῃ σ' ἐλάσῃ περιμήκεϊ ράβδῳ,
 δὴ τότε σὺ ξίφος ὅξ' ἐρυσσάμενος παρὰ μηροῦ
 295 Κίρκῃ ἐπαῖξαι, ὥς τε κτάμεναι μενεαίνων.
 (ἦ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι ·
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνῆν,
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσσῃ ·
 ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι,



HERMES.
(Vatican, Rome.)

2 VICTIM
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(v) (B3) 2

- 300 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο,
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείῃ·
 ὥς ἄρα φωνήσας πόρε φάρμακον ἀργεῖφόντης
 ἐκ γαίης ἐρύσας καὶ μοι φύσιν αὐτοῦ ἔδειξεν.
 ῥίζῃ μὲν μέλαν ἔσκει, γάλακτι δὲ εἵκελον ἄνθος·
 305 μῶλν δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν
 ἀνδράσι γε θνητοῖσι, θεοὶ δέ τε πάντα δύνανται.
 Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλύμπου
 νῆσον ἀν' ὑλῆεσσιν, ἐγὼ δ' ἐς δώματα Κίρκης
 ἦμα, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
 310 ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο·
 ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.
 ἦ δ' αἴψ' ἐξελθοῦσα θύρας ὦξε φαεινὰς
 καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῆλου
 315 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν·
 τεύχε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι,
 ἐν δέ τε φάρμακον ἦκε κακὰ φρονέουσ' ἐνὶ θυμῷ.
 (αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, οὐδέ μ' ἔθελξεν,
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·
 320 ἔρχεο νῦν συφεόνδε, μετ' ἄλλων λέξο ἐταίρων·
 ὥς φάτ', ἐγὼ δ' ἄορ ὅξυ ἐρυσσάμενος παρὰ μηροῦ
 Κίρκῃ ἐπήϊξα, ὥς τε κτάμεναι μενεαίνων.
 ἦ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 325 τίς, πόθεν εἷς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 θαῦμά μ' ἔχει, ὥς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης·
 οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
 ὃς κε πῆχυν καὶ πρῶτον ἀμείβεταί ἔρκος ὀδόντων,
 σοὶ δέ τις ἐν στήθεσσι κήλητος νόος ἐστίν.
 330 ἦ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τέ μοι αἰεὶ

- φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀργεῖφόντης
 ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.
 ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θεό, νῶϊ δ' ἔπειτα
 εὐνῆς ἡμετέρης ἐπιβείομεν, ὅφρα μιγέντε
 335 εὐνῇ καὶ φιλότῃτι πεποιídoμεν ἀλλήλοισιν.
 ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,
 ἣ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,
 αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις
 340 ἐς θάλαμόν τ' ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς,
 ὅφρα με γυμνωθέντα κακὸν καὶ ἀνήνورا θεῖης.
 οὐδ' ἂν ἐγὼ γ' ἐθέλοιμι τῆς ἐπιβήμεναι εὐνῆς,
 εἰ μὴ μοι τλαίης γε, θεά, μέγαν ὄρκον ὁμόσσαι,
 μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.
 345 ὧς ἐφάμην, ἣ δ' αὐτίκ' ἀπώμυνεν, ὥς ἐκέλευον.
 αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,
 καὶ τότε γὰρ Κίρκης ἐπέβην περικαλλέος εὐνῆς.
 ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
 τέσσαρες, αἳ οἱ δῶμα κάτα δρήστειραι ἔασιν·
 350 γίγνονται δ' ἄρα ταί γ' ἔκ τε κρηνέων ἀπὸ τ' ἀλσέων
 ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἅλαδε προρέουσιν.
 τᾶων ἣ μὲν ἔβαλλε θρόνοισι ἐνὶ ῥήγεα καλὰ
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·
 ἣ δ' ἐτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας
 355 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια·
 ἣ δὲ τρίτῃ κρητῇρι μελίσφρονα οἶνον ἐκίρνα
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
 ἣ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιεν
 πολλὸν ὑπὸ τρίποδι μεγάλῳ, ἰαίνεται δ' ὕδωρ.
 360 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἥνοπι χαλκῷ,
 ἐς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,

- θυμῆρες κεράσασα, κατὰ κρατός τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματος θυμοφθόρον εἴλετο γυίων.
 αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 365 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα,
 εἶσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνου ἀργυροῆλου
 καλοῦ δαιδαλέου, ὑπὸ δὲ θρήνης ποσὶν ἦεν.)
 χέρνιβα δ' ἀμφίπολος προχῶ ἐπέχευε φέρουσα
 καλῇ χρυσεῇ ὑπὲρ ἀργυρέοιο λέβητος,
 370 νύσασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 (σῆτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων·
 ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδανε θυμῷ,
 ἀλλ' ἤμην ἄλλο φρονέων, κακὰ δ' ὅσσετο θυμός.)
 375 Κίρκη δ' ὡς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
 'τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξει ἴσος ἀναῦδω,
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτῆτος·
 380 ἦ τινά που δόλον ἄλλον οἶεαι· οὐδέ τί σε χρὴ
 δειδίμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἶη,
 πρὶν τλαίῃ πάσσασθαι ἐδητύος ἠδὲ ποτῆτος,
 385 πρὶν λύσασθ' ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ιδέσθαι;
 ἀλλ' εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω ἐρίφρας ἐταίρους.'
 ὧς ἐφάμην, Κίρκη δὲ διέκ μεγάροιο βεβήκειν
 ῥάβδον ἔχουσ' ἐν χειρί, θύρας δ' ἀνέωξε συφειοῦ,
 390 ἐκ δ' ἔλασεν σιάλοισιν ἐοικότας ἐννέωροισιν.
 οἱ μὲν ἔπειτ' ἔστησαν ἐναντίοι, ἡ δὲ δι' αὐτῶν
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.

JUNE
1949

- τῶν δ' ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσεν
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη ·
 395 ἄνδρες δ' αἶψ' ἐγένοντο νεώτεροι, ἣ πάρος ἦσαν,
 καὶ πολὺν καλλίονες καὶ μείζονες εἰσοράασθαι.
 ἔγνωσαν δέ μ' ἐκείνοι ἔφυν τ' ἐν χερσὶν ἕκαστος.
 πᾶσιν δ' ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα
 σμερδαλέον κανάχιζε · θεὰ δ' ἐλέαιρε καὶ αὐτή.
 400 ἣ δέ μευ ἄγχι στᾶσα προσηύδα διὰ θεῶν ·
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
 νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσετε ἡπειρόνδε,
 κτήματα δ' ἐν σπῆεσσι πελάσσετε ὅπλα τε πάντα ·
 405 αὐτὸς δ' αἶψ' ἰέναι καὶ ἄγειν ἐρίηρας ἑταίρους.'
 ὣς ἔφατ', αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ,
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
 εὖρον ἔπειτ' ἐπὶ νηὶ θοῇ ἐρίηρας ἑταίρους
 οἴκτρ' ὀλοφυρομένους θαλερὸν κατὰ δάκρυ χέοντας.
 410 ὣς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας,
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται ·
 πᾶσαι ἅμα σκαίρουσιν ἐναντίαι, οὐδ' ἔτι σηκοὶ
 ἴσχουσ', ἀλλ' ἀδινδὸν μυκώμεναι ἀμφιθέουσιν
 μητέρας · ὥς ἔμ' ἐκείνοι ἐπεὶ ἴδον ὀφθαλμοῖσιν,
 415 δακρυνέοντες ἔχυντο · δόκησε δ' ἄρα σφίσι θυμὸς
 ὥς ἔμεν, ὥς εἰ πατρίδ' ἰκοίαιτο καὶ πόλιν αὐτὴν
 τρηχεΐης Ἰθάκης, ἵνα τε τράφεν ἠδὲ γένοντο.
 καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων ·
 'σοὶ μὲν νοστήσαντι, διοτρεφές, ὥς ἐχάρημεν,
 420 ὥς εἰ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν ·
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.'
 ὥς ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν ·
 'νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσομεν ἡπειρόνδε,

κτῆματα δ' ἐν σπήεσσι πελάσσομεν ὄπλα τε πάντα ·
 425 αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἔπεισθαι,
 ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης
 πίνοντας καὶ ἔδοντας · ἐπηετανὸν γὰρ ἔχουσιν.

ὧς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
 Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἐταίρους,
 430 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα ·
 ' ἄ δειλοί, πόσ' ἴμεν; τί κακῶν ἰμείρετε τούτων,
 Κίρκης ἐς μέγαρον καταβήμεναι, ἧ κεν ἅπαντας
 ἦ σὺς ἦε λύκους ποιήσεται ἦε λέοντας,
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,
 435 ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσανλον ἴκοντο
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς ·
 τούτου γὰρ καὶ κεῖνοι ἀτασθαλίησιν ὄλοντο.'

ὧς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριζα,
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 440 τῷ οἱ ἀποπληξίας κεφαλὴν οὐδάσδε πελάσσαι
 καὶ πηῶ περ εἰόντι μάλα σχεδόν · ἀλλὰ μ' ἐταῖροι
 μελιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος ·
 ' διογενές, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις,
 αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι ·

445 ἡμῖν δ' ἡγεμόνευ' ἱερὰ πρὸς δώματα Κίρκης.'

ὧς φάμενοι παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
 οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
 ἀλλ' ἔπετ' · ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπὴν.

τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ
 450 ἐνδुकέως λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαῖνας οὔλας βάλεν ἠδὲ χιτῶνας ·
 δαιυνμένους δ' εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.
 οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,
 κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

- 455 ἡ δέ μεν ἄγχι στάσα προσηύδα διὰ θεάων ·
 ‘[διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεύ,]
 μηκέτι νῦν θαλερὸν γόον ὄρνυτε · οἶδα καὶ αὐτή,
 ἡμὲν ὅσ’ ἐν πόντῳ πάθετ’ ἄλγεα ἰχθυόεντι,
 ἦδ’ ὅσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσῳ ·
 460 ἀλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον,
 εἰς ὃ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,
 οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαῖαν
 τρηχέης Ἰθάκης. νῦν δ’ ἀσκελέες καὶ ἄθυμοι,
 αἰὲν ἄλλης χαλεπῆς μεμνημένοι, οὐδέ ποθ’ ὕμιν
 465 θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.’
 ὣς ἔφαθ’, ἡμῖν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ἔνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
 ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ ·
 ἀλλ’ ὅτε δὴ ῥ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὦραι,
 470 μηνῶν φθινόντων, περὶ δ’ ἡματα μακρὰ τελέσθη,
 καὶ τότε μ’ ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι ·
 ‘δαιμόνι, ἦδη νῦν μιμνήσκειο πατρίδος αἴης,
 εἴ τοι θέσφατόν ἐστι σαωθῆναι καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ σῆν ἐς πατρίδα γαῖαν.’
 475 ὣς ἔφαν, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ὣς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ ·
 ἡμος δ’ ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.
 480 αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς
 γούνων ἑλλιτάνευσα, θεὰ δέ μεν ἔκλυεν αὐδῆς ·
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων ·
 ‘ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν, ἣν περ ὑπέστης,
 οἴκαδε πεμφέμεναι · θυμὸς δέ μοι ἔσσεται ἦδη,
 485 ἦδ’ ἄλλων ἐτάρων, οἳ μεν φθινύθουσι φίλον κῆρ

ἀμφ' ἔμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι·

ὥς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο δῖα θεάων·

‘διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,

μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ.

490 ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι

εἰς Ἀῖδαο δόμους καὶ ἐπαινῆς Περσεφονείης,

ψυχῇ χρησομένους Θηβαίου Τειρεσῖαο,

μάντηος ἀλαοῦ. τοῦ τε φρένες ἐμπεδοί εἰσιν·

τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια,

495 οἷῳ πεπνῦσθαι, τοὶ δὲ σκιαὶ αἰσσουσιν.’

ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·

κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ νύ μοι κῆρ

ἦθελ' ἔτι ζῶειν καὶ ὄρᾱν φάος ἡελίοιο.

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,

500 καὶ τότε δῆ μιν ἔπεσιν ἀμειβόμενος προσέειπον·

‘ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;

εἰς Ἄιδος δ' οὐ πώ τις ἀφίκετο νηὶ μελαίνῃ.’

ὥς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο δῖα θεάων·

‘διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,

505 μὴ τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,

ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας

ἦσθαι· τὴν δέ κέ τοι πνοιὴ Βορέας φέρησιν.

ἀλλ' ὅποτ' ἂν δὴ νηὶ δι' Ὀκεανοῖο περήσης,

ἔνθ' ἀκτὴ τε λάχεια καὶ ἄλσεα Περσεφονείης,

510 μακραί τ' αἰγυριοὶ καὶ ἰτέαι ὠλεσίκαρποι,

νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδίνῃ,

αὐτὸς δ' εἰς Ἀΐδεω ἰέναι δόμον εὐρώεντα.

ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν

Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,

515 πέτρῃ τε ξύνεσις τε δῶ ποταμῶν ἐριδούπων·

ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω.

- βόθρον ὀρύξαι, ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύνεσσιν,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴῳ,
 520 τὸ τρίτον αἰθ' ὕδατι · ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν.
 πολλὰ δὲ γοννοῦσθαι νεκύων ἀμενηνὰ κάρηνα,
 ἔλθων εἰς Ἰθάκην στείραν βοῦν, ἧ τις ἀρίστη,
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερευσέμεν οἶῳ
 525 παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν.
 αὐτὰρ ἐπὴν εὐχῇσι λίσση κλυτὰ ἔθνεα νεκρῶν,
 ἔνθ' οἶν ἀρνεῖδ' ῥέξειν θήλυν τε μέλαιναν
 εἰς ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
 ἰέμενος ποταμοῖο ῥοάων · ἔνθα δὲ πολλαὶ
 530 ψυχὰι ἐλεύσονται νεκύων κατατεθνηῶτων.
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι
 μῆλα, τὰ δὴ κατὰκειτ' ἐσφαγμένα νηλεί χαλκῷ,
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Αἰδῇ καὶ ἐπαινῇ Περσεφονείῃ ·
 535 αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 ἦσθαι, μηδὲ ἔαν νεκύων ἀμενηνὰ κάρηνα
 αἵματος ἄσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
 ὃς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 540 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.
 ὣς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥως.
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσαν ·
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη,
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ
 545 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἐταίρους
 μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον ·

‘μηκέτι νῦν εὐδοντες ἄωτεῖτε γλυκὺν ὕπνον,
ἀλλ’ ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.’

550 ὥς ἐφάμην, τοῖσιν δ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.
οὐδὲ μὲν οὐδ’ ἔνθεν περ ἀπήμονας ἦγον ἐταίρους.

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λήην
ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρώς·
ὅς μοι ἄνευθ’ ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,

555 ψυχῆος ἱμείρων, κατελέξατο οἰνοβαρείων.
κινυμένων δ’ ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας
ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν
ἄϊφορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
560 ἀστραγάλων ἐάγη, ψυχὴ δ’ Ἀιδόσδε κατῆλθεν.

ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·
‘φάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαῖαν
ἔρχεσθ’· ἄλλην δ’ ἡμῖν ὁδὸν τεκμήρατο Κίρκη,
εἰς Ἀίδαο δόμους καὶ ἐπαινῆς Περσεφονείης,

565 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.’
ὥς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ·
ἐζόμενοι δὲ κατ’ αὔθι γόων τίλλοντό τε χαίτας·
ἀλλ’ οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

ἀλλ’ ὅτε δὴ ῥ’ ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης
570 ᾗομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες,
τόφρα δ’ ἄρ’ οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ
ἄρνειὸν κατέδησεν οἷν θῆλύν τε μέλαιναν,
ῥεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα
ὀφθαλμοῖσιν ἴδοιτ’ ἢ ἔνθ’ ἢ ἔνθα κίοντα;”

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Λ.

[Ἑλλάνου ἀπόλογοι.]

Νέκυια.

- “ αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλθομεν ἥδ’ ἐθάλασσαν,
νῆα μὲν ἄρ’ ἀμπρωτον ἐρύσσαμεν εἰς ἄλλα διᾶν,
ἐν δ’ ἰστὸν τιθέμεσθα καὶ ἰστίᾳ νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ
5 βαίνομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες.
ἡμῖν δ’ αὖ κατόπισθε νεὸς κυανοπρώροιο
ἔκμενον οὔρον ἔει πλησίστιον, ἔσθλ’ ἔταῖρον,
Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
ἡμεῖς δ’ ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα
10 ἦμεθα· τὴν δ’ ἄνεμός τε κυβερνήτης τ’ ἴθυνεν.
τῆς δὲ πανημερίης τέταθ’ ἰστίᾳ ποντοπορούσης.
δύσετό τ’ ἥελιος σκιάωντό τε πᾶσαι ἀγναιί,
ἦ δ’ ἐς πείραθ’ ἔκανε βαθυρρόου Ὀκεανοῖο.
ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
15 ἥερι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ’ αὐτοὺς
ἥελιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ’ ὅπ’ ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ’ ὅτ’ ἂν ἀψ’ ἐπὶ γαῖαν ἀπ’ οὐρανόθεν προτράπηται,
ἀλλ’ ἐπὶ νύξ’ ὅλοῃ τέταται δειλοῖσι βροτοῖσιν.
20 νῆα μὲν ἔνθ’ ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα

- εἰλόμεθ' · αὐτοὶ δ' αὖτε παρὰ ρόον Ὠκεανοῖο
 ἦομεν, ὅφρ' ἐς χῶρον ἄφικόμεθ', ὃν φράσε Κίρκη.
 ἔνθ' ἱεράια μὲν Περιμήδης Εὐρύλοχος τε
 ἔσχον · ἐγὼ δ' ἄορ ὁξὺ ἐρυσσάμενος παρὰ μηροῦ
 25 βόθρον ὄρυξ', ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἀμφ' αὐτῷ δὲ χοῆν χεόμην πᾶσιν νεκύεσσιν,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
 τὸ τρίτον αὖθ' ὕδατι · ἐπὶ δ' ἄλφιστα λευκὰ πάλυννον.
 πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
 30 ἔλθων εἰς Ἰθάκην στείραν βοῦν, ἣ τις ἀρίστη,
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερευσέμεν οἶω
 παμμέλαν', ὅς μήλοισι μεταπρέπει ἡμετέροισιν.
 τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε, ἔθνεα νεκρῶν,
 35 ἔλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα
 ἐς βόθρον, ῥέε δ' αἶμα κελαινεφές · αἱ δ' ἀγέροντο
 ψυχαὶ ὑπὲξ ἐρέβους νεκύων κατατεθνηώτων.
 νύμφαι τ' ἡίθεοί τε πολύτλητοί τε γέροντες
 παρθενικαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι,
 40 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν,
 ἄνδρες ἀρηίφατοι βεβρωτῶμένα τεύχε' ἔχοντες ·
 οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
 θεσπεσίῃ ἰαχῇ · ἐμὲ δὲ χλωρὸν δέος ἦρειν.
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρύννας ἐκέλευσα
 45 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ,
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Αἰδῇ καὶ ἐπαινῇ Περσεφονείῃ ·
 αὐτὸς δὲ ξίφος ὁξὺ ἐρυσσάμενος παρὰ μηροῦ
 ἤμην, οὐδ' εἷων νεκύων ἀμενηνὰ κάρηνα
 50 αἵματος ἄσσον ἵμεν, πρὶν Τειρεσίαο πνθέσθαι.
 πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἐταίρου ·

- οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυνοδείης ·
σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγεν.
- 55 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων ·
‘ Ἐλπῆνορ, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα ;
ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’
ὣς ἐφάμην, ὁ δὲ μ’ οἰμώξας ἡμείβετο μύθῳ ·
- 60 ‘ διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος.
Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρὺ τέγεος πέσον · ἐκ δέ μοι αὐχὴν
- 65 ἀστραγάλων ἐάγη, ψυχὴ δ’ Ἀιδόσδε κατῆλθεν.
νῦν δέ σε τῶν ὀπιθεν γονάζομαι, οὐ παρεόντων,
πρὸς τ’ ἀλόχου καὶ πατρός, ὃ σε τρέφε τυτθὸν ἐόντα,
Τηλεμάχου θ’, ὃν μούνον ἐνὶ μεγάροισιν ἔλειπες ·
οἶδα γάρ, ὡς ἐνθὲνδε κιὼν δόμου ἐξ Ἀΐδαο
- 70 νῆσον ἐς Αἰαίην σχήσεις ἐνεργέα νῆα ·
ἔνθα σ’ ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο.
μή μ’ ἄκλαυτον ἄθαπτον ἰὼν ὀπιθεν καταλείπειν
νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,
ἀλλὰ με κακῆαι σὺν τεύχεσιν, ἄσσα μοι ἔστιν,
- 75 σῆμά τέ μοι χεῦναι πολιῆς ἐπὶ θινὶ θαλάσσης,
ἀνδρὸς δυστήνοιο καὶ ἐσσομένοισι πυθέσθαι.
ταῦτά τέ μοι τελέσαι πῆξάί τ’ ἐπὶ τύμβῳ ἑρετμόν,
τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ’ ἐμοῖς ἐτάροισιν.’
ὣς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
- 80 ‘ ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’
νῶϊ μὲν ὣς ἐπέεσσιν ἀμειβομένῳ στρυγεροῖσιν
ἦμεθ’, ἐγὼ μὲν ἀνευθεν ἐφ’ αἵματι φάσγανον ἴσχων,

εἶδωλον δ' ἐτέρωθεν ἐταίρου πόλλ' ἀγόρευεν ·
 ἦλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθνηκυῖης,
 85 Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,
 τὴν ζῶν κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.
 τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ ·
 ἀλλ' οὐδ' ὥς εἶων προτέρην, πυκινόν περ ἀχεύων,
 αἵματος ἄσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι.

90 ἦλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο
 χρύσειον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπεν ·
 '[διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,]
 τίπτ' αὐτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο
 ἦλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;
 95 ἀλλ' ἀποχάζεο βόθρου, ἄπισχε δὲ φάσγανον ὀξύ,
 αἵματος ὄφρα πῖω καί τοι νημερτέα εἶπω.'

ὣς φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον
 κουλεῷ ἐγκατέπηξ'. ὁ δ' ἐπεὶ πῖεν αἷμα κελαιῶν,
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα μάντις ἀμύμων ·

100 'νόστον δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεῦ ·
 τὸν δέ τοι ἀργαλέον θήσει θεός · οὐ γὰρ οἶω
 λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ
 χωόμενος, ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.
 ἀλλ' ἔτι μὲν κε καὶ ὣς κακά περ πάσχοντες ἴκοισθε,
 105 αἱ κ' ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων,
 ὅπποτε κε πρῶτον πελάσῃς ἐνεργέα νῆα
 Θρινακίῃ νήσῳ προφυγῶν ἰοειδέα πόντον,
 βοσκομένας δ' εὖρητε βόας καὶ ἵφια μῆλα
 Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
 110 τὰς εἰ μὲν κ' ἀσινέας ἑάας νόστου τε μέδῃαι,
 καὶ κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἴκοισθε ·
 εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον,
 νηὶ τε καὶ ἐτάροις. αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,

- ὁψὲ κακῶς νεΐαι, ὀλέσας ἄπο πάντας ἑταίρους,
 115 νηὸς ἐπ' ἀλλοτρίης · δήεις δ' ἐν πήματα οἴκῳ,
 ἄνδρας ὑπερφιάλους, οἳ τοι βίοτον κατέδουσιν
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
 ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσσαι ἐλθὼν ·
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσιν
 120 κτείνῃς ἢ δόλῳ ἢ ἀμφιδὸν ὀξεί χαλκῷ,
 ἔρχεσθαι δὴ ἔπειτα λαβὼν ἐνῆρες ἔρετμόν,
 εἰς ὃ κε τοὺς ἀφίκηαι, οἳ οὐκ ἴσασι θάλασσαν
 ἀνέρες οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν ·
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους
 125 οὐδ' ἐνῆρε' ἔρετμά, τά τε πτερὰ νηυσὶ πέλονται.
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
 ὁππότε κεν δὴ τοι συμβλήμενος ἄλλος ὁδίτης
 φήῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
 καὶ τότε δὴ γαίῃ πήξας ἐνῆρες ἔρετμόν,
 130 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
 ἀρνεῖον ταῦρόν τε συνὼν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 πᾶσι μάλ' ἐξείης. θάνατος δέ τοι ἐξ ἀλὸς αὐτῷ
 135 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνη
 γῆραι ὑπο λιπαρῷ ἀρημένον, ἀμφὶ δὲ λαοὶ
 ὄλβιοι ἔσσονται. τὰ δέ τοι νημερτέα εἶρω.
 ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 'Τειρεσίη, τὰ μὲν ἄρ' που ἐπέκλωσαν θεοὶ αὐτοί ·
 140 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον.
 μητρὸς τήνδ' ὀρώω ψυχὴν κατατεθνηκυῖης ·
 ἢ δ' ἀκέουσ' ἦσται σχεδὸν αἵματος, οὐδ' ἐὼν υἱὸν
 ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι ·
 εἰπέ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἐόντα ;'

- 145 ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 ' ῥήιδιον τοι ἔπος ἐρέω καὶ ἐπὶ φρεσὶ θήσω.
 ὃν τινα μὲν κεν ἑᾶς νεκύων κατατεθνηώτων
 αἵματος ἄσσουν ἵμεν, ὃ δέ τοι νημερτὲς ἐνύφει·
 ᾧ δέ κ' ἐπιφθονέης, ὃ δέ τοι πάλιν εἰσιν ὀπίσσω.'
- 150 ὥς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄιδος εἴσω
 Τειρεσίαο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
 ἦλυθε καὶ πῖεν αἷμα κελαινεφές. αὐτίκα δ' ἔγνω,
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
- 155 ' τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα
 ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωοῖσιν ὀρᾶσθαι.
 μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,
 Ὀκεανὸς μὲν πρῶτα, τὸν οὖ πῶς ἔστι περῆσαι
 πεζὸν ἐόντ', ἣν μή τις ἔχῃ ἐνεργέα νῆα.
- 160 ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις
 νηί τε καὶ ἐτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες
 εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;'
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ' μήτερ ἐμή, χρειώ με κατήγαγεν εἰς Ἀΐδαο
- 165 ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο·
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζύν,
 ἐξ οὗ τὰ πρῶτισθ' ἐπόμεν Ἀγαμέμνονι δίω
 Ἴλιον εἰς εὐπῶλον, ἵνα Τρώεσσι μαχοίμην.
- 170 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς νύ σε κῆρ ἐδάμασσε ταυηλεγέος θανάτοιο;
 ἦ δολιχὴ νοῦσος, ἦ Ἄρτεμις ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;
 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,
- 175 ἦ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἥέ τις ἦδη

ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
ἥ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει,
ἦ ἤδη μιν ἔγghμεν Ἀχαιῶν ὅς τις ἄριστος.'

180 ὧς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ·

‘καὶ λίην κείνη γε μένει τετληότι θυμῷ
σοῖσιν ἐνὶ μεγάροισιν· διζυραὶ δέ οἱ αἰεὶ
φθίνουσιν νύκτες τε καὶ ἡματα δάκρυ χεύουση.
σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκghλος

185 Τηλέμαχος τεμένεια νέμεται καὶ δαῖτας εἴσας
δαίνυνται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·
πάντες γὰρ καλέουσι. πατήρ δὲ σὸς αὐτόθι μίμνει
ἀγρῷ, οὐδὲ πόλινδε κατέρχεται. οὐδέ οἱ εὐναὶ
δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,

190 ἀλλ' ὃ γε χεῖμα μὲν εὔδει, ὅθι δμῶες ἐνὶ οἴκῳ,
ἐν κόνι ἄγχι πυρός, κακὰ δὲ χροὶ εἴματα εἴται·
αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,
πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἶνοπέδοιο
φύλλων κεκλιμένων χθαμαλαὶ βεβλήγεται εὐναί.

195 ἔνθ' ὃ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει
σὸν νόστον ποθέων, χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.
οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·

οὐτ' ἐμὲ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα
οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
200 οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἦ τε μάλιστα
τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·

ἀλλὰ με σὸς τε πόθος σά τε μῆδεα, φαίδιμ' Ὀδυσσεῦ,
σῇ τ' ἀγανοφροσύνῃ μελιηδέα θυμὸν ἀπηύρα.'

205 ὧς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας

μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηκυῖης.

τρὶς μὲν ἐφωρμήτην, ἐλέειν τέ με θυμὸς ἀνώγειν,

- τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον ἦ καὶ ὀνείρῳ
 ἔπατ'. ἐμοὶ δ' ἄχος ὅξυ γενέσκειτο κηρόθι μᾶλλον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων ·
 210 'μήτερ ἐμή, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα,
 ὄφρα καὶ εἰν Ἀίδαο φίλας περὶ χεῖρε βαλόντε
 ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο.
 ἦ τί μοι εἶδωλον τόδ' ἀγανὴ Περσεφόνεια
 ὠτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;'
- 215 ὥς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ ·
 'ὦ μοι, τέκνον ἐμόν, περὶ πάντων κάμμορε φωτῶν,
 οὐ τί σε Περσεφόνεια Διὸς θυγάτηρ ἀπαφίσκει,
 ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνῃσιν ·
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
 220 ἀλλὰ τὰ μέν τε πυρὸς κρατερὸν μένος αἰθομένιοι
 δαμνᾶ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμός,
 ψυχὴ δ' ἡύτ' ὄνειρος ἀποπταμένη πεπότηται.
 ἀλλὰ φόωσδε τάχιστα λιλαίεο · ταῦτα δὲ πάντα
 ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπησθα γυναικί.'
- 225 νῶι μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες
 ἤλυθον, ὠτρυνεν γὰρ ἀγανὴ Περσεφόνεια,
 ὅσσαι ἀριστήων ἄλοχοι ἔσαν ἠδὲ θύγατρες.
 αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἠγερέθοντο,
 αὐτὰρ ἐγὼ βούλεον, ὅπως ἐρέοιμι ἐκάστην.
 230 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
 οὐκ εἶων πίνειν ἅμα πάσας αἶμα κελαινόν.
 αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἐκάστη
 ὦν γόνον ἐξαγόρευεν · ἐγὼ δ' ἐρέεινον ἀπάσας.
 235 εὐθ' ἦ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν,
 ἦ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
 φῇ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο ·

- ἥ ποταμοῦ ἡράσσαιτ' Ἐνιπῆος θείοιο,
 ὃς πολὺν κάλλιστος ποταμῶν ἐπὶ γαίαν ἵησιν,
 240 καὶ ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα.
 τῷ δ' ἄρα εἰσάμενος γαιήοχος ἐννοσίγαιος
 ἐν προχοῇς ποταμοῦ παρελέξατο δινηέντος·
 πορφύρεον δ' ἄρα κῦμα περιστάθη οὐρεῖ ἴσον,
 κυρτωθέν, κρύψεν δὲ θεὸν θνητὴν τε γυναιῖκα.
 245 λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.
 αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
 ἐν τ' ἄρα οἱ φῶ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 'χαῖρε, γύναι, φιλότῃ· περιπλομένου δ' ἐνιαυτοῦ
 τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εἶναι
 250 ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε.
 νῦν δ' ἔρχευ πρὸς δῶμα καὶ ἴσχεο μηδ' ὀνομήνῃς·
 αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων·
 ὣς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 ἥ δ' ὑποκυσαμένη Περίην τέκε καὶ Νηληϊά,
 255 τῷ κρατερῷ θεράποντε Διὸς μέγαλοιο γενέσθην
 ἀμφοτέρω· Πελῆης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
 ναίει πολύρρηνος, ὃ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.
 τοὺς δ' ἐτέρους Κρηθῇ τέκεν βασιλεία γυναικῶν,
 Αἴσονά τ' ἠδὲ Φέρετ' Ἀμυθῶνά θ' ἱππιοχάρμην.
 260 τὴν δὲ μετ' Ἀντιόπην ἴδον Ἀσωποῖο θύγατρα,
 ἥ δὴ καὶ Διὸς εὖχετ' ἐν ἀγκοίνῃσιν ἰαῦσαι,
 καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφίονά τε Ζηθόν τε,
 οἳ πρῶτοι Θήβης ἔδος ἔκτισαν ἐπταπύλοιο,
 πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γε δύναντο
 265 ναιέμεν εὐρύχορον Θήβην κρατερῷ περ ἔοντε.
 τὴν δὲ μετ' Ἀλκμήνην ἴδον Ἀμφιτρώωνος ἄκοιτιν,
 ἥ ῥ' Ἡρακλῆα θρασυμέμονα θυμολέοντα
 γείνατ' ἐν ἀγκοίνῃσι Διὸς μέγαλοιο μιγείσας·

- καὶ Μεγάρην Κρείοντος ὑπερθύμοιο θύγατρα,
 270 τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής.
 μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
 ἣ μέγα ἔργον ἔρεξεν αἰδρεῖσιν νόοιο
 γημαμένη ᾧ νῦν · ὁ δ' ὃν πατέρ' ἐξεναρίξας
 γῆμεν · ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
 275 ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων
 Καδμείων ἦνασσε θεῶν ὀλοὰς διὰ βουλὰς ·
 ἣ δ' ἔβη εἰς Αἶδαο πυλάρταο κρατεροῖο,
 αἶψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
 ᾧ ἄχρ' ἔσχομένη · τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
 280 πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσιν.
 καὶ Χλῶριν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς
 γῆμεν ἐὼν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
 ὀπλοτάτην κούρην Ἀμφίωνος Ἰασίδαιο,
 ὃς ποτ' ἐν Ὀρχομενῷ Μιννεῖῳ ἱφὶ ἄνασσεν ·
 285 ἣ δὲ Πύλου βασίλευε, τέκεν δέ οἱ ἀγλαὰ τέκνα,
 Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.
 τοῖσι δ' ἐπ' ἰφθίμην Πηρῷ τέκε, θαῦμα βροτοῖσιν,
 τὴν πάντες μνώνοντο περικτίται · οὐδ' ἄρα Νηλεὺς
 τῷ ἐδίδου, ὃς μὴ ἔλικας βόας εὐρυμετώπους
 290 ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληΐης
 ἀργαλέας. τὰς δ' οἷος ὑπέσχετο μάντις ἀμύμων
 ἐξελάν · χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησεν,
 δεσμοὶ τ' ἀργαλέοι καὶ βουκόλοι ἀγροῖῳται.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύντο
 295 αἶψα περιτελλομένου ἔτεος καὶ ἐπήλυθον ὦραι,
 καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληΐη
 θέσφατα πάντ' εἰπόντα, Διὸς δ' ἐτελείετο βουλή.
 καὶ Λήδην εἶδον τὴν Τυνδαρέου παράκοιτιν,
 ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,

- 300 Κάστορά θ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
τοὺς ἄμφω ζωὺς κατέχει φυσίζοος αἶα·
οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσιν.
- 305 τὴν δὲ μετ' Ἰφιμέδειαν Ἀλωῆος παράκοιτιν
εἵσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,
καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην,
ᾧ ὄπὸν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
οὓς δὴ μηκίστους θρέψε ζεῖδωρος ἄρουρα
- 310 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα·
ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἦσαν
εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
φυλόπιδα στήσειν πολυαῖκος πολέμοιο.
- 315 Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση
Πήλιον εἰνοσίφυλλον, ἧν οὐρανὸς ἀμβατὸς εἶη.
καὶ νῦν κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἵκοντο·
ἀλλ' ὄλεσεν Διὸς υἱός, ὃν ἡύκομος τέκε Λητώ,
ἀμφοτέρῳ, πρὶν σφωὶν ὑπὸ κροτάφοισιν ἰούλους
- 320 ἀνθῆσαι πυκάσαι τε γένυς ἐνανθεί λάχνη.
Φαίδρην τε Πρόκριν τε ἴδον καλὴν τ' Ἀριάδνην,
κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς
ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων
ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἄρτεμις ἔκτα
- 325 Δίῃ ἐν ἀμφιρύτῃ Διονύσου μαρτυρήσιν.
Μαῖράν τε Κλυμένην τε ἴδον στυγερὴν τ' Ἐριφύλην,
ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα.
πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσας ἡρώων ἀλόχοὺς ἴδον ἥδὲ θύγατρας·
- 330 πρὶν γάρ κεν καὶ νύξ φθίτ' ἄμβροτος· ἀλλὰ καὶ ὥρη

εὔδειν, ἣ ἐπὶ νῆα θοὴν ἔλθόντ' ἐς ἐταίρους
ἣ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει."

ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῶ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.

335 τοῖσιν δ' Ἀρήτη λευκώλενος ἦρχετο μύθων·

"Φαίηκες, πῶς ὑμῖν ἀνὴρ ὅδε φαίνεται εἶναι
εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἰσας;
ξείνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα

340 οὕτω χρηρίζοντι κολούετ'· πολλὰ γὰρ ὑμῖν
κτῆματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται."

τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἐχένης,
[ὅς δ' ἤ Φαιήκων ἀνδρῶν προγενέστερος ἦεν·]

"ὦ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης

345 μνθεῖται βασιλεια περίφρων· ἀλλὰ πίθεσθε.

Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε."

τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

"τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε
ζῶς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·

350 ξείνος δὲ τλήτω μάλα περ νόστοιο χατίζων

ἔμπης οὖν ἐπιμῆναι ἐς αὔριον, εἰς ὃ κε πᾶσαν
δωτίνην τελέσω. πομπὴ δ' ἀνδρεσσι μελήσει

πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ."

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

355 "Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,

εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνουν,

πομπὴν δ' ὀτρύνετε καὶ ἀγλαὰ δῶρα διδοῖτε,

καί κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη,

πλειοτέρῃ σὺν χειρὶ φίλῃν ἐς πατρίδ' ἰκέσθαι·

360 καὶ κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἶην

πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοίατο νοστήσαντα."

- τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε ·
 “ὦ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' εἴσκομεν εἰσορόωντες,
 ἡπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἷά τε πολλοὺς
 365 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους,
 ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο ·
 σοὶ δ' ἐπὶ μὲν μορφὴ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί.
 μῦθον δ' ὥς ὅτ' αἰοιδὸς ἐπισταμένως κατέλεξας,
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
 370 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἅμ' αὐτῷ
 Ἴλιον εἰς ἅμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.
 νύξ δ' ἦδε μάλα μακρὴ, ἀθέσφατος · οὐδέ πω ὥρη
 εὐδειν ἐν μεγάρῳ, σὺ δέ μοι λέγε θέσκελα ἔργα.
 375 καὶ κεν ἐς ἡῶ διαν ἀνασχοίμην, ὅτε μοι σὺ
 τλαίης ἐν μεγάρῳ τὰ σά κήδεα μυθήσασθαι.”
 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
 “Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου ·
 380 εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίεαι, οὐκ ἂν ἐγὼ γε
 τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἀλλ' ἀγορεύειν,
 κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,
 οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτήν,
 ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.
 385 αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη
 ἀγνὴ Περσεφόνηια γυναικῶν θηλυτεράων,
 ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαιο
 ἀχθυμένη · περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἅμ' αὐτῷ
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
 390 ἔγνω δ' αἰψ' ἔμ' ἐκείνος, ἐπεὶ πῖεν αἷμα κελαινόν ·
 κλαῖε δ' ὅ γε λιγέως θαλερὸν κατὰ δάκρυον εἰβων,
 πιτνάς εἰς ἐμέ χεῖρας, ὀρέξασθαι μενεαίνων ·

- ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οὐδέ τι κῖκυς,
 οἷη περ πάρος ἔσκειν ἐνὶ γναμπτοῖσι μέλεσσιν.
 395 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 ' Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 τίς νύ σε κῆρ ἐδάμασσε ταηληγεῖος θανάτοιο;
 ἦε σέ γ' ἐν νῆεσσι Ποσειδάων ἐδάμασσει
 400 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν;
 ἦέ σ' ἀνάρσιοι ἄνδρες ἐδήλῃσαντ' ἐπὶ χέρσου
 βοῦς περιταμνόμενον ἦδ' οἴων πάεα καλά,
 ἦε περὶ πτόλιος μαχεούμενον ἦδὲ γυναικῶν;'
 ὧς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 405 'διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὔτ' ἐμέ γ' ἐν νῆεσσι Ποσειδάων ἐδάμασσει
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν,
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδήλῃσαντ' ἐπὶ χέρσου,
 ἀλλὰ μοι Αἰγισθος τεύξας θανάτόν τε μόρον τε
 410 ἔκτα σὺν οὐλομένῃ ἀλόχῳ, οἰκόνδε καλέσσας,
 δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτῃ.
 ὧς θάνον οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἑταῖροι
 νωλεμέως κτείνονται σύες ὥς ἀργιόδοντες,
 οἳ ρά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
 415 ἦ γάμῳ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλύνῃ.
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
 μουνᾶς κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμίνῃ·
 ἀλλὰ κε κείνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
 420 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῆεν.
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς
 Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις
 ἀμφ' ἐμοί, αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων

- βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἥ δὲ κυνώπις
 425 νοσφίσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀΐδαο
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σύν τε στόμ' ἐρείσαι.
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός,
 ἣ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλληται·
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικὲς
 430 κουριδίῳ τεύξασα πόσει φόνον· ἥ τοι ἔφην γε
 ἀσπασίος παίδεσσιν ἰδὲ δμώεσσιν ἐμοῖσιν
 οἴκαδ' ἐλεύσεσθαι· ἥ δ' ἔξοχα λυγρὰ ἰδυῖα
 οἶ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω
 θηλυτέρησι γυναιξί, καὶ ἥ κ' ἐνεργὸς ἔησιν.
 435 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'ὦ πόποι, ἥ μάλα δὴ γόνον Ἀτρείος εὐρύοπα Ζεὺς
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλάς
 ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.
 440 ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 'τῷ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἥπιος εἶναι·
 μὴ οἱ μῦθον ἅπαντα πιφασκέμεν, ὃν κ' ἐν εἰδῆς,
 ἰλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.
 ἰλλ' οὐ σοί γ', Ὀδυσεῦ, φόνος ἔσσεται ἐκ γε γυναικός·
 445 λῆν γὰρ πινυτή τε καὶ εὖ φρεσὶ μῆδεα οἶδεν
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.
 ἥ μὲν μιν νύμφην γε νένυε κατελείπομεν ἡμεῖς
 ἐρχόμενοι πολεμόνδε· πάϊς δέ οἱ ἦν ἐπὶ μαζῷ
 νήπιος, ὃς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ,
 450 ὄλβιος· ἥ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθών,
 καὶ κείνος πατέρα προσπύξεται, ἥ θέμις ἐστίν.
 ἥ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.

- 455 κρύβδην, μηδ' ἀναφανδά, φίλην ἐς πατρίδα γαῖαν
 νῆα κατισχέμεναι, ἐπεὶ οὐκέτι πιστὰ γυναιξίν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ που ἔτι ζώντος ἀκούετε παιδὸς ἐμοῖο,
 ἧ που ἐν Ὀρχομενῷ ἢ ἐν Πύλῳ ἡμαθόεντι,
 460 ἧ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ·
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'Ἄτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,
 ζῶει ὃ γ' ἢ τέθνηκε· κακὸν δ' ἀνεμῶλια βάζειν.'
 465 νῶι μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν
 ἔσταμεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες·
 ἦλθε δ' ἐπὶ ψυχὴ Πηληιάδew Ἀχιλῆος
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὃς ἄριστος ἦν εἰδὸς τε δέμας τε
 470 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 'διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσσαι ἔργον;
 475 πῶς ἔτλης Αἰδόσδε κατελθέμεν, ἔνθα τε νεκροὶ
 ἀφραδέες ναίουσι, βροτῶν εἰδῶλα καμόντων;
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
 480 εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσαν ἰκοίμην·
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιίδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά. σείο δ', Ἀχιλλεῦ,
 οὗ τις ἀνὴρ προπάρειθε μακάρτατος οὐτ' ἄρ' ὀπίσσω·
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν
 485 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν

ἐνθάδ' ἐὼν · τῷ μὴ τι θανὼν ἀκαχίζην, Ἀχιλλεῦ·

ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν ·

‘μὴ δὴ μοι θάνατόν γε παραῦδα, φαίδιμ' Ὀδυσσεῦ.

βουλοίμην κ' ἐπάουρος ἐὼν θητευέμεν ἄλλω,

490 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίωτος πολὺς εἴη,

ἣ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγαθοῦ μῦθον ἐνίσπες,

ἣ ἔπετ' ἐς πόλεμον πρόμος ἔμμεναι, ἥε καὶ οὐκί.

εἰπέ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι,

495 ἣ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν,

ἣ μιν ἀτιμάζουσιν ἄν' Ἑλλάδα τε Φθίην τε,

οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.

εἰ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,

τοίος ἐὼν, οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ

500 πέφνον λαὸν ἄριστον ἀμύνων Ἀργείοισιν ·

εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ ·

τῷ κέ τεω στύξαιμι μένος καὶ χεῖρας ἀάπτους,

οἱ κεῖνον βιῶνται ἐέργουσιν τ' ἀπὸ τιμῆς·

ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·

505 ‘ἦ τοι μὲν Πηλῆος ἀμύμονος οὐ τι πέπυσμαι,

αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο

πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις.

αὐτὸς γάρ μιν ἐγὼ κοίλῃς ἐπὶ νηὸς εἰσης

ἤγαγον ἐκ Σκύρου μετ' ἐνκνήμιδας Ἀχαιοῦς.

510 ἦ τοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλάς,

αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων ·

Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.

αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,

οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ,

515 ἀλλὰ πολὺ προθέσκεν ἐὼν μένος οὐδενὶ εἰκων,

πολλοὺς δ' ἀνδρας ἔπεφνεν ἐν αἰνῇ δημοτῇτι.

- πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
 ἀλλ' οἶον τὸν Τηλεφίδην κατενῆρατο χαλκῶ,
 520 ἥρῳ Εὐρύπυλον, πολλοὶ δ' ἀμφ' αὐτὸν ἐταῖροι
 Κήτειοι κτείνοντο γυναιῶν εἵνεκα δώρων.
 κεῖνον δὴ κάλλιστον ἴδον μετὰ Μέμνονα δῖον.
 αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειός,
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντα τέταλτο,
 525 ἡμὲν ἀνακλῖναι πυκινὸν λόχον ἥδ' ἐπιθεῖναι,
 ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἡδὲ μέδοντες
 δάκρυνά τ' ὠμόργυνντο τρέμον θ' ὑπὸ γυνῆ ἐκάστου ·
 κεῖνον δ' οὐ ποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν
 οὐτ' ὠχρήσαντα χρῶα κάλλιμον οὔτε παρειῶν
 530 δάκρυ ὁμορξάμενον · ὁ δέ με μάλα πόλλ' ἰκέτευεν
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κώπην
 καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινε
 535 ἀσκηθῆς, οὐτ' ἄρ βεβλημένος ὀξεί χαλκῶ
 οὐτ' αὐτοσχεδίην οὐτασμένος, οἶά τε πολλὰ
 γίγνεται ἐν πολέμῳ · ἐπιμῖξ δέ τε μαίνεται Ἄρης.
 ὣς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
 φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
 540 γηθοσύνη, ὃ οἱ νῖδν ἔφην ἀριδείκετον εἶναι.
 αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
 ἔστασαν ἀχνύμεναι, εἴροντο δὲ κήδε' ἐκάστη.
 οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
 νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
 545 τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶν
 τεύχεσιν ἀμφ' Ἀχιλλῆος · ἔθηκε δὲ πότνια μήτηρ.
 παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

- ὥς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλω·
 τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,
 550 Αἴανθ', ὃς πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
 τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίοισιν·
 'Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
 οὐδὲ θανὼν λήσέσθαι ἐμοὶ χόλου εἵνεκα τευχέων
 555 οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισιν.
 τοίος γάρ σφιν πύργος ἀπώλεθ'· σείο δ' Ἀχαιοὶ
 ἴσον Ἀχιλλῆος κεφαλῇ Πηληιάδαο
 ἀχνύμεθα φθιμένοιο διαμπερές. οὐδέ τις ἄλλος
 αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν
 560 ἐκπάγλως ἤχθηρε, τέιν δ' ἐπὶ μοῖραν ἔθηκεν.
 ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς
 ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.
 ὣς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
 ψυχὰς εἰς ἔρεβος νεκύων κατατεθνηῶτων.
 565 ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἧ κεν ἐγὼ τόν·
 ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισιν
 τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηῶτων.
 ἔνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,
 χρύσειον σκῆπτρον ἔχοντα θεμιστεύοντα νέκυσσιν,
 570 ἦμενον, οἱ δέ μιν ἀμφὶ δίκας εἶροντο ἄνακτα
 ἦμενοι ἑσταότες τε κατ' εὐρυπυλὲς Ἄϊδος δῶ.
 τὸν δὲ μετ' Ὀρίωνα πελώριον εἰσενόησα
 θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
 τοὺς αὐτὸς κατέπεφνευ ἐν οἰοπόλοισιν ὄρεσσιν
 575 χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές.
 καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,
 κείμενον ἐν δαπέδῳ, ὃ δ' ἐπ' ἐννέα κεῖτο πέλεθρα·
 γῆπε δέ μιν ἐκάτερθε παρημένω ἦπαρ ἔκειρον

δέρτρον ἔσω δύνουντες, ὁ δ' οὐκ ἀπαμύνετο χερσίν·

580 Λητῶ γὰρ ἤλκησε, Διὸς κυδρὴν παράκοιτιν,
Πυθῶδ' ἔρχομένην διὰ καλλιχόρου Πανοπῆος.

καὶ μὴν Τάνταλον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα
έστεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενεῖῳ·
στεῦτο δὲ διψᾶων, πῖειν δ' οὐκ εἶχεν ἐλέσθαι·

585 ὅσσάκι γὰρ κύψει' ὁ γέρων πῖειν μενεαίνων,
τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶν
γαῖα μέλαινα φάνεσκε, κατὰζήνασκε δὲ δαίμων.
δένδρεα δ' ὑψιπέτηλα κατὰ κρήθην χέε καρπὸν,
ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι

590 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώσσαι·
τῶν ὁπότε' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
τὰς δ' ἄνεμος ρίπτασκε ποτὶ νέφεα σκιοέοντα.

καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα
λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.

595 ἦ τοι ὁ μὲν σκηριπτόμενος χερσίν τε ποσὶν τε
λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλου
ἄκρον ὑπερβαλέειν, τότε' ἀποστρέψασκε κραταίς·
αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.

600 αὐτὰρ ὃ γ' ἄψ ὥσασκε τιταινόμενος, κατὰ δ' ἰδρῶς
ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρειν.

τὸν δὲ μετ' εἰσενόησα βίην Ἑρακληΐην,
εἰδῶλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσιν
τέρπεται ἐν θαλίσῃ καὶ ἔχει καλλίσφυρον Ἥβην,
παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδύλου.

605 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς,
πάντοσ' ἀτυζομένων· ὁ δ' ἐρεμνῇ νυκτὶ ἐοικώς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῇφιν οἰστόν,
δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικώς.

σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ

- 610 χρύσεος ἦν τελαμών, ἵνα θέσκελα ἔργα τέτυκτο,
 ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,
 ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.
 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο,
 ὃς κείνον τελαμῶνα ἐῆ ἔγκάτθετο τέχνη.
- 615 ἔγνω δ' αὐτ' ἔμ' ἐκείνος, ἐπεὶ ἶδεν ὀφθαλμοῖσιν,
 καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἄ δεῖλ', ἥ τινα καὶ σὺ κακὸν μόρον ἠγγελάζεις,
 ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.
- 620 Ζηνὸς μὲν παῖς ἦα Κρονίουος, αὐτὰρ οἷζυν
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χεῖρονι φωτὶ
 δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
 καὶ ποτέ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
 φράζετο τοῦδέ γέ μοι κρατερώτερον εἶναι ἄεθλον·
- 625 τὸν μὲν ἐγὼν ἀνένεικα καὶ ἦγαγον ἐξ Ἀΐδαο,
 Ἑρμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.
 ὣς εἰπὼν ὃ μὲν αὐτὶς ἔβη δόμον Ἄϊδος εἴσω,
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
 ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
- 630 καὶ νῦ κ' ἔτι προτέρους ἶδον ἀνέρας, οὓς ἔθελόν περ,
 Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·
 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν
 ἠχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἥρειν,
 μὴ μοι Γοργεῖνν κεφαλὴν δεινοῖο πελώρου
- 635 ἐξ Ἀΐδεω πέμψειεν ἀγανὴ Περσεφόνηα.
 αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἑταίρους
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἳ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον.
 τὴν δὲ κατ' Ὠκεανὸν ποταμὸν φέρε κῆμα ῥόοιο,
 640 πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος."

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Μ.

[Ἄλκινου ἀπόλογοι.]

Σειρῆνες, Σκύλλα, Χάρυβδις, βόες Ἥλίου.

- “ αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὀκεανοῖο
νηῦς, ἀπὸ δ' ἵκετο κῦμα θαλάσσης εὐρυπόροιο
νησὸν τ' Αἰαίην, ὅθι τ' Ἡοῦς ἡριγενείης
οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἥελιοιο,
5 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης ·
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.
ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
δὴ τότε ἔγών ἐτάρους προΐειν ἐς δώματα Κίρκης
10 οἰσέμεναι νεκρόν, Ἐλπήνορα τεθνηῶτα.
φειτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτῃ πρόεχ' ἀκτῇ,
θάπτομεν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες.
αὐτὰρ ἐπεὶ νεκρός τε κἀὴ καὶ τεύχεα νεκροῦ,
τύμβον χεύαντες καὶ ἐπὶ στήλῃν ἐρύσαντες
15 πῆξάμεν ἀκροτάτῳ τύμβῳ ἐνῆρες ἐρετμόν.
ἡμεῖς μὲν τὰ ἕκαστα διείπομεν · οὐδ' ἄρα Κίρκην
ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὥκα
ἦλθ' ἐντυναμένη · ἅμα δ' ἀμφίπολοι φέρον αὐτῇ
σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.
20 ἦ δ' ἐν μέσσω σταῖσα μετηύδα διὰ θεάων ·

- 'σχέτλιοι, οἱ ζῶοντες ὑπήλθετε δῶμ' Ἀίδαο,
 δισθανέες, ὅτε τ' ἄλλοι ἄπαξ θνήσκουσ' ἄνθρωποι.
 ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
 αὖθι πανημέριοι· ἅμα δ' ἡοῖ φαινομένηφιν
 25 πλεύσεσθ'· αὐτὰρ ἐγὼ δεῖξω ὁδὸν ἡδὲ ἕκαστα
 σημανέω, ἵνα μή τι κακορραφίῃ ἀλεγεινῇ
 ἢ ἀλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.
 ὣς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ὣς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
 30 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός,
 ἡ δ' ἐμὲ χειρὸς ἐλοῦσα φίλων ἀπονόσφιν ἐταίρων
 εἰσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·
 35 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·
 'ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,
 ὥς τοι ἐγὼν ἐρέω, μνήσῃ δέ σε καὶ θεὸς αὐτός.
 Σειρῆνας μὲν πρῶτον ἀφίξεαι, αἱ ρά τε πάντας
 40 ἀνθρώπους θέλγουσιν, ὃ τέ σφεας εἰσαφίκηται.
 ὅς τις αἰδρεῖῃ πελάσῃ καὶ φθόγγον ἀκούσῃ
 Σειρῆνων, τῷ δ' οὐ τι γυνὴ καὶ νήπια τέκνα
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάννυνται,
 ἀλλὰ τε Σειρῆνες λιγυρῇ θέλγουσιν ἀοιδῇ
 45 ἡμεναι ἐν λειμῶνι, πολὺς δ' ἄμφ' ὅστέοφιν θῆς
 ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσιν.
 ἀλλὰ παρεξέλααν, ἐπὶ δ' οὐατ' ἀλεῖψαι ἐταίρων
 κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν, αἱ κ' ἐθέλῃσθα·
 50 δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,

ὄφρα κε τερπόμενος ὅπ' ἀκούσῃς Σειρήνουν.
εἰ δέ κε λίσσῃαι ἐτάρους λῦσαί τε κελεύῃς,
οἱ δέ σ' ἔπι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.

55 αὐτὰρ ἐπὴν δὴ τὰς γε παρεξελάσσωσιν ἐταῖροι,
ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω,
ὅπποτέρη δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
θυμῷ βουλεύειν · ἐρέω δέ τοι ἀμφοτέρωθεν.
ἔνθεν μὲν γὰρ πέτραι ἐπηρεφές, προτὶ δ' αὐτὰς

60 κῦμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης ·
Πλαγκτὰς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσιν.
τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρη ·

65 ἀλλ' ἄλλην ἐνὶ ἡσιν πατὴρ ἐναρίθμιον εἶναι.
τῇ δ' οὐ πώ τις νηὺς φύγεν ἀνδρῶν, ἣ τις ἴκηται,
ἀλλὰ θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φώτων
κύμαθ' ἄλδος φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς,

70 Ἀργῶ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα.
καὶ νῦ κε τὴν ἔνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ' Ἥρη παρέπεμψε, ἐπεὶ φίλος ἦεν Ἰήσων.

οἱ δὲ δὺν σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει
ὀξείῃ κορυφῇ, νεφέλῃ δέ μιν ἀμφιβέβηκεν

75 κυανέη · τὸ μὲν οὐ ποτ' ἐρωεῖ, οὐδέ ποτ' αἶθρη
κείνου ἔχει κορυφὴν οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ.
οὐδέ κεν ἀμβαίῃ βροτὸς ἀνὴρ οὐδ' ἐπιβαίῃ,
οὐδ' εἴ οἱ χεῖρές τε εἰέκοσι καὶ πόδες εἶεν ·
πέτρη γὰρ λῖς ἔστι, περιξέσθῃ ἐικυῖα.

80 μέσσω δ' ἐν σκοπέλῳ ἔστι σπέος ἡγεροειδές,
πρὸς ζόφον εἰς ἔρεβος τετραμμένον, ἣ περ ἂν ὑμεῖς
νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.

- οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ
 τόξῳ ὀιστεύσας κοῖλον σπέος εἰσαφίκοιτο.
 85 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα.
 τῆς ἧ τοι φωνὴ μὲν ὄση σκύλακος νεογιλῆς
 γίγνεται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειεν.
 τῆς ἧ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,
 90 ἔξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη
 σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες
 πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.
 μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδυκεν,
 ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
 95 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώωσα,
 δελφίνας τε κύνας τε, καὶ εἴ ποθι μεῖζον ἔλῃσιν
 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτῃ.
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
 παρφυγέειν σὺν νηὶ· φέρει δέ τε κρατὶ ἐκάστῳ
 100 φῶτ' ἔξαρπάξασα νεὸς κυανοπρώροιο.
 τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
 πλησίον ἀλλήλων· καὶ κεν διοῖστεύσειας.
 τῷ δ' ἐν ἔρινεος ἔστι μέγας, φύλλοισι τεθηλὼς·
 τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.
 105 τρὶς μὲν γάρ τ' ἀνίσιν ἐπ' ἤματι, τρὶς δ' ἀναροιβδεῖ
 δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ῥοιβδήσειεν·
 οὐ γάρ κεν ῥύσαιτό σ' ὑπέκ κακοῦ οὐδ' ἐνοσίχθων.
 ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα
 νῆα παρεξέλααν, ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν
 110 ἔξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας·
 ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'εἰ δ' ἄγε δῆ μοι τοῦτο, θεά, νημερτὲς ἐνίσπες,
 εἴ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,

- τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνοιτό γ' ἐταίρους.
 115 ὥς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
 'σχέτλιε, καὶ δὴ αὖ τοι πολεμῆια ἔργα μέμνηεν
 καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν;
 ἣ δέ τοι οὐ θνητὴ, ἀλλ' ἀθάνατον κακὸν ἐστίν,
 δεινὸν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
 120 οὐδέ τις ἔστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς.
 ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,
 δεῖδω, μή σ' ἐξαῦτις ἐφορμηθεῖσα κίχῃσιν
 τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἔλῃται.
 ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κράταιυν,
 125 μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν·
 ἣ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὄρμηθῆναι.
 Θρινακίην δ' ἐς νῆσον ἀφίξεται· ἔνθα δὲ πολλαὶ
 βόσκοντ' Ἑλίοιο βόες καὶ ἵφια μῆλα,
 ἑπτὰ βοῶν ἀγέλαι, τόσα δ' οἰῶν πῶεα καλά,
 130 πεντήκοντα δ' ἕκαστα. γόνος δ' οὐ γίγνεται αὐτῶν,
 οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσὶν,
 νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετίη τε,
 αἷς τέκεν Ἑλίῳ Ὑπερίονι διὰ Νέαιρα.
 τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
 135 Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν,
 μῆλα φυλασσέμεναι πατρῷα καὶ ἔλικας βοῦς.
 τὰς εἰ μὲν κ' ἀσινέας ἐάας νόστου τε μέδῃαι,
 ἣ τ' αὖν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἵκοισθε·
 εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὄλεθρον,
 140 νηὶ τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
 ὀψὲ κακῶς νεῖαι ὀλέσας ἅπο πάντας ἐταίρους.
 ὥς ἐφάτ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥως.
 ἣ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων·
 αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὤτρυνον ἐταίρους

- 145 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι ·
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
 [ἐξῆς δ' ἐζόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.]
 ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώριοι
 ἔκμενον οὖρον ἱεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,
 150 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
 αὐτίκα δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα
 ἤμεθα · τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνεν.
 δὴ τότε ἐγὼν ἐτάροισι μετηύδων ἀχνύμενος κῆρ ·
 'ὦ φίλοι, οὐ γὰρ χρὴ ἓνα ἵδμεναι οὐδὲ δύο οἴους
 155 θέσφαθ', ἃ μοι Κίρκη μυθήσατο, διὰ θεάων ·
 ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἧ κε θάνωμεν
 ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.
 Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν
 φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόεντα.
 160 οἶον ἔμ' ἠνώγειν ὅπ' ἀκονέμεν · ἀλλὰ με δεσμῶ
 δῆσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίμνω,
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
 εἰ δέ κε λίσσωμαι ὑμέας λῦσαί τε κελεύω,
 ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.'
 165 ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφαισκον ·
 τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς ἐνεργῆς
 νῆσον Σειρήνοιον · ἔπειγε γὰρ οὖρος ἀπήμων.
 αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἧ δὲ γαλήνη
 ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.
 170 ἀνστάντες δ' ἔταροι νεὸς ἱστία μὲν ῥύσαντο
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἐρετμὰ
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεί χαλκῶ
 τυτθὰ διατμήξας χερσὶ στιβαρῇσι πιέζον ·
 175 αἶψα δ' ἰαίνετο κηρός, ἐπεὶ κέλετο μεγάλη ἱς

- Ἡελίου τ' αὐγὴ Ὑπεριονίδαο ἄνακτος ·
 ἐξείης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἄλειψα.
 οἱ δ' ἐν νηί μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτου ·
 180 αὐτοὶ δ' ἐζόμενοι πολὴν ἄλα τύπτον ἑρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπήμεν, ὅσον τε γέγωνε βοήσας,
 ῥίμφα διώκοντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς
 ἐγγύθεν ὀρτυμένη, λιγυρὴν δ' ἔντυνον αἰοιδὴν ·
 'δεῦρ' ἄγ' ἰὼν, πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 185 νῆα καταστήσον, ἵνα νωιτέρην ὅπ' ἀκούσῃς.
 οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,
 πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ' ἀκούσαι,
 ἀλλ' ὃ γε τερψάμενος νείτῃ καὶ πλείονα εἰδώς ·
 ἴδμεν γάρ τοι πάνθ', ὅσ' ἐνὶ Τροίῃ εὐρέῃ
 190 Ἀργεῖοι Τρῳεὲς τε θεῶν ἰότητι μόγησαν,
 ἴδμεν δ', ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.
 ὣς φάσαν ἰεῖσαι ὅπα κάλλιμον · αὐτὰρ ἐμὸν κῆρ
 ἥθελ' ἀκουέμεναι, λῦσαί τ' ἐκέλευον ἐταίρους
 ὀφρύσι νευστάζων · οἱ δὲ προπεσόντες ἔρεσσαν.
 195 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε
 πλείοσιν μ' ἐν δεσμοῖσιν δέον μᾶλλον τε πῖεζον.
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα
 φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρήρηες ἐταῖροι,
 200 ὃν σφιν ἐπ' ὥσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
 καπνὸν καὶ μέγα κῦμα ἴδον' καὶ δούπον ἄκουσα.
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἑρετμά,
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον · ἔσχετο δ' αὐτοῦ
 205 νηὺς, ἐπεὶ οὐκέτ' ἑρετμὰ προήκεα χερσὶν ἔπειγον.
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἐταίρους

- μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον ·
 'ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν ·
 οὐ μὲν δὴ τόδε μεῖζον ἔπει κακόν, ἣ ὅτε Κύκλωψ
 210 εἶλει ἐνὶ σπηϊ γλαφυρῷ κρατερῇφι βίηφιν ·
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ, βουλῇ τε νοῶ τε,
 ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι οἶω.
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
 ὑμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθεῖαν
 215 τύπτετε κληίδεσσιν ἐφήμενοι, αἷ κέ ποθι Ζεὺς
 δῶή τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι ·
 σοὶ δέ, κυβερνήθ', ὧδ' ἐπιτέλλομαι · ἀλλ' ἐνὶ θυμῷ
 βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἴηια νωμᾶς.
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔργε
 220 νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσιν
 κείσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλῃσθα.'
 ὧς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
 μή πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι
 225 εἶρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.
 καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
 λανθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι ·
 αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
 μάκρ' ἐν χερσὶν ἐλὼν εἰς ἱκρία νηὸς ἔβαινον
 230 πρῶρης · ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.
 οὐδὲ πῃ ἀθρῆσαι δυνάμην, ἕκαμον δέ μοι ὅσσε
 πάντη παπταίνοντι πρὸς ἡεροειδέα πέτρην.
 ἦμεῖς μὲν στεινωπὸν ἀνεπλέομεν γοώοντες ·
 235 ἔνθεν μὲν Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδις
 δεινὸν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.
 ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ

- πᾶσ' ἀναμορμύρεσκε κυκωμένη, ὑψόσε δ' ἄχνη
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν ·
 240 ἄλλ' ὅτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ,
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρη
 δεινὸν ἐβεβρύχειν, ὑπένερθε δὲ γαῖα φάνεσκεν
 ψάμμω κυανέῃ · τοὺς δὲ χλωρὸν δέος ἤρειν.
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὀλεθρον ·
 245 τόφρα δέ μοι Σκύλλη γλαφυρῆς ἐκ νηὸς ἐταίρους
 ἐξ ἔλθ', οἳ χερσὶν τε βίηφί τε φέρτατοι ἦσαν.
 σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἐταίρους
 ἤδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεν
 ὑψόσ' ἀειρομένων · ἐμὲ δὲ φθέγγοντο καλεῦντες
 250 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ.
 ὥς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκει ῥάβδῳ
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων
 ἐς πόντον προΐησι βοὸς κέρας ἀγραυλοιο,
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,
 255 ὥς οἳ γ' ἀσπαίροντες αἰείροντο προτὶ πέτρας ·
 αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας
 χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δημοτῇ ·
 οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσιν
 πάντων, ὅσσ' ἐμόγησα πόρους ἀλὸς ἐξερεείνων.
 260 αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδι
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
 ἰκόμεθ' · ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.
 δὴ τότε ἔγῳ ἐτι πόντῳ ἑὼν ἐν νηὶ μελαίνῃ
 265 μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων
 οἴων τε βληχῆν · καί μοι ἔπος ἔμπεσε θυμῷ
 μάντης ἀλαοῦ, Θηβαίου Τειρεσίαο,
 Κίρκης τ' Αἰαΐης, ἣ μοι μάλα πόλλ' ἐπέτελλεν

νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.

270 δὴ τότε ἔγῳ ἐτάροισι μετηγύδων ἀχνύμενος κῆρ·
 'κέκλυτέ μεν μύθων κακά περ πάσχοντες ἐταῖροι,
 ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο
 Κίρκης τ' Αἰαΐης, ἣ μοι μάλα πόλλ' ἐπέτελλεν
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο·

275 ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν.
 ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.'

ὧς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.
 αὐτίκα δ' Εὐρύλοχος στυγερῶ μ' ἡμείβετο μύθῳ·
 'σχέτλιός εἰς, Ὀδυσεῦ· περί τοι μένος, οὐδέ τι γυῖα
 280 κάμνεις· ἥ ῥά νυ σοί γε σιδήρεα πάντα τέτυκται,
 ὅς ῥ' ἐτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνω
 οὐκ ἑάας γαίης ἐπιβήμεναι, ἔνθα κεν αἷτε
 νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
 ἀλλ' αὐτῶς διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας

285 νήσου ἀποπλαγχθέντας ἐν ἡεροειδέϊ πόντῳ.
 ἐκ νυκτῶν δ' ἄνεμοι χαλεποί, δηλήματα νηῶν,
 γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
 ἦν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,
 ἦ Νότου ἦ Ζεφύροιο δυσσαέος, οἳ τε μάλιστα

290 νῆα διαρραίοусι θεῶν ἀέκητι ἀνάκτων.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπον θ' ὀπλισόμεσθα θοῇ παρὰ νηὶ μένοντες,
 ἠῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέϊ πόντῳ.'

ὧς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἐταῖροι.
 295 καὶ τότε δὴ γίγνωσκον, ὃ δὴ κακὰ μῆδετο daίμων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 'Εὐρύλοχ', ἦ μάλα δὴ με βιάζετε μῶνον ἐόντα.
 ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον·
 εἰ κέ τιν' ἡ ἐβῶν ἀγέλην ἢ πῶν μέγ' οἰῶν

- 300 εὐρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν
 ἢ βοῦν ἢέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
 ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.
 ὣς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνυνον, ὥς ἐκέλευον.
 αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,
 305 στήσαμεν ἐν λιμένι γλαφυρῷ ἐνεργέα νῆα
 ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
 νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μνησάμενοι δὴ ἔπειτα φίλους ἐκλαιον ἑταίρους,
 310 οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα·
 κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκειν,
 ὥρσεν ἐπὶ ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυπεν
 315 γαίαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 νῆα μὲν ὠρμίσαμεν κοῖλον σπέος εἰσερύσαντες·
 εὐθα δ' ἔσαν νυμφέων καλοὶ χοροὶ ἠδὲ θόωκοι·
 καὶ τότε ἑγὼν ἀγορὴν θέμενος μετὰ μῦθον ἔειπον·
 320 'ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρωσὶς τε πόσις τε
 ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
 δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἵφια μῆλα,
 Ἥελιου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.
 ὥς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
 325 μῆνα δὲ πάντ' ἄλληκτος ἅη Νότος, οὐδέ τις ἄλλος
 γίγνεται ἔπειτ' ἀνέμων εἰ μὴ Εὐρὸς τε Νότος τε.
 οἱ δ' εἰως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν,
 τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
 ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἦα πάντα,
 330 καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη,

- ἰχθῦς ὄρνιθάς τε, φίλας ὅτι χεῖρας ἴκοιτο,
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός·
 δὴ τότε ἔγὼν ἀνὰ νῆσον ἀπέστιχον, ὅφρα θεοῖσιν
 εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.
 335 ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταῖρους,
 χεῖρας νιψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
 ἠρώμην πάντεσσι θεοῖς, οἳ Ὀλυμπον ἔχουσιν·
 οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
 Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς·
 340 'κέκλυτέ μευ μύθων κακά περ πάσχοντες ἐταῖροι.
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσιν,
 λιμῶ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπείν.
 ἀλλ' ἄγετ', Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 345 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν,
 αἰψά κεν Ἡελίῳ Ὑπερίονι πίονα νηὸν
 τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἔσθλά.
 εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραϊράων
 νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
 350 βούλομ' ἅπαξ πρὸς κῆμα χανὼν ἀπὸ θυμὸν ὀλέσσαι,
 ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.
 ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἐταῖροι.
 αὐτίκα δ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας
 ἐγγύθεν, οὐ γὰρ τῆλε νεὸς κυανοπρώροιο
 355 βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι,
 τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσιν,
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑμικόμοιο·
 οὐ γὰρ ἔχον κρὶ λευκὸν ἐυσσέλμου ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ ἔσφαξαν καὶ ἔδειραν,
 360 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

- οὐδ' εἶχον μέθυ λεῖψαι ἐπ' αἰθομένοις ἱεροῖσιν,
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρα κἀη καὶ σπλάγχχνα πάσαντο,
 365 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν.
 καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος,
 βῆν δ' ἵεναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε με κνίσσης ἀμφήλυθεν θερμὸς αὐτμή.
 370 οἰμῳξας δὲ θεοῖσι μέγ' ἀθανάτοισι γεγώνευν·
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 ἦ με μάλ' εἰς αἴτην κοιμήσατε νηλεὲς ὕπνω,
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.'
 ὠκέα δ' Ἑλίου Ὑπερίονι ἄγγελος ἦλθεν
 375 Λαμπετὴν τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς.
 αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 τίσαι δὴ ἐτάρους Λαερτιάδεω Ὀδυσῆος,
 οἳ μευ βοῦς ἔκτειναν ὑπέρβιον, ἦσιν ἐγὼ γε
 380 χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα,
 ἦδ' ὅποτ' ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
 εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ' ἀμοιβήν,
 δύσομαι εἰς Αἶδαο καὶ ἐν νεκύεσσι φαείνω.'
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 385 'Ἡέλι', ἦ τοι μὲν σὺν μετ' ἀθανάτοισι φάεινε
 καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·
 τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῷ
 τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.'
 ταῦτα δ' ἐγὼν ἤκουσα Καλιψοῦς ἠγκόμοιο·
 390 ἦ δ' ἔφη Ἑρμείας διακτόρου αὐτῇ ἀκοῦσαι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἦδὲ θάλασσαν,
 νεῖκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος

- εὐρέμεναι δυνάμεσθα, βόες δ' ἀποτέθνασαν ἤδη.
 τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προύφαινον·
 395 εἶρπον μὲν ῥινοί, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκειν,
 ὀπταλέα τε καὶ ὤμά, βοῶν δ' ὥς γίγνετο φωνή.
 ἐξήμαρ μὲν ἔπειτα ἐμοὶ ἐρήρηες ἐταῖροι
 δαίνυντ' Ἑλίοιο βοῶν ἐλάσαντες ἀρίστας·
 ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
 400 καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων,
 ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρεί πόντῳ,
 ἱστὸν στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
 φαίνετο γαῖάων, ἀλλ' οὐρανὸς ἡδὲ θάλασσα,
 405 δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
 νηὸς ὕπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.
 ἦ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθεν
 κεκληγῶς Ζέφυρος μεγάλη σὺν λαίλαπι θύων,
 ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα
 410 ἀμφοτέρους· ἱστὸς δ' ὀπίσω πέσεν, ὄπλα τε πάντα
 εἰς ἀντλον κατέχυνθ'. ὁ δ' ἄρα πρυμνῇ ἐνὶ νηὶ
 πληῆξε κυβερνήτεω κεφαλὴν, σὺν δ' ὅστέ' ἄραξεν
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἑοικὼς
 κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.
 415 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν·
 ἦ δ' ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῶ,
 ἐν δὲ θεοῖον πληῆτο, πέσον δ' ἐκ νηὸς ἐταῖροι.
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.
 420 αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους
 λῦσε κλύδων τρόπιος, τὴν δὲ ψιλὴν φέρε κῦμα,
 ἐκ δέ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
 ἐπίτονος βέβλητο, βοδὸς ῥινοῖο τετευχώς·

425 τῷ ῥ' ἄμφω συνέεργον, ὁμοῦ τρόπιν ἥδ' καὶ ἱστόν,
 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν.

ἔνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
 ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
 ὄφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.

παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι
 430 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν.
 ἡ μὲν ἀνερροιβδήσεε θαλάσσης ἀλμυρὸν ὕδωρ ·
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθεῖς,
 τῷ προσφὺς ἐχόμεν ὡς νυκτερίς. οὐδέ πη εἶχον
 οὔτε στηρίζαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι ·

435 ῥίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι,
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
 νωλεμέως δ' ἐχόμεν, ὄφρ' ἐξεμέσειεν ὀπίσσω
 ἱστὸν καὶ τρόπιν αὖτις · ἐελδομένῳ δέ μοι ἦλθον
 ὄψ'. ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθην ἀνέστη
 440 κρίνων νείκεα πολλὰ δικαζομένων αἰζήτῳ,
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.
 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
 μέσσω δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσιν.

445 Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε
 εἰσιδέειν · οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.

ἔνθεν δ' ἐννήμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
 νῆσον ἐς Ὀγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
 ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 450 ἧ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω;
 ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
 σοί τε καὶ ἰφθίμῃ ἀλόχῳ · ἐχθρὸν δέ μοι ἔστιν
 αὖτις ἀριζήλως εἰρημένα μυθολογεύειν."

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Ν.

Ὅδυσσέως ἀπόπλους παρὰ Φαιάκων καὶ ἄφιξις
εἰς Ἰθάκην.

- ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιοέοντα.
τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
“ὦ Ὅδυσεῦ, ἐπεὶ ἔκευ ἐμὸν ποτὶ χαλκοβατὲς δῶ
5 ὑπερεφές, τῷ σ' οὐ τι πάλιν πλαγχθέντα γ' οἴω
ἄψ ἀπονοστήσειν, εἰ καὶ μάλα πολλὰ πέπονθας.
ὑμέων δ' ἀνδρὶ ἐκάστῳ ἐφιέμενος τάδε εἴρω,
ὅσσοι ἐνὶ μεγάροισι γερούσιον αἴθοπα οἶνον
αἰεὶ πίνετ' ἐμοῖσιν, ἀκουάζεσθε δ' αἰοιδοῦ.
10 εἵματα μὲν δὴ ξείνῳ ἐυξέσθη ἐνὶ χηλῷ
κεῖται καὶ χρυσὸς πολυδαίδαλος ἄλλα τε πάντα
δῶρ', ὅσα Φαιήκων βουληφόροι ἐνθάδ' ἔνεικαν·
ἀλλ' ἄγε οἱ δῶμεν τρίποδα μέγαν ἥδ' ἐλέβητα
ἀνδρακάς· ἡμεῖς δ' αὖτε ἀγειρόμενοι κατὰ δῆμον
15 τισόμεθ'· ἀργαλέον γὰρ ἔνα προικὸς χαρίσασθαι.”
ὥς ἔφατ' Ἀλκίνοος, τοῖσιν δ' ἐπιήνδανε μῦθος.
οἱ μὲν κακκεῖοντες ἔβαν οἰκόνδε ἕκαστος·
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νηάδ' ἐπεσσεύοντο, φέρον δ' ἐνήνορα χαλκόν.
20 καὶ τὰ μὲν εὖ κατέθηχ' ἱερὸν μένος Ἀλκινόοιο,



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HARBOR OF ITHACA.

(From Grotto of the Nymphs. From a Photograph.)

- αὐτὸς ἰὼν διὰ νηός, ὑπὸ ζυγά, μή τιν' ἐταίρων
 βλάβπτοι ἐλαυνόντων, ὅποτε στερχοῖατ' ἐρετμοῖς ·
 οἱ δ' εἰς Ἀλκινόοιο κίον καὶ δαῖτ' ἀλέγνουν.
 τοῖσι δὲ βοῦν ἰέρευσ' ἱερὸν μένος Ἀλκινόοιο
 25 Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει.
 μῆρα δὲ κήαντες δαίνυντ' ἐρικυδέα δαῖτα
 τερόμενοι · μετὰ δέ σφιν ἐμέλπετο θεῖος αἰοιδὸς
 Δημόδοκος, λαοῖσι τετιμένος. αὐτὰρ Ὀδυσσεὺς
 πολλὰ πρὸς ἥελιον κεφαλὴν τρέπε παμφανώοντα,
 30 δύναι ἐπειγόμενος · δὴ γὰρ μενέαινε νέεσθαι.
 ὥς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧ τέ πανήμαρ
 νειὸν ἀν' ἔλκητον βόε οἶνοπε πηκτὸν ἄροτρον ·
 ἀσπασίως δ' ἄρα τῷ κατέδν φάος ἡελίοιο
 δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούνατ' ἰόντι ·
 35 ὥς Ὀδυσσεὶ ἀσπαστὸν ἔδν φάος ἡελίοιο.
 αἴψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα,
 Ἀλκινόῳ δὲ μάλιστα πιφανυρόμενος φάτο μῦθον ·
 “ Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 πέμπετε με σπείσαντες ἀπήμονα, χαίρετε δ' αὐτοί.
 40 ἤδη γὰρ τετέλεσται, ἃ μοι φίλος ἤθελε θυμός,
 πομπὴ καὶ φίλα δῶρα, τά μοι θεοὶ Οὐρανίωνες
 ὄλβια ποιήσειαν · ἀμύμονα δ' οἴκοι ἄκοιτιν
 νοστήσας εὖροιμι σὺν ἀρτεμέεσσι φίλοισιν.
 ὑμεῖς δ' αὖθι μένοντες ἐνφραίνετε γυναικάς
 45 κουριδίας καὶ τέκνα · θεοὶ δ' ἀρετὴν ὀπάσειαν
 παντοίην, καὶ μή τι κακὸν μεταδήμιον εἶη.”
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδὲ κέλευον
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο ·
 50 “ Ποντόνοε, κρητῆρα κερασσάμενος μέθν νείμων
 πᾶσιν ἀνὰ μέγαρον, ὄφρ' εὐξάμενοι Διὶ πατρὶ

τὸν ξείνον πέμπωμεν ἔην ἐς πατρίδα γαῖαν.”

- ὥς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
 νώμησεν δ' ἄρα πᾶσιν ἐπισταδόν· οἱ δὲ θεοῖσιν
 55 ἔσπεισαν μακάρεσσι, τοῖ οὐρανὸν εὐρὺν ἔχουσιν,
 αὐτόθεν ἐξ ἐδρέων. ἀνὰ δ' ἵστατο δῖος Ὀδυσσεύς,
 Ἀρήτη δ' ἐν χειρὶ τίθει δέπας ἀμφικύπελλον
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “χαῖρέ μοι, ὦ βασιλεια, διαμπερές, εἰς ὃ κε γῆρας
 60 ἔλθῃ καὶ θάνατος, τά τ' ἐπ' ἀνθρώποισι πέλονται·
 αὐτὰρ ἐγὼ νέομαι· σὺ δὲ τέρπεο τῷδ' ἐνὶ οἴκῳ
 παισὶ τε καὶ λαοῖσι καὶ Ἀλκινόῳ βασιλῇ.”

- ὥς εἰπὼν ὑπὲρ οὐδὸν ἐβήσετο δῖος Ὀδυσσεύς.
 τῷ δ' ἅμα κήρυκα προῖει μένος Ἀλκινόοιο,
 65 ἡγείσθαι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 Ἀρήτη δ' ἄρα οἱ δμῳὰς ἅμ' ἔπεμπε γυναικάς,
 τὴν μὲν φᾶρος ἔχουσαν ἐνπλυνὲς ἡδὲ χιτῶνα,
 τὴν δ' ἐτέρην χηλὸν πυκινὴν ἅμ' ὅπασσε κομίζειν·
 ἡ δ' ἄλλη σῖτόν τε φέρεν καὶ οἶνον ἐρυθρόν.
 70 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 αἰψὰ τά γ' ἐν νηὶ γλαφυρῇ πομπῆες ἀγαυοὶ
 δεξάμενοι κατέθεντο, πόσιν καὶ βρῶσιν ἅπασαν·
 καδ δ' ἄρ' Ὀδυσσῇ στόρεσαν ῥῆγός τε λίνον τε
 νηὸς ἐπ' ἱκριόφιν γλαφυρῆς, ἵνα νήγρετον εὐδοί,
 75 πρυμνῆς. ἂν δὲ καὶ αὐτὸς ἐβήσετο καὶ κατέλεκτο
 σιγῇ· τοὶ δὲ καθίζον ἐπὶ κληῖσιν ἕκαστοι
 κόσμῳ, πείσμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο.
 εὖθ' οἱ ἀνακλινθέντες ἀνερρίπτουν ἄλα πηδῶ,
 καὶ τῷ νήδυμος ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν,
 80 νήγρετος ἡδιστος, θανάτῳ ἄγχιστα ἐοικώς.
 ἡ δ', ὥς τ' ἐν πεδίῳ τετράοροι ἄρσενες ἵπποι
 πάντες ἅμ' ὀρμηθέντες ὑπὸ πληγῇσιν ἰμάσθλης

- ὑψόσ' αἰρόμενοι ῥίμφα πρήσσουσι κέλευθον,
 ὥς ἄρα τῆς πρύμνῃ μὲν αἰείρετο, κύμα δ' ὀπισθεν
 85 πορφύρεον μέγα θύε πολυφλοίσβοιο θαλάσσης·
 ἣ δὲ μάλ' ἀσφαλέως θέεν ἔμπεδον· οὐδέ κεν ἱρηξέ
 κίρκος ὁμαρτήσειεν, ἐλαφρότατος πετεηνῶν·
 ὥς ἣ ῥίμφα θέουσα θαλάσσης κύματ' ἔταμνεν,
 ἄνδρα φέρουσα θεοῖς ἐναλίγκια μῆδὲ ἔχοντα,
 90 ὃς πρὶν μὲν μάλα πολλὰ πάθ' ἄλγεα ὄν κατὰ θυμόν,
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·
 δὴ τότε γ' ἀτρέμας εὔδε λελασμένος, ὅσος' ἐπεπόνθειν.
 εἴτ' ἀστήρ ὑπερέσχε φαάντατος, ὃς τε μάλιστα
 ἔρχεται ἀγγέλλων φάος ἡοῦς ἠριγενείης,
 95 τῆμος δὴ νήσῳ προσεπίλνατο ποντοπόρος νηῦς.
 Φόρκυνος δέ τις ἔστι λιμὴν ἀλίιοιο γέροντος
 ἐν δήμῳ Ἰθάκης, δύο δὲ προβλήτες ἐν αὐτῷ
 ἀκταὶ ἀπορρῶγες, λιμένος ποτιπεπητυῖαι,
 αἱ τ' ἀνέμων σκεπόωσι δυσαήων μέγα κύμα
 100 ἔκτοθεν· ἐντοσθεν δέ τ' ἄνευ δεσμοῖο μένουσιν
 νῆες εὖσσελμοι, ὅτ' ἂν ὄρμον μέτρον ἴκωνται.
 αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη,
 ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον ἡεροειδές,
 ἱρὸν νυμφάων, αἱ νηιάδες καλέονται.
 105 ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασιν
 λαίνοι· ἔνθα δ' ἔπειτα τιθαιβώσσουσι μέλισσαι.
 ἐν δ' ἴστοι λίθιοι περιμήκεες, ἔνθα τε νύμφαι
 φάρε' ὑφαίνουσιν ἀλιπόρφυρα, θαῦμα ἰδέσθαι·
 ἐν δ' ὕδατ' αἰεάοντα. δῶν δέ τέ οἱ θύραι εἰσίν,
 110 αἱ μὲν πρὸς Βορέας καταίβονται ἀνθρώποισιν,
 αἱ δ' αὖ πρὸς Νότον εἰσὶ θεώτεραι, οὐδέ τι κείνη
 ἄνδρες ἐσέρχονται, ἀλλ' ἀθανάτων ὁδός ἐστιν.
 ἔνθ' οἳ γ' εἰσέλασαν πρὶν εἰδότες. ἣ μὲν ἔπειτα

- ἡπείρω ἐπέκελσεν, ὅσον τ' ἐπὶ ἡμῖσι πάσης,
 115 σπερχομένη· τοῖον γὰρ ἐπείγετο χέρσ' ἐρετῶν·
 οἱ δ' ἐκ νηὸς βάντες ἐνζύγου ἡπειρόνδε
 πρῶτον Ὀδυσσῆα γλαφυρῆς ἐκ νηὸς ἄειραν
 αὐτῷ σύν τε λίνῳ καὶ ῥήγῃ σιγαλόεντι,
 καδ δ' ἄρ' ἐπὶ ψαμάθῳ ἔθεσαν δεδμημένον ὕπνω,
 120 ἐκ δὲ χρήματ' ἄειραν, ἃ οἱ Φαίηκες ἄγαυοὶ
 ὥπασαν οἴκαδ' ἰόντι διὰ μεγάθυμον Ἀθήνην.
 καὶ τὰ μὲν οὖν παρὰ πυθμὲν' ἐλαίης ἀθρόα θῆκαν
 ἐκτὸς ὁδοῦ, μή πώ τις ὀδιτῶν ἀνθρώπων,
 πρὶν Ὀδυσῆ' ἔγρεσθαι, ἐπελθὼν δηλήσαιο·
 125 αὐτοὶ δ' αὖτ' οἰκόνδε πάλιν κίον. οὐδ' ἐνοσίχθων
 λήθετ' ἀπειλάων, τὰς ἀντιθέψ' Ὀδυσῆι
 πρῶτον ἐπηπείλησε, Διὸς δ' ἐξείρετο βουλὴν·
 “Ζεῦ πάτερ, οὐκέτ' ἐγώ γε μετ' ἀθανάτοισι θεοῖσιν
 τιμῆεις ἔσομαι, ὅτε με βροτοὶ οὐ τι τίουσιν
 130 Φαίηκες, τοί πέρ τε ἐμῆς ἔξεισι γενέθλης.
 καὶ γὰρ νῦν Ὀδυσῆα φάμην κακὰ πολλὰ παθόντα
 οἴκαδ' ἐλεύσεσθαι· νόστον δέ οἱ οὐ ποτ' ἀπηύρων
 πάγχυ, ἐπεὶ σὺ πρῶτον ὑπέσχεο καὶ κατένευσας·
 οἱ δ' εὖδοντ' ἐν νηὶ θοῇ ἐπὶ πόντον ἄγοντες
 135 κάτθεσαν εἰν Ἰθάκῃ, ἔδοσαν δέ οἱ ἄσπετα δῶρα,
 χαλκὸν τε χρυσὸν τε ἅλῃς ἐσθῆτά θ' ὑφαντήν,
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,
 εἷ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν.”
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 140 “ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἷον ἔειπες.
 οὐ τί σ' ἀτιμάζουσι θεοί· χαλεπὸν δέ κεν εἴη
 πρεσβύτατον καὶ ἄριστον ἀτιμῆσιν ἰάλλειν.
 ἀνδρῶν δ' εἷ πέρ τις σε βίῃ καὶ κάρτεϊ εἴκων
 οὐ τι τίει, σοὶ δ' ἔστι καὶ ἐξοπίσω τίσις αἰεὶ.

- 145 ἔρξον, ὅπως ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ.”
 τὸν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 “ αἰψά κ' ἐγὼν ἔρξαιμι, κελαινεφές, ὡς ἀγορεύεις·
 ἀλλὰ σὸν αἰεὶ θυμὸν ὀπίζομαι ἥδ' ἀλεείνω.
 νῦν αὖ Φαιήκων ἐθέλω περικαλλέα νῆα
- 150 ἐκ πομπῆς ἀνιούσαν ἐν ἡεροιδείῃ πόντῳ
 ῥαῖσαι, ἵν' ἤδη σχῶνται, ἀπολλήξωσι δὲ πομπῆς
 ἀνθρώπων, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι.”
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ ὦ πέπον, ὡς μὲν ἐμῷ θυμῷ δοκεῖ εἶναι ἄριστα,
- 155 ὁππότε κεν δὴ πάντες ἐλαυνομένην προΐδωνται
 λαοὶ ἀπὸ πτόλιος, θεῖναι λίθον ἐγγύθι γαίης
 νηὶ θοῇ ἵκελον, ἵνα θαυμάζωσιν ἅπαντες
 ἄνθρωποι, μέγα δέ σφιν ὄρος πόλει ἀμφικαλύψαι.”
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
- 160 βῆ ῥ' ἵμεν ἐς Σχερίην, ὅθι Φαίηκες γεγάασιν.
 ἐνθ' ἔμεν', ἥ δὲ μάλα σχεδὸν ἤλυθε ποντοπόρος νηὺς
 ῥίμφα διωκομένη. τῆς δὲ σχεδὸν ἤλθ' ἐνοσίχθων,
 ὃς μιν λᾶαν ἔθηκε καὶ ἐρρίζωσεν ἔνερθεν
 χεῖρὶ καταπρηνεὶ ἐλάσας· ὃ δὲ νόσφι βεβήκειν.
- 165 οἱ δὲ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον
 Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 “ ὦ μοι, τίς δὴ νῆα θοὴν ἐπέδησ' ἐνὶ πόντῳ
 οἴκαδ' ἐλαυνομένην; καὶ δὴ προυφαίνεται πᾶσα.”
- 170 ὥς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν, ὡς ἐτέτυκτο.
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·
 “ ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει
 πατρὸς ἐμοῦ, ὃς ἐφασκε Ποσειδάων' ἀγάσασθαι
 ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.
- 175 φῆ ποτὲ Φαιήκων ἀνδρῶν περικαλλέα νῆα

ἐκ πομπῆς ἀνιούσαν ἐν ἡρωειδίῃ πόντῳ
 ῥαϊσέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψει.
 ὥς ἀγόρευ' ὁ γέρων, τὰ δὲ δὴ νῦν πάντα τελεῖται.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.

180 πομπῆς μὲν παύσασθε βροτῶν, ὅτε κέν τις ἴκηται
 ἡμέτερον προτὶ ἄστν. Ποσειδάωνι δὲ ταύρους
 δώδεκα κεκριμένους ἱερεύσομεν, αἷ κ' ἐλεήση
 μηδ' ἡμῖν περίμηκες ὄρος πόλει ἀμφικαλύψει."
 ὥς ἔφαθ', οἱ δ' ἔδεισαν, ἐτοιμάσσαντο δὲ ταύρους.

185 ὥς οἱ μὲν ῥ' εὖχοντο Ποσειδάωνι ἄνακτι
 δήμου Φαιήκων ἡγήτορες ἡδὲ μέδοντες
 ἑστέωτες περὶ βωμόν· ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς
 εὐδῶν ἐν γαίῃ πατρώῃ, οὐδέ μιν ἔγνω
 ἦδη δὴν ἀπέων· περὶ γὰρ θεὸς ἥερα χεῦεν.



COMMENTARY.

FIRST BOOK OF THE ODYSSEY.

1-10. PROOEMIUM: *The man of many wanderings and adventures*, being at once an invocation of the muse, and a statement of the theme. Vs. 3-5 touch briefly upon those earlier wanderings and sufferings of the hero which are afterwards narrated by himself in Books ix.-xii. Vs. 6-9 allude to the climax of his woes, viz. the death of all his remaining companions in the second year of their wanderings (μ 260-419). This catastrophe immediately precedes the situation with which the poem opens, — Odysseus alone on the remote island of Ogygia, where he has been detained eight years by Calypso. It is almost ten years since Ilios fell, and twenty since Odysseus left Ithaca. See § 11.

The First Book serves as an introduction to the whole poem. It describes the events of a single day, — a council of the gods, and a visit of Athena to Ithaca. We learn in it where the hero is, why he has not yet come home, how the gods feel about his coming home at last, and what state of things he will find when he does come home.

1. ἄνδρα: *the man*, the main theme of the poem, like μῆνιν in A 1. The definite article is not needed in early Greek. The connection decides, as it does in Latin, whether it should be used in the translation. See § 45 h. In the *Iliad* the hero's name is given at the outset, in the *Odyssey* at v. 21, in the *Aeneid* 91 verses after the opening arma virumque cano. — **μοῦσα:** the θεά of 10, and of μῆνιν δεῖδε θεά A 1. Homer sometimes uses the plural, as in the invocation ἔσπετε νῦν μοι, μοῦσαι B 484, but he does not know the name of any muse, and speaks of their number as nine only once, in ω 60. The earlier number seems to have been three, — the same as that of the Fates, Graces, Hours, etc. The muses could not be assigned to different arts and sciences before the arts and sciences existed. In the *Theogony* of Hesiod, vs. 50-64, the muses are daughters of Zeus and Mnemosyne (*Memory*), nine in number, deities of graceful song and dance. Later, Calliope becomes the special muse of Epic poetry. — **πολλά:** *much*, adverbial cognate accusative, with the following πλάγχθη, strengthened by μάλα.

2. πλάγχθη: πλάζω. The augment, both syllabic and temporal, is often omitted in Homer. — **ἐπεί:** here temporal. — **Τροίης** [*Troias*]: the city is usually called Ἴλιος, and the district about it Τροίη. — **ιερόν:** *sacred*, because every such stronghold was under the special patronage of some god, and had sacred places where the god was worshipped. — **ἔπερσεν:** not that he alone sacked it, but that he contributed most to the enterprise by his stratagem of the wooden horse.

3. πολλῶν δὲ κτλ.: second member of the relative clause, closely united with the first by the emphatic repetition of πολλά in πολλῶν. — **ἄστυα:** *abodes*, forti-

hed towns, domicilia coniuncta. — νόον [νοῦν] ἔγνω: *learned their character*, by experience and observation. The phrase marks the curiosity of Odysseus, and distinguishes him from the mere rover (πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ο 492). He represents the science of geography in its infancy. His first enquiries about strange peoples are formulated in ε 175 f. For the present phrase, cf. Horace's translation of these opening verses of the *Odyssey*, dic mihi, musa, virum, captae post moenia Troiae, | qui mores hominum multorum vidit, et urbis *Ars Poet.* 141 f.

4. πολλά: note the iteration of this idea now for the fourth time. — δ' ὃ γε: *yes, and he*, a frequent Epic resumption of the subject with special emphasis. Here the relative is abandoned for an independent sentence (§ 14 f). Vergil imitates with ille, in his multum ille et terris iactatus et alto *Aen.* i. 3. ὃ is a demonstrative pronoun in Homer. § 45 g. — ὅν: the possessive pronoun, not used in Attic prose. § 45 d. The order of words is poetical. § 14 l.

5. ἀρνύμενος: *seeking to win*, as a prize for his struggles. For the metrical length of the final syllable before initial ρ, see §§ 35, 62 j, and cf. πάρος 21. The same omitted consonant accounts for the apparent hiatus before δν 4, οἷσι 19. See § 30 f.

6. οὐδ' ὧς κτλ.: *not even thus*, notwithstanding his sore struggles (referring back to πάθεν ἀρνύμενος), which are again implied in ἰέμενός περ *though he tried very hard*. The participle has concessive, the particle intensive, force. — ἐρρύσατο: ῥύομαι.

7. αὐτῶν σφετέρῃσιν [σφετέραις]: *their own*. The idiom is more common in the singular. The genitive elsewhere follows the possessive pronoun, as in 409. It is in apposition with the genitive implied in the possessive pronoun. G. 1003; H. 691.

8. νήπιοι: *the fools!* exclamatory apposition, explained and justified by the following relative sentence. § 15 d. — κατά: with ἥσθιον below, *ate down*. § 58 b. — Ἥελίοιο [Ἡλίου]: *Helios*, the sun-god, ὃς πάντ' ἐφορᾷ κτλ. μ 323. To this name *Hyperion* is here prefixed descriptively. In 24, *Hyperion* is used alone.

9. ὁ: demonstrative pronoun, as in 4. — τοῖσιν [αὐτοῖς]: *from them*, poetic dative of interest, often best rendered by *their*. G. 1170; H. 767 a; § 45 d β. — νόστιμον ἡμᾶρ: νόστου ἡμέραν, poetical for νόστον. § 19 e γ.

10. τῶν: *of this story*; partitive genitive with ἀμόθεν. Cf. 339. For the plural of the neuter pronoun, where in English the singular is preferred, see H. 635. — ἀμόθεν γε: *from any point soever*, sc. ἐλοῦσα taking up the strain, as in φαῖνέ δ' αἰδοῖήν, | ἔνθεν ἐλὼν, ὡς οἱ μὲν ἐνστέλμων ἐπὶ νηῶν | βάντες ἀπέπλειον, . . . | Ἀργεῖοι θ 499 ff., the bard Demodocus produced a song, beginning at that point where (how) they went aboard their well-decked ships and sailed off, the Argives did. — εἰπέ καὶ ἡμῖν: *tell us also*, i.e. the singer and his hearers, that they also may know, as well as the muse, who knows all things. Cf. ὑμεῖς γὰρ θεαὶ ἐστέ, πάρεστέ τε, ἴστε τε πάντα B 485.

11-21. PROLOGUE, stating definitely the situation with which the action opens: *All the other Achaean heroes who survived the perils of war and sea are safe at home, but Odysseus is still detained on a distant island.*

11. **ἔνθα**: *at that time*, answers to ἀμύθεν, and fixes the point in the story at which the bard is inspired by the muse to begin. So at θ 500 (cited above, on 10) the bard, asked by Odysseus to sing ἵππου κόσμον δουρατεύου, *i.e.* the story of the wooden horse, is inspired by the god to begin at the point where the Argives had sailed to Tenedos, and the horse already stood in Ilios. — **ἄλλοι πάντες**: *all the rest* who had gone to Troy. Menelaus, the last of these to return, reached home in the eighth year after the capture of the city (δ 82).

12. **θάλασσαν**: *i.e.* the perils of the voyage home from Troy. Odysseus had perilous voyages still before him.

13. **τόν**: *that one*, demonstrative pronoun. — **κεχρημένον**: *longing for*, found only rarely in Homer (*Odyssey*) with the dative in the sense of the Latin *uti*, and always in the same phrase as in γ 266. The Epic usage continues into Attic poetry.

14. **δια θεῶν**: *divine goddess*. The genitive is strictly partitive, *divine one of goddesses*.

15. **σπέσι**: *σπέος*. The form is irregular for σπέεσι, which might be read here. The plural implies rooms in the grotto. — **πόσιν**: accusative of πόσις, to be distinguished from ποσίν (πούς), 131. It is predicate (*sc.* αὐτόν οἱ).

16. **ἔτος**: the hiatus before this word is only apparent. § 35 d. — **περιπλομένων ἐνιαυτῶν**: *as the seasons rolled round*, perhaps an instance of the rare genitive absolute (§ 22 f β). Cf. Vergil's *volventibus annis Aen. i. 234*.

17. **τῷ**: *in which*. For the demonstrative in Homer, where later Greek would use a relative pronoun, see § 45 j. — **οἱ** [αὐτῷ]: 3d personal pronoun, enclitic, dative of interest. § 22 g. — **ἐπεκλώσαντο**: this function was later given to one of the three Fates, Κλωθώ. — **νέεσθαι**: the infinitive serves as object of ἐπεκλώσαντο, and οἰκόνδε νέεσθαι is equivalent to νόστον.

18. **οὐδ' ἐνθα**: *not even there, i.e.* in Ithaca. This is the apodosis to *ὅτε δὴ . . . Ἰθάκην*, which is virtually equivalent to "when in the lapse of years the gods brought him home." — **πεφυγμένος**: *rid of*, predicate participle followed by a genitive of separation. — **ἀέθλων**: *hardships, struggles*. The whole second half of the *Odyssey* is occupied with these struggles of the hero to regain his power and possessions.

19. **καί**: *even* though he was (*sc.* ὢν). He kept himself long disguised from son, wife, and servants, till he could punish the insolent suitors.

20. **Ποσειδάωνος** [-ῶνος]: the sea is of course the hostile power to a wanderer like Odysseus, and is to be overcome only with the aid of Athena, *i.e.* divine wisdom.

21. **ἀντιθέῳ**: of outward form. "So God created man in his own image," *Gen. i. 27*. — **πάρος**: with the infinitive, where the Attic would have *πρίν*. See G. 1474; H. 955 a. — **γαίαν**: poetic terminal accusative with *ικέσθαι*, where Attic prose would have a preposition. G. 1065; H. 722; § 22 b γ. Cf. Italian *venit Verg. Aen. i. 2*.

22-95. *While Poseidon is absent, the other gods assemble in the palace of Zeus, whom Athena induces to decree the return of Odysseus.*

22. Αἰθίοπας: to this people (cf. A 423 f.) and to the Phaeacians (η 201 ff.) the gods of Homer go, even in visible form, to feast. — ἰόντας: translate by a relative clause.

23. Αἰθίοπας: 'epanalepsis' (§ 19), frequent in the *Iliad*, only here in the *Odyssey*. — ἔσχατοι: agrees with the relative instead of with its antecedent.

24. The verse explains διχθὰ . . . ἀνδρῶν. The idea seems to be that the sun was nearer the earth at setting and rising, and darkened men's skins. — δυσομένου Ὑπερίωνος: at the setting Hyperion, where Hyperion sets, genitive of place. G. 1137; H. 760. The participle is of the 'mixed' aorist form. See § 51 h. Herodotus also believed in the two Aethiopian nations, locating them rather more definitely in Libya and India. They differed only in speech and hair, he says (vii. 70). The Libyan Aethiopians had woolly hair, the Indian straight.

25. ἀντίστων: for the form of this future participle, see § 51 b. It expresses purpose. The genitive with this verb usually denotes something sought. The verb here governs ἐκατόμβης, on which ταύρων and ἀρνείων depend. G. 1099; H. 739.

26. ὃ γε: the emphasized demonstrative here contrasts with οἱ δέ. — δαίτῃ: construe with ἐτέπρεο. — παρήμενος: the participle adds a vivid descriptive detail, as he sat thereat (sc. δαίτῃ). — δὲ δῆ: but lo!

27. ἐνί: for the quantity of the final vowel, see § 62 h a.

28. τοῖσι [αὐτοῖς]: for them, dative of interest. § 22 g. — μύθων ἤρχε: led in speech, i.e. began the discussion. — πατήρ κτλ.: cf. Vergil's divom pater atque hominum rex *Aen.* i. 65.

29. ἀμόμηνος: noble, in the sense of birth and station rather than of moral quality, though even in the latter sense Homer might use the epithet of so contemptible a character as Aegisthus. He speaks of the θυμὸς ἀγῆνωρ of Thersites in B 276. See § 15.

30. τόν: treat as relative pronoun. — ῥά: ἀρα, to be sure. The particle marks here the natural sequence of the son's vengeance. — τηλεκλυτός: it was by this very deed of vengeance that Orestes won a wide fame. Such an adjective represents the idea of the poet rather than that natural to the speaker.

31. τοῦ ὃ γε: strongly emphatic in resuming the story after a digression. *It was of him that he thought as he spake.* — ἔπε' (ἔπεα [ἔπη], ἔπος): the redundancy is demonstrative, *these words.*

32. οἷον δῆ νῦ: lo, now, how falsely, an exclamation of displeasure.

33. ἡμέων [ἡμῶν]: the last two syllables unite in 'synizesis.' See § 28. — κακά: κακά. For retraction of accent in elision, see § 31 d. — οἱ δὲ καὶ αὐτοί: but they even of themselves, without our help.

34. Cf. 7. — ὑπὲρ μόρον: beyond fate, more than is due, more than was originally assigned to them by destiny. Within certain general outlines men can influence their allotted fates.

35. ὥς καὶ νῦν: "as, for instance, in the present case," illustrating the general principle by a particular example. — Ἀτρεΐδῃο: the genitive limits ἀλοχόν below.

36. **μνηστήν**: *wooed* (*μνᾶσθαι*) and won from her father by the customary *ξέδνα* or suitor-gifts, hence *lawful*, as distinguished from a concubine, who could be bought outright. — **τὸν δὲ κτλ.**: *but him*, i.e. her lawful husband Agamemnon. Two versions of this murder are given in the *Odyssey*, δ 529 ff., λ 409 ff. In the latter, Clytaemnestra is a partner in the murder. In the *Agamemnon* of Aeschylus, she exultingly boasts that she struck with her own hand the murderous blows.

37. **εἰδώς**: concessive, *though aware of*. — **πρό**: *beforehand*, adverb. — **οἱ** [**αὐτῷ** § 45]: dative of the indirect object. The direct object is supplied by v. 39.

39. **αὐτόν**: Agamemnon *himself*, in contrast with *ἄκοιτιν*.

40. **Ὀρέστω** [-*του*]: for the metrical quantity of the final syllable, treated as long before a pause, see § 62 l. — **ἔσσεται**: here the speaker passes from indirect to direct discourse, and quotes the original message. § 14 e. — **Ἀτρεΐδω**: *for Atreides*, objective genitive with *τίσις*.

41. **ἡβήσῃ, ἱμείρεται**: these aorist subjunctives denote what is to precede the time of the main verb (*ἔσσεται*), and may be rendered by the English perfect. For the short variable vowel in the second, see § 48. — **ῆς**: possessive pronoun. — **αἴης**: the meter would not allow here the form *γαίης*. Orestes returned to his home from Athens (γ 307). But the version of the story most popular in the tragedians is that Orestes was carried by a faithful slave to Strophius, king in Phocis, husband of Agamemnon's sister. Here he grew up in loving companionship with Pylades, the king's son.

42 f. **οὐ πείθε**: *did not succeed in persuading*. — **ἀγαθὰ φρονέων**: 'for all his good will,' the participle expressing concession. — **ἀθρόα**: in predicate relation to *πάντα*, *everything at once*.

45. **ἡμέτερε, ὕπατε**: for the metrical length of the final syllables, before a mute and a liquid in the following word, see § 62 f β. — **Κρονίδῃ**: for the patronymic used as a proper name, see § 42 b.

46. **καὶ λίην**: *yea verily* (lit. *even very much*), conceding entirely what the previous speaker says, but preparing the way for the adversative turn of thought in 48. — **κεῖνος**: rather scornfully emphasized by *γέ*, in contrast with *Ὀδυσῆι*, below. — **κεῖται ὀλέθρῳ**: *lies low in death*. The dative expresses manner. The verb alone would suffice, as in *κεῖται Πάτροκλος*, the bitter tidings brought to Achilles, Σ 20. Cf. β 102. Here the attributive *ἐοικότι* carries the main thought.

47. **ὥς**: *as*, relative adverb, followed by an optative of wish. — **ὅτις . . . ῥέξοι**: *whosoever doeth*. The mood is 'assimilated' to that of the wish preceding. G. 1439; H. 919 a. — This verse is said to have been quoted by the younger Scipio with reference to the death of Tiberius Gracchus. Plutarch, *Tib. Gracch.* xxi.

48. **μολ**: dative of interest, with the whole sentence, best rendered by a possessive pronoun, *my heart*. § 22 g. — **δαίεται**: *is torn* with anxiety.

49. **δυσμάρψ**: an epithet in this emphatic supplementary position has the force of an exclamation. Cf. *νήπιοι* in 8, and see § 14 j. It gives the reason for her anxiety, and is itself explained by the following relative sentence.

— ἄπο: with ‘anastrophe’ because it comes after its case. § 58 c. — πῆματα πάσχει: *suffers grievous sufferings*, cognate accusative of kindred meaning and formation. For the omission of the usual adjective, see H. 715 Rem.

50. ἀμφιρύτη: in Homer some compound adjectives even have a separate feminine form. G. 304; H. 225. — ὅθι τε: in Epic poetry τέ is often appended to relative words, and to other particles, as δέ 53, without appreciably affecting their meaning. Clauses are thus more closely connected. § 23; G. 1024; H. 1041. — ὀμφαλός: by this word in later times Delphi was characterized as the center of the Greek world.

51. νήσος: sc. ἐστὶ. The ‘asyndeton’ occurs in vivid description. § 18. — ἐν: *thereon*, adverb. — δώματα ναίει: a poetic formula, hardly more than *ναίει, dwells*.

52 f. θυγάτηρ: she is called δολδεσσα Καλυψώ in η 245. — ὅς τε . . . οἶδεν: this superior knowledge of the mysterious and treacherous depths of the sea makes Atlas seem dangerous and malicious (δόλοφρονος), as it does the sea-god Proteus in δ 385 f. A wizard is one who has uncanny wisdom.

53. ἔχει: *supports*. See γαίηχος 68. Atlas, the *upholder*, to judge from this passage, is one of the names under which the sea was personified. The sea supports the land, whose lofty mountains, like pillars or columns, support the firmament. At last the personification narrows itself down to the pillars themselves, and Atlas becomes himself a κίων. Herodotus, in describing north-western Libya, says ἔχεται δὲ τοῦ ἀλὸς τούτου ὅρος τῷ ὀνόματι ἐστὶ Ἀτλας . . . τοῦτο τὸν κίονα τοῦ οὐρανοῦ λέγουσι οἱ ἐπιχώριοι εἶναι iv. 184. Pausanias the traveller saw at Olympia, on the chest of Cypselus, a representation of Atlas supporting the firmament on his shoulders, and holding out in his hands to Heracles the apples of the Hesperides. Over the carving was written the verse Ἀτλας οὐρανὸν οὗτος ἔχει, τὰ δὲ μάλα μεθήσει v. 18, 4. — αὐτός: *himself, i.e. alone, unaided*.

54. ἀμφὶς ἔχουσιν: *hold on both sides, i.e. apart*, Latin *distinēt*, as pillars may be said to hold apart floor and roof.

55. τοῦ θυγάτηρ κτλ.: *it is his daughter who, etc.* See on 31. — δύστηνον: *the unhappy one, i.e. Odysseus*. — ὀδυρόμενον: *in spite of his sorrow, concessive*.

56. Note the insinuating sound of the verse, ‘*with winning and wily words.*’

57. ὅπως: followed by the future indicative of pure purpose, only here in Homer, and rare in Attic. G. 1366; H. 881 c.

58. καὶ καπνόν: *even*, “if it were no more than,” *merely the smoke*, which, in κ 30, marks the nearness of his only approach to his home since he set out for Troy. Construe with νοῆσαι.

59. γαῖης: construe with ἀποθρῶσκοντα. — θανέειν ἡμίπεται: far from forgetting Ithaca, he thinks he would die happy could he but catch a glimpse of the smoke of its fires. — οὐδέ νυ σοί περ: “and yet not even in *thy* breast.”

60 f. τ’: for τοί [σοί], the dative depending on χαρίζετο in the sense of *gratify*. For the elision, see § 31.

62. εὐρίη [εὐρίη]: of the Troad. See on 2. — τί . . . ὀδύσαιο: *why then didst thou conceive such wrath against him?* The aorist is inceptive (H. 841), and the verb ὀδύσσομαι, here as elsewhere, is used with a play on the name Ὀδυσσεύς.

This name was given by Autolycus, the maternal grandfather of the hero, on a visit to Ithaca, πολλοῖσιν γὰρ ἐγὼ γε ὀδυσάμενος τόδ' ἰκάνω· | τῷ δ' (and therefore) 'Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον, τ 407, 409. § 16 e.

64. ποῖον . . . ὀδόντων: a formula of indignant surprise. The sense is the same as that of the briefer formula ποῖον εἶπες β 85, *how thou speakest!* — σέ, ἔρκος: the part is in apposition with the whole. Render the pronoun in English as possessive, *the barrier of thy teeth*. Cf. Shakespeare's 'Within my mouth you have enjail'd my tongue, | Doubly portcullis'd with my teeth and lips,' *King Richard II.*, i. 3.

65. ἔπειτα: then, with the logical force of *in that case*, i.e. εἰ μὲν δὴ χαρίετο (60 f.), a thought resumed in 66 f.

66 f. βροτῶν: genitive with the adverbial περί, which with ἐστὶ gives the meaning *surpasses*, νόον being accusative of specification. The second περί is also adverbial with ἔδωκε, in the sense of *surpassingly*, where βροτῶν is to be understood.

68. γαίηχος: see on 53.

69. Κύκλωπος: genitive of cause. — ὀφθαλμοῦ: gen. of separation, as in ι 516. — ἀλάωσεν: sc. Odysseus. The details of the story are given in ι 371 ff.

70. ἀντίθεον: in strength and lineage merely, like Otus λ 308. See on 29. — Πολύφημον: for the case, see on ἔσχατοι 23.

71. Κυκλώπεςσι: poetical dative of interest. — μὲν: here the relative construction is dropped, as in 4. H. 1005.

72. αἰός: construe with the participle μέδοντος, which agrees with Φόρκυος, and may be translated as a noun, *ruler of*.

74. ἐκ τοῦ δῆ: *from that time to this*, referring back to 69. — ἐνοσίχθων: the same elemental power that supports the earth (γαίηχος) can shake it.

75. οὐ τι κτλ.: an unexpected prefix of a negative contrast to the principal thought, *does not indeed seek to slay him, but does keep him wandering*. — πατρίδος αἵης: § 25 f, end.

76. οἶδε: *here present*, in opposition to the absent Poseidon.

77. ὅπως ἔλθῃσι [ἔλθῃ, § 47]: *how he may return*, explains and paraphrases νόστον. The simple verb is used in the sense of πάλιν ἐλθεῖν. The subjunctive is the usual mode in such clauses in Homer, the future indicative in Attic. See on 57.

78. οὐ μὲν [μὴν] γάρ τι: *verily indeed not at all*. Cf. 75.

80 f. Cf. 44 f., and see § 15 f.

82. τοῦτο: refers back to 76 f., and is explained by the following verse. — φῶλον: sc. ἐστὶ.

83. ὅνδε δόμενδε: the enclitic -δε is here rhythmically doubled by adding it also to the possessive pronoun. See § 36 d.

84. ἔπειτα: see on 65. Here it takes up the protasis contained in the two preceding verses.

85. Ὀγυγίην: the name of the mythical isle referred to in 50. — ὀτρύνομεν: subjunctive of exhortation, with short variable vowel. See on 41.

87. **νόστον**: in explanatory apposition with **βουλὴν**, and itself explained by **ὥς κε νέηται**. Cf. 77.

88 f. **οἷ**: dative of advantage. It here refers to Odysseus, but in 89 to Telemachus his son, in each case to the person most prominent in the thought just preceding.

90. **καλίσαντα**: for the accusative instead of the dative agreeing with **οἷ**, see G. 928, 1; H. 941. — **κάρη κομώντας**: the first is a neuter accusative of specification, the second a participle from **κομάω**, with assimilation of uncontracted vowels, as in **αἰτιώνται** 32. The phrase means literally *letting the hair grow on the head, i.e. long-haired*. The epithet, much more frequent in the *Iliad* than in the *Odyssey*, describes a national trait in the heroic times. To cut the hair was a sign of mourning, cf. δ 198. 'Thucydides (i. 6) says it was not long since the "gentlemen of the old school" had given up wearing their hair in a knot fastened by a golden cicada. The Spartans retained to a late period the custom of wearing long hair. Before the battle of Thermopylae, the Persian scout saw the Spartans combing their hair (Hdt. vii. 208), preparing for glorious victory or honorable death. Only dandies wore long hair at Athens in the time of Aristophanes.' — **Ἀχαιοὺς**: one of the names for the dominant race in northern Greece, Peloponnesus, and adjacent islands. It is sometimes used as a name for the whole people, like the later **Ἕλληνες**. Here it means the free people of Ithaca, and also the suitors from the neighboring islands, who were all subjects of Odysseus.

91. **μνηστῆρεςσιν**: for a shorter form of this dative plural, see 114. — **ἀπιπέμην**: *speak out* plainly, sc. **τὸν μῦθον ἀπηλεγέως**, as in 373. His speech would, of course, be one of warning and prohibition.

92. **ἀδινά**: *huddling*, the opposite of **πλατέα** *straggling*, which is an epithet of goats. Note also how the epithets of cattle *fix* in word-pictures the most salient features of their gait.

93. **ἡμαθόεντα**: for the masculine form used as feminine in Homer, see § 41 a. In the case of adjectives in **-ῆεις** and **-δεῖς**, this occurs only with geographical names.

94. **πενσόμενον**: future participle of **πένθομαι**, denoting purpose, to be construed with the omitted object of **πέμψω**. — **ἣν που ἀκούσῃ**: *in case he may possibly hear*. After a historical tense the idiom is **εἰ** with the optative, as in 115 f. G. 1420; H. 907.

95. **ἔχῃσιν**: *may possess* him, instead of being possessed by him, thus personifying **κλέος**.

96–143. *Athena goes disguised to Ithaca, where she is hospitably received by Telemachus.*

96. **ποσσίν** [**ποσίν**]: see on **πόσιν** 15.

97. **τά**: to be treated as a relative pronoun. — **ὕγρην**: *the flood* (lit. *the moist*). The feminine adjective is here used as a substantive. So the earth is called *the firm* (**τραφερή**). So we speak of 'the green' (lawn or park).

98. **ἄμα**: *with, i.e. keeping pace with, as swiftly as*. — **πνοιῆς** [**πνοαῖς**]: § 37 e.

100 f. On the supplementary descriptive epithets without connective, as in 97, see §§ 14 j, 18 a. — *τῷ, τοῖσιν τε*: to be treated as relative pronouns. For the *τέ*, see on 50.

101. *ἡρώων*: explanatory apposition, still further defined by the following relative clause. — *κοτεῖσσεται*: becomes wroth, 1 aorist subjunctive, with 'inceptive' force. The subjunctive in such a subordinate clause corresponds to an iterative present in the principal clause, as the optative to an iterative imperfect. — *ὄβριμοπάτρη*: the epithet stands in supplementary descriptive apposition to the subject, 'this daughter of a mighty sire.'

102. *βῆ* [ἐβη] *κατά*: construe with *καρήνων*. — *ἀΐξασα*: with a rush.

103 f. *στή*: the journey is no sooner begun than it is ended. — *ἐπὶ προθύροις*: at the outer door, equivalent to the *θύρῃσιν* of 120, i.e. at the door admitting from the road or street into the courtyard before the palace, and so *οὐδοῦ ἐπ' αὐλείου* on the threshold of the court. — *παλάμη . . . ἔγχος*: no slave or servant therefore, whose hands must be free for labor. § 24 h.

105. *εἰδομένη*: taking the form of, of an actual transformation.

106. *ἀγήνορας*: see on 29. — *ἔπειτα*: then, when she came upon them.

107. *θυράων*: the door of the palace, within the courtyard, and opposite the door from the street, where Athena-Mentes stood.

108 f. *αὐτοί*: themselves, i.e. without the consent and against the wishes of the rightful owners. The pronoun has a similar intensive and contrasting force in the next verse. § 45 e.

109 ff. *κήρυκες καὶ θεράποντες*: to the former *οἱ μὲν* (110) refers; to the latter, *οἱ δέ* (111) and *τοὶ δέ* (112). The whole and its parts are expressed in the same case, and no verb of general meaning, which would describe the activity of the whole body of attendants, is introduced. These *heralds and squires*, free-born men, but of inferior rank, were in this case handsome youths whom the suitors had brought with them to serve as pages. Both offices, in the 'piping times of peace' which the *Odyssey* describes, have lost much of the dignity and independence which they have in the martial *Iliad*.

110. *οἱ μὲν*: a spondee, §§ 35, 62 j. — *κρητήρῃσι*: these stood on tables by themselves, and wine was carried from them to the guest, as were his portions of meat from the carving tables. See i 8-10. — *ῥόδον*: the quantity of the first syllable is variable. Cf. 146, and see § 62 d γ. In later times also the Greeks, as a rule, weakened their wine with water, two parts of wine to three of water.

112. *πρότιθεν*: were setting up, i.e. placing before (*πρὸ*) the seats, *προπάροιθε θρόνων* κ 354. Usually, in Homer, each person has a separate table at a formal meal, and in the time of Plato at Athens there was



κρητήρ.

no such thing as a common table for all the guests at a meal, but small tables served for two or more persons. — *κρέα πολλά*: the adjective is predicate, *meats*

in abundance. — **δατεῦντο**: *were carving.* The meat was cut up into portions (*πίνακες* 141), as also in historical times, and handed round to the tables of the guests, who took it in the fingers for eating. — The servants were preparing the meal in the palace, while the suitors were amusing themselves in the courtyard.

113. πρῶτος: see on *οἱ μὲν* 110.

114. φῖλον ἦτορ: accusative of specification.

115 f. εἰ . . . θεῖη: *if only he would come somewhere and, etc.* See on 94. The clause expresses the dreamy wish of Telemachus.

116 f. μνηστήρων τῶν μὲν: *of the suitors, of these indeed.* The demonstrative pronoun follows and repeats the idea of its substantive with emphasis before the contrast soon to follow in *αὐτός*. — **σκεδάσιν θεῖη**: a circumlocution for *σκεδάσειε*, *make a scattering*, for *scatter*.

117. τιμὴν: *sc. βασιλῆϊδα*, *his royal honors*, with all their revenues and rights, such as land, daily supplies, presents, and invitations to feasts. — **δώμασιν**: for the dative, see on 71; *be lord of his house*.

118. τὰ φρονέων: *with these thoughts*; subordinate to *μεθήμενος*, *sitting thus thoughtfully*.

120. ξείνον . . . ἐφεστάμεν: *that a stranger stand.* The infinitive clause describes that at which he was disturbed, *i.e.* it serves as object of *νεμεσσήθη*.

121. ἐδέξατο: *sc. οἱ*, *relieved him of*.

122. φωνήσας: *lifting up his voice.* The simple verb is always intransitive in Homer. Both accusatives in the formula are construed with *προσηύδα*. — **πτερόντα**: the uttered word darts off like a bird. *Cf.* 64.

123. φιλήσεται [*φιλήσῃ*, § 47 j]: *'thou shalt be kindly entreated,'* future middle in passive sense.

124. πασσάμενος: the aorist participle explains the time meant by *ἔπειτα*. Homeric courtesy always deferred a formal introduction of the guest and inquiry about his errand, till he had partaken of hospitality. — **ὅττις σε χρή**: *of what thou hast need.* *χρή* is a substantive (*sc. ἐστὶ*), like *χρεῖώ*, and the accusative of the pronoun originally expressed 'limit of motion' with some verb of motion, as in *τίνα χρεῖώ τόνον ἵκει β 28*, *ἐμὲ δὲ χρεῖώ γίγνεται αὐτῆς δ 634*.

125. ἡγεῖθ': for *ἡγεῖτο* (*ἡγέομαι*).

126. δόμον: the collective term for the whole house is here used for the name of the particular apartment, in this case the great hall, *μέγαρον*.

127. φέρων: the addition of the participle makes the description more vivid and circumstantial, *'the spear that he bore.'* — **πρὸς κίονα**: construe with *ἕστησε*. Four or more pillars support the roof over the hearth in the centre of the Homeric *μέγαρον*.

128. δουροδόκης: consisting possibly of straps or rings encircling the pillar and holding the spears upright against it. The word occurs only here. — **ἐνθα περ**: *right where*. — **ἄλλα**: *besides, also*. In Homer, as in Attic prose, this pronoun is sometimes joined appositively to a noun in a sense which the English must render adverbially. G. 966, 2; H. 705.

129. πολλά: *in great numbers*, predicate adjective.

130. αὐτήν: *herself*, in contrast with the spear 127. See on 108. — ἄγων: *he* seated her on a throne *that he led her to*. See on φέρων 127. — ὑπό: adverb, with πετάσσας. § 22 d. — λιτα: accusative singular. A simple linen cloth is here used instead of the usual τάπησ (δ 124), or ῥήγεια (κ 352), with which the seat was made more comfortable, — a sort of movable upholstery.

131. καλόν: describes ὀρόνον, the preceding clause being parenthetical. See on 100. — ποσίν: *for the feet*. See on 15.

132 f. πᾶρ δ' αὐτός: *and near by for himself*, the last idea repeated in the middle voice of θέτο. — ἔκτοθεν ἄλλων μνηστήρων: *away from the others, the suitors* (see on ἄλλα 128), '*away from the company of the suitors*,' i.e. from the tables set for them. They do not come in from the court till 144. § 15 d.

134. δειπνῶ: dative of cause, explained by the second part of the verse.

136-140. A stereotyped description of the preliminaries to a hospitable meal. See δ 52-56, κ 368-372. § 15 f. These customs remained essentially the same at Athens in the days of Plato.

136. χέριβα ἐπέχευε: equivalent to ὕδωρ ἐπὶ χεῖρας ἔχευεν 146. — προχόω: dative of place or means, with φέρουσα, which is used like φέρων 127.

138. νίψασθαι: *for them to wash*, infinitive of purpose. This washing of the hands before eating had originally a religious meaning, on account of the customary offerings to the gods. Cf. 'For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders,' *St. Mark* vii. 3. — παρά: adverb, as in 132.

140 f. εἰδάτα: *viands*, usually cold meats left from former meals. These were brought on for an unexpected guest who had to be suddenly served. κρειῶν (141), on the other hand, means freshly cooked meats. — χαριζομένη παρόντων: *giving gladly* (hence *bountifully*) *of what was on hand, of her store*. The genitive is partitive.

141. αἷρας: *that he had taken up* from the carving-table (ἐλέος), from which the meats were served in portions.

143. κήρυξ: probably Medon, the herald of the house of Odysseus (δ 677). Telemachus and his guests are served by the house-servants, the suitors by their own pages (see on 109). — αὐτοῖσιν: almost an equivalent of the σοί above, possibly adding a slight notion of contrast to the surrounding food and utensils. — οἰνοχοεύων: *serving wine* from an οἰνοχόη or πρόχοος, with which the wine was dipped up from the κρητήρ, and poured into the δέπας of the guest.

144-220. *While the suitors eat, Telemachus discourses with his visitor, who gives herself out to be a guest-friend of Odysseus, and confident that the hero will yet return.*

147. δμῳαί: these belonged to Odysseus. There were fifty in all. Their master metes out awful punishment to the twelve faithless ones among them, after he has slain the suitors (χ 420 ff.).

148. κοῦροι: the θεράποντες of 109. — κρητήρας . . . ποτοῖο: '*brimmed the bowls with drink*.' The formula strictly denotes mixing wine with water in the mixing-bowls, as in γ 330, but is here loosely used for the filling of the cups of the banqueters from the mixers.

149. οἱ δέ: resumes the τοῖσι of 146. — ἐτοίμα: *in readiness*, predicate after προκείμενα.

150. πόσιος [πόσεως]: genitive objective with ἔρον. — ἐξ ἔρον ἔντο: *sent away their desire, i.e. satisfied it*. Vergil imitates the formula with postquam exempta fames et amor compressus edendi *Aen.* viii. 184.

151. μνηστήρες: this logical subject of the apodosis to 150 is at once taken up in the demonstrative τοῖσιν with an altered construction. *The suitors — they turned their thoughts to other things*. Contrast with Telemachus (156) is thus prepared. — μεμήλειν: 3 person singular, with neuter plural subject. §§ 33 *k*; 22 *j*.

152. γάρ τε: a constant combination, like *namque*. See on 50. — ἀναθήματα: predicate, *sc. ἐστὶ*.

154. ἀνάγκη: *under compulsion*, an instance of the wantonness of the suitors, for the bard belonged to the court of Odysseus. Both the bard and Medon the herald (see on 143) are spared the doom inflicted on the suitors, *χ* 330–380.

155. ἦ τοι: *verily now*. — ὁ: *he*, demonstrative pronoun. — φόρμιζων: this word, following κίθαριν 153, shows that the φόρμιγξ was not essentially different from the κίθαρς. The instrument was used by the Homeric bard in preludes, interludes, and possibly to emphasize certain passages, but not as a constant accompaniment. It set the tone, or key, of the recital. — καλόν: adverb.

158. ἦ καί: *wilt thou actually?* a rhetorical question, expressing surprise, but expecting no answer. — νεμεσήσαι: uncontracted form for νεμεσήσῃ (§47 *j*). — ὅττι κεν εἶπω: a clause more fully explaining what is meant by μοί — *at me, at what I may say*.

159. τούτοισιν . . . μέλει: *these men indeed turn their thoughts to these things*, the construction as in 151. — κίθαρς καὶ ἀοιδή: instrumental and vocal music, both the accomplishments of the bard, and both included in μόλῃ of 152.

160. ρεῖα: *lightly, carelessly, i.e. without anxiety for their own support*, as the gods ρεῖα ζῶουσιν, while men toil for their food. — νήποιον: predicate adjective as adverb, *without amends*.

161. ἀνέρος [ἀνδρός]: in apposition with the ἄλλου implied in ἀλλοτρίον. See on αὐτῶν 7. — δή που: *now perhaps*. — λευκά: a fixed and conventional epithet of δστέα. § 15. For the retraction of the accent, *cf.* κακά 33.

162. ἡπείρου: here *land* in its most general sense, as distinguished from κύμα. — ἦ . . . κυλινδαί: *sc. αὐτά*, referring to δστέα, object instead of subject, now that the relative construction is abandoned for an independent statement.

164 *f*. ἄρησαίαιτο: § 47 *n*. — ἐλαφρότεροι ἢ ἀφνειότεροι: *more swift than rich*. H. 646. If swift, they might escape, whereas, even if rich, they could not buy themselves off. ‘*They all would pray rather for speed of foot than stores of gold and clothing.*’ — χρυσοῖο: genitive of plenty.

166. νῦν δέ: *but as it is*, assuming the opposite of the case supposed in 163. — ὧς: as suggested in 161 *f*. — μόρον: cognate accusative. — ἥμιν: recessive accent because unemphatic. G. 396; H. 264.

167 f. *εἰ περ . . . φῆσιν*: even if many a man say. For the subjunctive, see § 21 d α; G. 1396; H. 894 b. — *τοῦ δε κτλ.*: nay, his day of returning perished, a flat contradiction of *ἐλεύσεσθαι*.

170. *τίς, πόθεν*: the first question asks for name and parentage, the second for native land or home. Cf. Vergil's *qui genus, unde domo?* *Aen.* viii. 114. — *εἰς*: the 2 person singular of *εἰμι*, enclitic in Homer. — *πόθι κτλ.*: asyndeton of sentences in lively speech. § 18 b. — *ἀνδρῶν*: partitive genitive with each interrogative. — *τοκῆς* [*τοκεῖς*]: § 39 d.

171. *ὀπποῖης κτλ.*: an indirect question, connected by *τέ* with *κατάλεξον* 169. The direct form of question is resumed at once in *πῶς*. — *νηός*: the questioner wishes to know whether he came on his own or another's ship, and whether that ship was merchantman or pirate. — *ἄφίκεο* [*ἀφίκου*]: § 47 j.

172. *εὔχετόωντο*: the tense refers to the time when Athena was supposed to have been with them.

173. *μέν*: surely, like *μήν*, as in 78. The verse seems facetious in the mouth of an islander.

174. *καὶ τοῦτο*: this also. Cf. *τόδε* 169. — *ἐπήτυμον*: predicate adjective as adverb, *truly*.

175. *ἤ . . . ῆ*: equivalent to Attic *πότερον . . . ῆ* (§ 23 b). — *νέον*: adverb, *newly*, i.e. now for the first time. Its contrast is in the following *καί*, *actually*, i.e. *already*.

176. *ἦσαν*: used to come, followed by the poetical accusative of the limit of motion. Telemachus speaks from hearsay, since he was an infant when his father went to Troy (λ 448).

177. *ἄλλοι*: besides thee; or, men of other lands, *strangers*. — *καὶ κείνος*: he too was hospitable to visitors as they had been to him. He sought and bestowed hospitality, was socially inclined.

181. *Ταφίοισι*: for the case, see on 71. § 22 g.

182. *ὦδε*: in this way, 'as you see me here,' spoken with significant gesture. The transition would be easy to the *hither* or *here* of later Greek. — *κατήλυθον*: put in, from the 'high sea' down to the shore.

183. *πλέων*: on a voyage interrupted by this stop at Ithaca. The participle is here pronounced with 'synzesis' (§ 28).

184. *Τεμέσθην*: a place in Cyprus famed for its rich supply of copper. The metal takes its name from Cyprus (aes Cyprium). — *μετά*: after, i.e. to get. — *ἄγω*: carry, as cargo, to exchange by barter for copper. — *αἰθωνα*: of the sparkling lustre of manufactured iron.

185. *ἦδε*: here, with deictic force (H. 695 a), the speaker pointing in some direction. — *ἐπ' ἀγροῦ*: a-field, i.e. in this case, on the coast of the open country, and not in a city's harbor. The usual meaning of the phrase is seen in 190. — *πόλιος*: the city of the Ithacans, on the outskirts of which lay the estate of Odysseus.

187. *ἀλλήλων*: of one another. — *πατρώιοι*: ancestral, i.e. I was guest-friend of your father, and the relation is inherited by you. — *εὐχόμεθα εἶναι*: equivalent to *ἐσμέν*.

188. *ἐξ ἀρχῆς*: from of old. — *εἰ περ . . . ἐπελθὼν*: as thou wilt be assured, if only thou wilt go and ask; the subjunctive as in 167 f.

189 f. *τόν*: to be treated as relative pronoun. — *οὐκέτι*: with *ἔρχεσθαι*. — *πήματα πάσχειν*: see on 49. The phrase here indicates the burdens of old age, and the hardships of the solitary life which Laertes had chosen in his grief at the loss of his son Odysseus. Cf. λ 187 ff.

192. *εὖτ' ἄν*: *whenever*. — *κατά*: adverb with *λάβησιν*, *lays hold upon*. Weariness and sleep are personal powers to Homer. They subdue like armed men. — *γυῖα*: see on *ἔρκος* 64.

193. *ἀλωῆς οἰνοπέδου*: of his cultivated vineyard.

194 f. *δὴ γάρ*: *lo! indeed*. — *μὲν*: subject of *εἶναι*, and explained below by *σὸν πατέρα*, since otherwise it might be referred to Laertes. — *ἔφαντο*: refers to a report which Mentès claims to have learned before leaving home, or on his way to Ithaca, while *φασί*, 189, refers to what he may have heard since landing at Ithaca.

195. *νύ*: as *I see*, of inference. — *κελεύθου*: equivalent to *νόστου*, genitive of separation.

196. *ἐπὶ χθονί*: in the world, i.e. anywhere, at all.

197. *πού*: the indefinite adverb aptly covers Athena's real knowledge of his whereabouts (50 ff.). There is similar pleasantry in *ἄνδρες* 198, and in the prophecy of 200 ff.

198. Cf. 50.

199. *οἱ που κτλ.*: adds *δέκοντα* emphatically to the thought of 197, and the supplementary adjective *ἀγριου* holds the thought in suspense for the sake of this addition.

200 f. *ὥς . . . βάλλουσι*: *sc. μοι, as the immortals suggest to me*, of a thought that occurs suddenly and as by inspiration. — *τελέεσθαι*: future middle in passive sense.

202. The participles are both concessive in meaning. — *σάφα εἰδώς*: *expert in*.

203. *δηρόν*: akin to *δὴν* = *δρῆν*, and here, though not always, making length by position for the preceding short vowel. § 62 h β.

204. *ἔχουσιν*: the object must be supplied from the subject of *ἔσσεται*.

205. *φράσεται*: future middle of *φράζω*, *he will devise a way*. — *ὥς κε νήνται*: an appositional purpose-clause, as in 87.

207. *εἰ δὴ*: *if really*. — *τόσος*: *sc. ἑών, tall as thou art*. No compliment could be more acceptable to the youth. — *παῖς*: predicate, with *ἐξ αὐτοῦ Οδυσῆος*. — *εἷς*: as in 170.

208. *αἰνῶς*: *awfully, i.e. astonishingly*. Xenophon uses *ισχυρῶς* in a similar way. — *μὲν*: as in 173. — *κεφαλῇν, ὄμματα*: accusatives of specification.

209. *ἐπεὶ*: introduces not direct proof of the preceding statement, but an explanation of how the speaker is in a position to make it. — *θαμὰ τοῖον*: *so very often*. The *τοῖον* after adjectives and adverbs has deictic force, pointing to familiar customs or relations. Its force was probably heightened by a gesture.

210. *ἐς Τροίην ἀναβήμεναι*: *embarked for Troy, i.e. to sail to Troy*.

212. *ἐκ τοῦ*: *from that time*.

215. μέν τε: correlative to αὐτάρ. For the use of τέ, see on 50. — τοῦ: predicate genitive of origin, with ἔμμεναι. Cf. 207. — DON PEDRO. 'I think this is your daughter.' LEON. 'Her mother hath many times told me so.' *Much Ado about Nothing*, I. i.

216. ἑόν: equivalent to ἐαυτοῦ. — αὐτός: of himself, of his own knowledge. — ἀνέγνω: gnomic aorist, no man knoweth.

217. ὥς δὴ ὄφελον ἔμμεναι: lo! how I ought to be! i.e. O that I were! an unattainable wish. G. 1513; H. 871 a.

218. εἰς: refers not to the subject (γῆρας) of the verb, but to its object (δν). — ἔπι: see on ἀπο 49. — ἔτετμεν: overtook, as, in fact, it had not. The indicative stands thus in a conditional relative sentence which depends on an unattainable wish. G. 1433; H. 919 b.

219 f. νῦν δέ: see on 166. — ὅς . . . ἀνθρώπων: he who is most hapless of mortal men, a relative sentence preceding its demonstrative word (τοῦ) that the latter may be more emphatic. — γένητο: has become and so is. — τοῦ . . . γενέσθαι: equivalent to τοῦ ἐκγενέσθαι μέ φασι. The genitive denotes origin, and ἐκ is adverbial, taking its accent from the following enclitic. It makes the idea of source clear.

221-318. Athena inquires about the outrages of the suitors, and advises Telemachus to try and stop them, and to go on a journey in quest of tidings of his father.

222. οὐ μέν τοι: not, in deed and in truth. — νώνυμνον: predicate adjective with the object γενεήν.

223. τοῖον: "who art so tall and sturdy." The predicate adjective thus contains the gist of the reason why the family of Odysseus could not be nameless for the future.

225. ὅδ' ἔπλετο: is this here. — τίπτε δέ σε χρεώ: and how, pray, hast thou need of it? "what good does it do thee?" For the construction with χρεώ, see on 124. τίπτε is adverbial here, like τόσον in the passage there cited, and χρεώ is a monosyllable by 'synizesis' (§ 28).

226. εἰλαπίνῃ ῆε: the two words are pronounced together in 'synizesis.' — γάμος: the last syllable is used in place of a long syllable, before a pause. § 62 (3). — τάδε: what I see here, subject of ἐστίν.

227 f. ὥς τε: with ὑβρίζοντες, like insolent men. — μοί, ὑπερφιάλως: construe the first with δοκέουσιν, the second with δαίνυσθαι. The verses explain why the gathering could not be an ἔρνος.

229. αἰσχα: shameless deeds of the ὑβρίζοντες. — ὅς τις πινυτός γε: whosoever, in his senses at any rate. The adjective is predicate.

231. ἀνείρεαι ἥδ' ἐ μεταλλάξ: for such pairs of nearly synonymous words, see § 15 c.

232 f. μέλλεν ποτε ἔμμεναι: was likely to be once, "may well have been," "doubtless was," judging from what the speaker had heard (see on 176).

234. ἐτέρως: in the other way, not quite equivalent to ἄλλως.

236. θανόντι περ: sc. οἱ, "at the mere fact of his death." The participle

is limited by the explanatory *εἰ δάμῃ* of the next verse. For the optative in the conclusion to such a condition, see § 21 *d δ*.

238. *ἐν χερσίν*: *in the arms*, like *in in a n i b u s*. — *ἐπεὶ*: temporal.

239. *τῷ*: *in that case*, *i.e.* the one supposed in 237. § 45 *k*.

240. *κὲν ἦρατο*: *he would have secured*, *i.e.* through this notable burial, since the mound would have kept his fame alive for his son to enjoy.

242. *οἶχετ'*: *οἶχεται*, *gone is he*. For the elision, see § 31. The 'asyndeton' (§ 18) betokens deep feeling and excitement. — *ὀδύνας τε γόους τε*: instead of *κλέος* 240.

243. *οὐδέ τι*: *yet by no means*.

244. *ἄλλα*: *besides*. See on 128.

245. *νῆσοισιν*: the neighboring islands of the group, as explained below. The suitors from each isle are enumerated in *π* 247 ff., — one hundred and eight in all, besides ten servants.

246. *ὀλήντι Ζακύνθῳ*: see on 93. The final syllable of the adjective remains short even before *Z*. See § 62 *g γ*.

247. *κάτα*: preposition, with *Ἰθάκην* (§ 58 *c*). — *κοιρανέουσιν*: as *βασιλεῖς*, but subject to the higher power of Odysseus.

249 *f*. *τελευτήν ποιῆσαι*: equivalent to *τελευτῆσαι*, *to consummate*, *sc.* *γάμον*. The periphrasis is like that in 116. — *δύναται*: *can she bring herself to*, of moral power. — *ἔδοντες*: descriptive participle of manner, *voraciously*.

252. *ἐπαλαστήσασα*: the aorist is inceptive, as in *δακρύσασα* 336. H. 841.

253 *f*. *πολλόν*: adverbial, with *δεύῃ*, *much need hast thou*. — *ὃ κε (ὅς ἄν) . . . ἐφείη*: *who would lay hands on*, *etc.* Such an imagined result regularly follows a present tense in a negative principal clause. Here *δεύῃ* contains the negative idea.

255. *εἰ γάρ*: *if really*, with the optative of wish *would that*. — *ἐν πρώτῃσι θύρῃσιν*: *at the front door*, the same as *ἐπὶ προθύροις* 103, *θύρῃσιν* 120. Construe *δόμον* with this phrase.

256. *ἔχων . . . δοῦρε*: *i.e.* in full Homeric armor.

257. *τοῖος*: *i.e.* with such youth and vigor. Cf. 223. — *τὰ πρώτα*: *that first time*, adverbial phrase.

259. *ἀνίοντα*: *on his way back*. Cf. *πλέων* 183. If returning from Peloponnesus, he would have taken a somewhat roundabout course to visit the Taphians. But direct routes must not be imposed upon either hero or poet of adventure. — *Μερμερίδῳ* [*-ίδου*]: a patronymic. § 42 *e*.

260. *καὶ κείσε*: *there also*, as well as to many other places. See on 177.

261 *f*. *ὄφρα οἱ εἴη*: *sc.* *τὸ φάρμακον* as subject, but translate *that he might have it*. — *χρίσθαι*: infinitive of purpose, as in *ὄφρα οἱ εἴη (sc. γάλα) | πίνειν* 248 *f*. § 21 *f β*. Poisoned arrows are mentioned only here in Homer, and here the context implies disapprobation. Poisoning of wine is feared in *β* 329 *f*. Cf. Vergil's *Amycum, quo non felicior alter | unguere tela manu ferrumque armare veneno Aen. ix. 772 f*.

265. *τοῖος ἔδν ὁμιλήσειεν*: repeats, without *εἰ γάρ*, the wish of 255 ff. The verb is used in a hostile sense, like the English 'meet.'

266. The verse forms an apodosis to 265; *sc.* τῷ *in that case* (*cf.* 239), which would resume the preceding wish as a protasis.

267. ταῦτα: *these issues*, *i.e.* the desired return of Odysseus and its consequences, as described in 255–266, and briefly summed up anew in 268 in the form of an indirect double question. — θεῶν ἐν γούνασι κείται: *lie in the laps of the gods*, of a decision to be made by the gods. These, in the conception of the poet (which is also that of earliest Greek art), are seated figures. In their laps lie the fortunes of men, — material objects, to be dealt out from time to time.

268. ἢ κεν . . . ἦε καὶ οὐκί: *whether perhaps, . . . or even not.*

270. ἀπώσσαι: *ἀπωθέω*, aorist subjunctive. G. 1377; H. 885 c.

271. εἰ δ' ἄγε: *but pray come!*

273. μῦθον πέφραδε: *make known thy mind*, μῦθον referring to the import or content of what is said — θεοὶ . . . ἔστων: *i.e.* adjure the people by the gods to do as thou desirest. § 47 f.

275. μητέρα δέ: in close correlation with μνηστῆρας μέν, as if ἀνωχθεῖ λέναι were to follow. But in the next verse a milder expression is used, ἀψ ἔτω, as though μήτηρ had preceded. This is 'anacoluthon' (H. 1063).

276. πατρός: his name is given in 329, β 53. His home was in Sparta. — μέγα δυναμένιοι: *very powerful*, perhaps because of great wealth.

277. οἱ δέ: *i.e.* the family of Penelope implied in the previous verse. — ἔδνα: only here and β 196 of *dowry gifts*, elsewhere in Homer of *suitor-gifts*, which were a modified form of an earlier purchase. Purchase also had succeeded an earlier capture by force, though there is no indication of this in Homer.

278. ἐπὶ παιδὸς ἔπεσθαι: *to follow upon (along with) a daughter*, *i.e.* to be given with her at her marriage.

279. αἶ κε πίθηαι: *in case that, i.e. in hope that thou wilt obey.* See on 94.

280. ἑλίκοισιν: a common number for the oarsmen on Homeric craft which were designed for voyaging merely, not for fighting. A war-ship in Homer usually has a crew of at least fifty. — ἢ τις ἀρίστη: *the very best*, *sc.* ἐστίν. The relative virtually strengthens the superlative.

282 f. ὄσσαν: *rumor*, distinguished from the definite information implied in εἴησι. Because of unknown and mysterious origin, it was held to be ἐκ Διὸς. Vergil's Fama is a daughter of Terra *Aen.* iv. 178. — κλέος: *tidings*. *Cf.* ἀκλειῶς 241.

284. See Book iii.

285. See Book iv.

286. ὅς: in demonstrative use. § 45 p. — ἦλθεν: *sc.* πάλιν, as in 77.

287. νόστον; *i.e.* his safe return to some Greek shore, or that he *is* alive and *will* return.

288. ἢ τ': ἦ τοι. See on 60. — τρυχόμενος: *sc.* by the suitors. *Cf.* 248. The participle is concessive. — ἐνιαυτόν: a period within which Odysseus may surely be expected to make his way to Ithaca, if he is coming at all.

289. τεθνηῶτος: *that he is dead*, *sc.* αὐτοῦ; literally of him as dead. § 22 f γ.

290. δὴ ἔπειτα: *then at once.* So in 294.

291. σῆμα: a cenotaph, or memorial mound, like τύμβον in δ 584. — χεῖναι: infinitive used as imperative (§ 21 f α). — ἐπὶ: adverb, *thereat*. — κτέρεια κτέρει-

ξαι : *perform the usual rites.* The formula originally denoted the burning of the dead man's possessions on the pyre ; then it came to be used of any formal funeral rites. Such rites are described μ 12-15. For the cognate accusative, see on 49.

292. καὶ . . . δοῦναι : *i.e.* suffer your mother to marry if she wishes, and make no objections to it.

293. ταῦτα τελευτήσης τε καὶ ἔρξης : *shall have ended and done this.* See on 231. The *ταῦτα* refers merely to the funeral rites of his father.

295 f. ὅπως κε . . . κτείνης : *how thou mayest slay.* Cf. 270.

296. οὐδέ τι σέ χροῖ : *and it is in no way meet for thee.* For the construction, see on 124.

297. νηπιᾶς ὀχέειν : *to carry childishness*, equivalent to *νηπιαχεῖν* *to act childishly.* — **τηλίκος :** *so young* as to justify childishness.

298. ἦ οὐκ : pronounced with 'synizesis.' § 28. — **αἴεις :** the present denotes the continued result of a completed action, *hast thou not heard*, and so *dost thou not know?* H. 827. — **οἷον :** refers to quality, and so is more complimentary than *ὅσων* would be. Athena cites the incident which has been used for a different purpose by Zeus (35-43).

299 f. πάντας ἐπ' ἀνθρώπους : denotes the spreading of his fame *over* the world. — **πατροφονῆα :** not *parricide* (*πατροφόνον*), but *murderer of his* (Orestes') father, as the explanatory clause *ὅ οἱ . . . ἔκτα* shows. § 15 d.

301. καὶ σύ : *thou too* (as well as Orestes), followed by *φίλος* as vocative. — **μάλα γὰρ κτλ. :** *indeed I see that thou art very beautiful and tall*, a parenthetical clause, giving a reason for the following exhortation. Cf. 207.

302. ἕσσ' : ἕσσο. — τίς : *many a one*, collective.

304. μέ : construe with *μένοντες*, *because they have to wait for me.*

305. σοι . . . μελέτω : *let (this) be thine own care.*

307 f. φίλα φρονέων : *in kindly spirit.* — **ταῦτα, αὐτῶν :** *this, it*, the latter pronoun merely anaphoric as in Attic. See on τῶν 10, and § 45 e.

309. ἐπειγόμενός περ ὁδοῖο : the genitive is partitive after *ἐπειγόμενος* in the sense of *eager for*, as after *ἐσσύμενος* in δ 733. G. 1099 ; H. 739 The participle has concessive, the particle intensive, force, as in 6.

310 f. τεταρπόμενος : *refreshed* by further feasting and its accompanying pleasures. The bath before the banquet, a special luxury in Homer, became a fixed custom in Athens in the time of Plato. The participles contain the main ideas, rather than *κτλς*, and should be translated as verbs, — *that thou mayest get bath and refreshment before thou goest.*

312. τιμῆεν, καλόν : in supplementary and emphatic position (see on 100), — *a precious one, a very beautiful one.* — **κειμήλιον :** costly ornamental utensils are often given to guests in Homer, and there is no hesitation in receiving or even in asking for them. Menelaus and Odysseus come home rich in such gifts, richer than they would have been from their share of the booty of Ilios. The guest-gifts of the Egyptians and Phaeacians* play the same part in the *Odyssey* which the 'hidden treasure' does in later romance.

313. οἷα : *of such sort* as. Its antecedent is logically a plural partitive geni-

tive *ταίων*, depending on *κειμήλιον*. — *ξείνοι ξείνοισι*: the repetition here does service for *ἀλλήλοισι*. § 16 b.

315. *λilaiόμενόν περ*: here a causal idea in the participle is intensified by *πέρ*.

316. *ὅττι κε*: *what one soever*.

317. *ἀνερχομένῳ*: sc. *μοί*, *on my way back home from Cyprus* (184). — *δόμηναι*: infinitive as imperative. — *φέρεσθαι*: infinitive of purpose.

318. *καὶ μάλα καλὸν ἔλόν*: *taking one that is really very fine*. The *καὶ* emphasizes the adverb, as in *καὶ λίην* 46. — *σοὶ . . . ἀμοιβῆς*: *and thou shalt have a worthy return-gift*, literally, *thou shalt have a gift* (sc. *δῶρον*, or *κειμήλιον*) *worthy of the exchange*, one which shall make the exchange no loss.

319-366. *After Athena's departure, Penelope enters the hall to protest against the song of the bard, but she is sent back to her chamber by Telemachus.*

320. *ὄρνις ὥς*: *like a bird, i.e. as swiftly as a bird*. No transformation into the shape of a bird is meant. Cf. 105. The comparison is of the briefest possible form. § 17 c. — *διέπτατο*: *flew away* (lit. *through the air*), describing the movement of the goddess in returning to Olympus, after she had passed out of the palace (*ἀπέβη*). — *τῷ*: strictly a dative of reference, but best rendered as possessive pronoun with *θυμῷ*.

322. *τὸ πάροιθεν*: *before*, an adverbial expression, like *τὰ πρῶτα* 257. — *νοήσας*: it is the change which the goddess has produced in his own feelings that he observes and wonders at, not her darting off through the air. This occurred outside the palace, and could not be seen by Telemachus.

323. *ὀίσατο*: *the thought came to him*, an inceptive aorist.

324. *ισόθεος φῶς*: in supplementary and descriptive apposition with the subject of the verb. The phrase is used only once again in the *Odyssey* (v 124), also of Telemachus, but often in the *Iliad* of its warriors. Its use here then well marks the inspiring martial influence of Athena.

326. *ἀκούοντες*: for the metrical length of the final syllable, see on *γάμος* 226. — *Ἀχαιῶν νόστον*: 'so the *Odyssey* knows at least two great themes for minstrels, — (1) "The Doom of Ilios" (*Ἰλίου ὄϊτον* θ 578), and (2) "The Return of the Achaeans"; and the latter is the "newest" (α 352).' An idea of the contents of such a song may be got from γ 130-198, 254-312, δ 351-586.

327. *λυγρόν*: in the emphatic supplementary position (see on 312), serving to repeat its substantive before closer definition or description, — 'that wretched return.' — *ἐκ Τροίης*: an attributive expression, taken up into the relative clause instead of qualifying the antecedent *νόστον*.

328. *τοῦ, ὑπερωϊόθεν*: construe the first with *δοιδήν*, the second with *σύνθετο*. — *φρεσί*: i.e. *plainly*. Such descriptive datives in Homer have often hardly more than adverbial force. — Penelope heard the song of the bard from her sleeping-room in the story over the *θάλαμος*, or women's hall, which is thought of as back of the *μέγαρον*, or men's hall.

329. Descriptive apposition with the subject of the preceding verb.

330. *κλίμακα*: accusative of the way traversed. — *δόμοιο*: construe with *κλίμακα*, *the stairs of her house*. They connected *ὑπερώϊον* and *θάλαμος*.

331. A formula describing the entrance in state of a lady of rank. It is varied in form for other purposes, as β 11. Royal personages in the Attic drama had regularly two attendants.

333. **στή ρα** : the apodosis. § 24 d. — **σταθμόν** : the door-post at the entrance from the women's hall (θάλαμος) to the men's hall (τέγος, μέγαρον).

334. **σχομένη κτλ.** : with veil before her face. In historical times the *ιμάτιον*, or outer robe, was made to do this duty of hood and veil for women.

336. **δακρύσασα** : with a burst of tears. See on 252.

337. **γάρ** : surely, or, as preparing the way for the principal thought in 339, since. — **βροτῶν θελκτήρια** : in predicate apposition with πολλὰ ἄλλα, — many other songs to charm mortals.

338. Explanatory apposition with ἄλλα. — **τά τε** : such as, relative. The verse well characterizes the lofty themes of the Homeric Epic.

339. **τῶν** : of these, demonstrative, with reference to ἄλλα. — **παρήμενος** : as thou sittest among them. Cf. 26.

340. **ἀποπαύο** : uncontracted imperative 2d singular.

341. Compare the style of this verse with that of 327.

343. **τοίην κεφαλὴν** : such a presence, so noble and brave.

344. **ἀνδρὸς κτλ.** : the genitive limits κεφαλὴν, and defines it, — a man's (presence) whose fame is widespread. — **εὐρύ** : sc. ἐστί. — **μέσον** : innermost, in partitive sense.

346. **τί τ' ἄρα** : why pray?

347. **ὅππῃ . . . ὀρνυται** : as his mind is prompted to do. The bard courts the favor of his audience by singing what is most pleasing to them.

348. **αἵτιοι** : sc. εἰσίν. The bards are not responsible for the sorrows of an *δοιδὴ λυγρή* (340 f.). — **Ζεὺς αἴτιος** : the very idea condemned by Zeus in 32 ff.

349. **ἀλφειστήσιν** : while the gods are *ρεῖα ζῶοντες*, easy livers. See on 160.

350. **οὐ νέμεσις** : sc. ἐστί, it is no ground for censure, "one cannot blame." The word refers not to the feeling of indignation, but to its cause. So the Trojan elders say of Helen, *οὐ νέμεσις Τρώας . . . | τοιγ' ἀμφὶ γυναικί . . . ἄλγεα πᾶσχειν* Γ 156 f. Similarly in prose *γέλως* is used for *γελοῖον*, *ἀνάγκη* for *ἀναγκαῖον*, *αἰδώς* for *αἰδοῖον* (cf. γ 24). — **Δαναῶν κακὸν οἶτον** : evidently equivalent to *Ἀχαιῶν νόστον*. See on 326. Returning from the infliction of doom on Ilios, many Achaeans met their own doom.

352. **ἣ τις κτλ.** : whichever floats about as newest, i.e. sounds newest to its hearers. — **ἀκούοντεσσι** [ἀκούουσι] : Aeolic form of dative plural participle. § 39 b.

355. **ἐν Τροίῃ** : i.e. on the expedition, either going or coming. Telemachus knew that his father did not fall before Ilios (237).

356. **οἶκον** : used freely here of the *θάλαμος*, or women's hall. — **ιοῦσα** : translate as imperative, parallel with *κόμize*. — **τὰ σ(ὰ) αὐτῆς** : thine own. See on 7.

357. **ιστόν, ἡλακάνην** : the implements, loom and spindle, here stand for the processes, weaving and spinning.

358. **μῦθος** : command, the expression of one's wishes or mind. Cf. 273.

359. τοῦ: demonstrative pronoun referring to ἐμοί, in predicate genitive with ἐστὶ, *to this one belongs*. The reference could be made plain in recitation by gesture. So in the drama δὲ ἀνὴρ is equivalent to ἐγώ. — οἴκῳ: here in the general meaning.

360. θαμβήσασα: *struck with amaze* at this new independence in her son. — οἰκόνδε: the meaning once more as in 356.

361. ἔνθετο θυμῷ: *laid to heart*.

362. ἀμφιπόλοισι: here in attributive apposition with γυναιξίν, *attendant-women*. H. 624 a.

364. βάλε: *let fall*, a causative of πίπτω. So χέω is used of sleep, which is thought of as a cloud, veiling the eyes.

365. σκιόντα: *dark*. The Homeric μέγαρον was lighted mainly from the door, and had no chimney to carry off directly the smoke of the central fire.

366. παρὰ: *by* (her side), a locative adverb, to be construed with κλιθῆναι, while λεχέεσσι is dative of place.

367-419. *Telemachus deals boldly with the suitors, one of whom asks about the recent visitor to the palace.*

369. δαινύμενοι τερπόμεθα: *let us go on enjoying our feast*. — βοητὺς: referring to ὁμάδῃσαν 365.

370. καλόν: predicate. — ἀκούμεν: explanatory apposition with τῶδε. — The song of the professional bard is a regular part of the feast in the *Odyssey* (α 152), but no such court minstrel is mentioned in the *Iliad*. With the exception of Ω 720 ff., where Hector is bewailed by professional mourners, singing is done by amateurs, as by Achilles I 189, who sings κλέα ἀνδρῶν *the famous deeds of men*.

372. καθεζώμεσθα κιόντες: *let us go and take seats in*.

373. πάντες: supplementary apposition for emphasis. See on 49. — ὕμιν: see on ἤμιν 166. — μῦθον: as in 273.

374. ἐξίεσαι: *that ye go forth*, in apposition with μῦθον. — ἀλεγύνετε: the word occurs only in the *Odyssey*, and always with δαῖτα(s).

375. ἀμειβόμενοι κατὰ οἴκους: literally *exchanging with one another by houses*, i.e. *successively from house to house*.

376. λωίτερον καὶ ἄμεινον: *preferable and better*, redundancy in a set phrase, like the English 'fit and proper.' § 15 c.

377. νήποινον: here in passive sense, *without being paid for*, since δλέσθαι is intransitive, and βίστον is its subject. Cf. 180.

378. κείρετε: *go on devouring it* (sc. βίστον), a concessive imperative, followed at once by a threat. — ἐπιβώσομαι: Attic ἐπιβοήσομαι.

379. αἶ κε . . . δῶσι: see on 94. — παλίντιτα ἔργα: the phrase is subject of γειέσθαι, forming with it the object of δῶσι, *that requital be made*.

380. νήποινοι: an angry echo of νήποινον 377, *unpaid for*, i.e. with no exaction of blood-money by the relatives from the murderer, *unavenged*. — ἐπειτα: *in that case*, i.e. if the prayer of 378 f. is granted. See on 84. — δόμων ἐντοσθε: *within this house*, the house of Odysseus, where, in fact, they are all slaughtered at last (χ 1-380).

381. ὁδὰξ ἐν χεῖλεσι φύντες : *with teeth set fast on lips, i.e. biting their lips* in silent rage.

382. ὅ : equivalent to ὅτι *because*, quod (§ 45 q).

384. ἡ μάλα δὴ : *in very truth now*.

386 f. μὴ . . . ποιήσειεν : a negative wish. — ὅ : its antecedent is βασιλεύειν implied in βασιλῆα ποιήσειεν. — γενεῇ πατρῷον : *hereditary right*, though the succession seems to have required ratification by the people.

389. Cf. 158.

390. καὶ τοῦτο : *even this, i.e. βασιλεύειν*. — ἀρέσθαι : construe with ἐθέλωμι.

391. ἡ φῆς : *dost thou really think?* with keen irony, for Antinoüs wished to be king himself. — κάκιστον : *a very bad thing*, predicate after τεύχθαι, which is one of the many Homeric synonyms for εἶναι.

392. οὐ μὲν γάρ τι : *verily by no means*. — κακόν : *sc. ἐστί*. — οἷ : *for him, i.e. the king*. — δῶ : elsewhere in Homer this form of δῶμα is accusative.

393. ἀφνειόν : predicate adjective.

394. βασιλῆες : *princes, nobles, vassals of the chief βασιλεύς*.

396. τῶν τις : *any one of whom*. — τόδε : *this power*, the privilege of ruling as chief βασιλεύς in Ithaca. — κεν ἔχῃσιν : *may have*, subjunctive in potential sense. § 21 b (2).

397. ἡμετέριοι : *our*, in sense of *my*, as Telemachus says ἡμεῖς for ἐγὼ in β 60, even though ἐγὼν ἔσομαι immediately precedes. Cf. 123, 176. H. 637 a.

398. δμῶν : these had been used and abused by the suitors. — ληίσσατο : on hostile raids into neighboring territory, and on piratical expeditions. Slaves were also bought outright. Cf. 430.

400. See on 267.

401. Ἀχαιῶν : construe with ὅς τις.

402. ἔχῃς : *thou mayest have*, concessive optative. — δώμασιν οἷσιν : *in (thine) own house*. This Epic possessive pronoun, in its early use could refer to either of the three persons. H. 269 D.

403. μὴ ἔλθοι : *may there not come, i.e. let there not come*, the wish here having the force of a threat.

404. Ἰθάκης ἔτι ναιετώσης : apparently a genitive absolute, *so long as Ithaca still has dwellers*. § 22 f β.

406. ὁππόθεν : this general question, in indirect form, is amplified by the direct questions following. Cf. 170 f.

408. πατρός ἐρχομένου : *of thy father's returning*, objective genitive after ἀγγέλιον.

409. ἐὼν . . . ἐλδόμενος : *seeking his own interests*. For the case of αὐτοῦ, see on 7. — τόδε : strictly *this coming*, cognate accusative with ἰκάνει. It may be translated *here* or *thus*, like its corresponding adverb ὧδε 182.

410 οἷον : *how!* exclamation in tone of wonder.

411. γινώμεναι : *for us to make his acquaintance*, an infinitive of purpose, like νίπασθαι 138. — οὐ μὲν γάρ τι : as in 392. — κακῷ : *a low-born man*.

413. νόστος ἀπώλετο : cf. 168.

414. ἀγγελίης : § 37 c. — εἴ ποθεν ἔλθοι : *from whatsoever source it might come*, sc. ἀγγελίη.

417. οὗτος : subject of ἐστίν, like οὗτος ἀνὴρ 406, with ξείνος as general predicate, followed by the items of detail ἐμός, πατρώιος, ἐκ Τάφου.

418 f. Cf. 180 f.

420–444. *The suitors sing and dance till bedtime, when they go home, and Eurycleia puts Telemachus to bed.*

420. Cf. 323. — ἀθανάτην : the adjective has only two terminations in Attic prose. See on 50.

422. ἐπὶ κτλ. : *for evening to come on*, ἐπὶ being adverbial with ἐλθεῖν, as the next verse shows. The whole phrase serves as the object of μένον.

423. τερπομένοισι : *as they took their pleasure*, resuming a verb of the preceding verse. This interweaving of structure is called ἐπιπλοκή. § 19 b.

425 ff. ὅθι . . . χώρῳ : anticipatory relative sentence, preceding the demonstrative ξνθα 427. — αὐλῆς : partitive genitive with ὅθι, like ἄλλοθι γαίης β 131. — This θάλαμος seems to be thought of as built out into the αὐλή from the front porch or αἶθουσα.

428. δαίδας : the use of olive oil for lamps is not known in Homer. — κενὰ ἰδυία : *knowing faithful things*, and so, since in Homer the contents of one's knowledge betoken character or disposition, *faithful*. So αἶσμα εἰδώς is *reverent*, ἥπια εἰδώς *gentle*, etc.

431. ἐεικοσάβοια : cattle, and not coined money, are the standard of value in Homer. In the funeral games of the *Iliad* (Ψ), a prize tripod is rated at nine cattle, an accomplished female captive at four. Eurycleia was therefore high priced.

432 f. ἴσα : adverb. — Concubinage is recognized, but not really approved in Homer. — εὐνή . . . ἔμικτο : *he never lay with her*. — χόλον δέ : the clause is coördinate, instead of being subordinated and introduced by *since*. § 24.

434. ἥ : demonstrative pronoun in resumption of 428, — *she it was who*. — ἔ : i.e. Telemachus.

435. δμωών : construe with ἦ which is to be continued as subject of φιλέσκε.

436. ὦξεν : sc. Telemachus.

441. βῆ ῥ' ἔμεν : *set out to go, started and went*.

442. ἐπὶ . . . ἱμάντι : *shot home the bar with the thong*, i.e. pulled the bar horizontally along over (ἐπὶ) the surface of the inside of the door into its socket in the door-post, by means of the thong (something like the old latch-string) which passed from the bar on the inside through a hole in the door to the outside. Eurycleia did not tie the thong around the κορώνη. That would have made it impossible to open the door from the inside without cutting the thong.

443. παννίχιος : predicate adjective serving as an adverb. § 59. — οἶδς ἄωτῳ : *in sheep's wool*, here of the woollen blanket (χλαῖνα).

444. ὁδόν : *journey* (not *road*), like the Latin iter.

SECOND BOOK OF THE ODYSSEY.

The Second Book, like the First, comprises the events of a single day — the second in the chronology of the poem. It introduces specially the adventures of the secondary hero, Telemachus, and tells how, in spite of the refusal of the Ithacan assembly, he secures a ship and crew with which to set out in quest of some tidings of his father. § 11 *b*.

1-34. *Telemachus calls ne Ithacans to an assembly, at which Aegyptius asks the reason for the summons.*

1. ἦμος: *as soon as*, of definite time in the past, and so followed by the indicative. — ῥοδοδάκτυλος: *rosy-fingered*. The epithet is thought by many to refer to the rays of light which sometimes radiate from the sun just before his rising (and just after his setting), as the spreading fingers from the palm of the hand. It may, however, be merely a general epithet of beauty, as λευκώλενος is used of Hera, and ἀργυρόπεζα of Thetis. Cf. ῥοδόπαχος *Ἀδωνis* Theoc. xv. 128, Milton's 'Morning fair | . . . who with her radiant finger,' etc. *Par. Reg.* iv. 426 ff. Another color-epithet of Eos is κροκόπεπλος. Vergil unites both epithets in Aurora in roseis fulgebat lutea bigis *Aen.* vii. 26.

3. εἴματα: *i.e.* both the χιτών which he had taken off, α 437, and a ἱμάτιον or χλαῖνα, since he was to go out of doors. Telemachus probably put on the χιτών as Agamemnon does B 42 ἔρτο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυνε χιτῶνα. — περί: adverb; with θέτο *slung*. The following dative is then locative. — ὦμψ: the Homeric sword was suspended on the left side, not by a belt, but by a strap passing over the right shoulder.

4. Cf. α 96. For the quantity of the final syllable in ὑπό, see § 62 *h a*.

7. See on α 90.

9. ἦγεθεν . . . γέοντο: a pair of nearly synonymous expressions (§ 15 *c*). Cf. the 'assemble and meet together' of the Prayer Book.

10. ἔχε: later Greek would have ἔχων. § 24 *h*.

11. See on α 331.

14. πατὴρς θώκψ: *i.e.* the royal seat. Telemachus thus indicates his claim to the succession, and the elders recognize it by making way for him. Cf. α 387. — γέροντες: the heads of the noblest families, forming an advisory council to the king. The notion of age is no more prominent than in senator, or alderman.

16. μυρία ἦδη: said of wisdom accumulated from long experience, "was very wise."

17. καὶ . . . υἱός: *and verily this man's son*. The assembly reminds the old man of Odysseus who last summoned it, and so of the son who had left Ithaca with Odysseus. He hopes for tidings of both.

19. τὸν δέ: *but that son*.

20. πύματον: predicate adjective with τόν. — ὀπίσσωτο δόρπον: here used as a transitive phrase, *made a supper of him last*. The story is told at length, 287-344, though Antiphys is not there mentioned by name. Thrice did Cyclops

make a meal of two of the companions of Odysseus. Antiphus was the last of the six to be eaten. Cyclops promises to eat Odysseus last of all, 369 f.

21. **ol** [αὐτῶ]: dative of possessor, referring to Aegyptius. — **καί**: introduces an enumeration of the sons, where a relative pronoun is naturally looked for, — *and one*, instead of 'one of whom.' Cf. a 4.

23. οὐδ' ὧς : *not even thus*, although he had so many other sons to help him.
 ~ τοῦ : *that son*, Antiphus.

24. τοῦ: objective genitive with the transitive phrase δάκρυ χέων, *mourning for that son*, with pathetic iteration. — μετέειπεν: without an expressed pronoun in the dative, *publicly spake*.

26. *Never has either assembly or session of ours been held.* — *θάκος* : session, viz. of the γέροντες, a βουλή, as distinguished from the ἀγορή, or assembly of the people.

27. ἐξ οὗ: *from what time, since.* Cf. ἐκ τοῦ α 74.

28. ὡς: *in this way*, i.e. as we are here assembled. See on α 182. — *τόσον*: *so strongly*, an adverb, like *μάλιστα* with *ικάνει* in 41. See on α 124, 225. "Who feels such urgent need?"

29. οἱ: equivalent to τῶν οἱ, the relative clause taking the place of a προγενεστέρων. 30. στρατοῦ ἐρχομένου: of the army's returning. Cf. α 408.

31. ὅτε κτλ. : *after first learning it himself.*

32. δῆμιον: *public matter*. — πιφαύσκεται, ἀγορεύει: see on 9.

34. **ὅτι**: relative pronoun, *whatsoever*, sc. ἀγαθόν.

35-79. *Telemachus complains to the Ithacan assembly of the conduct of the suitors.*

35. φήμη : *at the propitious speech.* The good wishes of Aegyptius, uttered in ignorance to whom they were to apply, are regarded as inspired by a deity and of good omen.

36. $\tilde{\tau}\iota$: for the metrical length of the final syllable, see on $\alpha 203$. — $\mu\epsilon\nu\acute{o}\lambda\eta\sigma\epsilon\nu$
 $\delta\acute{\epsilon}$: and the longing seized him, really the reason for what precedes, though in
 paratactic form. § 24.

37. μέση ἀγορή: the usual position for the speaker. The wounded Agamemnon spoke αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσοισιν ἀναστάς T 77. — σκήπτρον: here not the property of the prince, but public, kept by the heralds, and placed in the hands of the one who spoke in the assembly, as a token that he was for a time invested with a public office. As a badge of lasting public functions, a private sceptre was borne by kings (B 46), priests (A 15), prophets (λ 91), judges (A 238), and heralds (H 277).

38. πεπνυμένα μῆδεα εἰδώς: i.e. "full of discretion." See on α 428.

40. οὐχ ἑκάς: sc. ἐστίν. A 'litotes' (§ 19 d). — οὗτος ἀνὴρ: about whom you ask (28).

41. **ὁς ἡγείρα**: pointing perhaps to himself, though the first person of the verb abruptly reveals the secret, as the English cannot do. — The scansion must be — — | — — | — ∪, ∪. A more probable text is *ὅς τὸν λαὸν ἀγείρα*.

43. $\epsilon\pi\omega$: the subjunctive instead of the optative of 31 is a metrical necessity.

45. ἐμὸν αὐτοῦ χρεῖος : see on α 409. — ὅ : as in α 382.

46. **δοιά**: supplementary description of *κακά*, *two-fold evil*. — **τὸ μὲν**: *as the one* (evil), strictly in apposition with the following words, but best treated as adverbial, *in the first place*. Instead of a corresponding *τὸ δέ*, we have *νῦν δέ* in 48.

47. **τοῖσδεσιν** [τοῖσδε]: *these whom I see here*. § 45 n. — **ὥς**: *as in a 320*.

48. **μείζον**: *sc. κακόν*, the whole phrase in partitive apposition to *κακά δοιά* 45 f. — **ὅ**: relative pronoun referring to *κακόν*.

49. **ἀπό**: adverb with *ὀλέσσει* [ὀλεῖ], *kill off, destroy*.

50. **μητέρι μοι κτλ.**: ‘*asyndeton*’ (§ 18 b), in explanatory apposition with *μείζον κακόν* (48).

51. **ἐνθάδε**: *i.e. in Ithaca*, the home of the two leaders Antinoüs and Eurymachus, and of ten other suitors. The rest came from neighboring islands. See on a 245.

53. **ἐδνῶσαιτο**: *might dower, i.e. prescribe the gifts of her suitors, or himself bestow dowry gifts upon his daughter, and so betroth her*. See on a 277. Only the favored suitor would enjoy these dowry gifts, and so the whole company prefer to wanton with the possessions of Odysseus.

54. **ᾧ**: *sc. δοῦναι*. — **καὶ οἱ κτλ.**: *i.e. καὶ ὅς κέ οἱ κτλ. and who might meet his favor*. G. 1040; H. 1005.

55. **οἱ δέ**: answering to the *οἱ μὲν* of 52, but changing from a relative to a declarative phrase, *but rather they, etc.* The particles also help to contrast *ἡμέτερον* (*sc. οἶκον*) with *πατρὸς οἶκον*. — **ἥματα πάντα**: *all the while*. Sometimes the formula means “all one’s life long,” and sometimes “forever”; the context decides.

57. **εἰλαπινάξουσιν**: *cf. a 226*.

58. **τὰ δέ**: *these things*, mentioned in 56 f. — **πολλά**: predicate, *in great quantities*. — **ἔπι**: for *ἔπειστι*, *is at hand*. § 58 c β.

60. **ἡμεῖς**: see on a 397. — **τοῖοι**: *sc. εἰμέν*, *such as Odysseus was*. The following infinitive is then explanatory, like *ἀμῶναι*. Translate freely *we are not able*. — **ἣ καὶ ἔπειτα**: *verily even in that case, i.e. in case I try to defend my possessions*.

61. **οὐ δεδαηκότες**: equivalent to an emphatic *ignorant*, a ‘*litotes*’ (see on 40).

63. **οὐκ ἔτι**: construe with *ἀνσχετά*, like the following *οὐδ’ ἔτι καλῶς*. *Unendurable at last are the deeds which are wrought, and shamefully at last, etc.* § 59 c.

64. **καὶ αὐτοί**: *ye yourselves also* as well as I, a command addressed not only to the suitors, but to all the Ithacans.

67. **μή τι μεταστρέψωσιν**: *lest they bring some catastrophe upon you*.

68. **Ζηνός**: *by Zeus*. This genitive is really partitive, like *γούνων* after the same verb in κ 481, and like the genitives after *γουνάζομαι* λ 66. It is equivalent to *τὸ πρὸς Ζηνός* (*cf. λ 67*). G. 1101, 3; H. 738 b.

69. Assemblies are convened (*καθίζει*) to establish *right*, and dissolved (*λύει*) when *right* has been fixed. Here *right* is personified and said to convene and dissolve. *Cf. Ζεὺς δὲ θέμιστα κέλευσε θεὸς ἀγορήνδε καλέσσαι* γ 4.

70. **σχέσθε, φίλοι**: *refrain, friends*, addressed to Ithacans and suitors alike, the former held guilty with the latter because of their indifference to the wrongs

of Telemachus. — *οἶον*: alone, free from the persecutions of the suitors. — *πένθει*: grief for his father.

71. *εἰ μὴ ποῦ τι*: unless forsooth somehow, an ironical assumption of what is felt to be absurd. Cf. 47.

72. *δυσμενέων*: nominative participle, in his ill-will. — *Ἀχαιοῦς*: of the subjects of Odysseus in general.

73. *τῶν*: i.e. *ὧν κακῶν*, genitive of cause. — *μέ*: in a double relation, with *ἀποτινύμενοι* and *ρέετε*. — *δυσμενέοντες*: in your ill-will, echoing *δυσμενέων* above.

74. *τούτους*: i.e. the suitors, distinguished from the Ithacans in general.

75. *ὑμέας*: i.e. the Ithacans, and not the suitors. — *κειμήλιά τε πρόβασίν τε*: stores and cattle, i.e. all my property.

76. *εἴ κε*: the Attic would not use the modal adverb. H. 900 b; § 21 d β. — *τάχα ποτέ*: some time before long. The people would have no excuse, such as their wooing now gave the suitors, for living at the expense of the prince, and would make up to him the cost of their entertainment in the usual way.

77 f. *τόφρα . . . ἕως*: so long . . . until, a temporal apodosis and protasis. — *ἀπό*: back, adverb.

79. *νῦν δέ*: see on α 166. — *θυμῷ*: partitive apposition with *μοί*, my soul. They afflict him by their indifference to his wrongs, and active sympathy with his persecutors. Cf. 74.

80–128. Antinous replies by putting the blame on Penelope, and advises Telemachus to send his mother back to her father's house, to be given in marriage from there.

80. *πρὶ* [πρός]: down, adverb, not a preposition. — *γαίῃ*: locative dative. § 22 d.

85. *μένος ἄσχετε*: unrestrained in might or temper, here in reproach, but γ 104, of the fighting Achaeans, a complimentary phrase. — *ποῖον ἔειπες*: what a speech thou hast made! See on α 64.

86. *μῶμον ἀνάψαι*: sc. *ἐξ ἡμῶν*, fasten shame upon us.

87. *σοί*: in thy case, i.e. in that of which thou complainest.

88. *πὲρὶ κέρδεα οἶδεν*: is exceedingly crafty. See on α 428. § 58 c γ.

89. "It is already three years, and soon it will be four." — *ἔστιν*: it is, of time fully elapsed, equivalent to *has gone*. So *ἔην* is *had gone*, in κ 469. — *εἰσι*: will go, will be gone, the simple verb denoting departure, not arrival, as in 367. The fourth year was already well along, according to 107.

90. *ἔξ οὗ ἀτέμβει*: since she began deceiving.

93. *ἄλλον*: besides. See on α 128.

94 f. *ἱστόν*: the adjectives in the next verse show that this refers here to the web suspended on the loom. — *μεγάροισιν*: general term for palace, without specifying any particular room in it.

96. *ἐμοί*: possessive pronoun, nominative plural with *μνηστῆρες*.

97. *ἐπιγόμενοι κτλ.*: though ye are eager for this marriage with me. — *εἰς δ' κε*: until, literally up to what time soever. Cf. *εἰς ὅτε κεν* below in 99.

98. *μεταμόνια*: predicate with *δληται*, come uselessly to naught, as would be the case if she married and left the web unfinished.

99. ταφήμιον: apposition to φᾶρος 97. — εἰς ὅτε κεν: equivalent to εἰς τότε δταν, for what time soever, against the time when.

101. Ἀχαιιάδων: construe with τις. § 42 g.

102. κῆται: subjunctive, in prose κέηται, of the body lying dead. See on α 46. Its subject is a pronoun referring to Laërtes. — κτεατίσσας: concessive.

104. καί: also, i.e. actually, as she had said.

105. νύκτας: by night. — ἀλλύεσκεν: she would ravel it (ἀναλύω). — παραθείτο: optative with ἐπεὶ in an iterative sense, after setting torches near her. See on α 101.

107. ἐπήλυθον ὥραι: the seasons came on with the coming of spring, and went off with the closing year.

108. καὶ τότε δῆ: (and) then indeed, close paratactical union of temporal apodosis with protasis. § 24 b. — γυναικῶν τις: i.e. one of the female slaves of Penelope who was in league with the suitors.



PENELOPE AT THE LOOM.

110. τὸ μὲν: sc. φᾶρος (97).

113. ἀπόπεμψον: send back to her father's house.

114. δτεω: sc. γαμέεσθαι. From the pronoun α ὅστις is to be taken as subject of ἀνδάνει. See on 54.

115. ἀνίησει: shall vex, by her delays. The apodosis is not brought out till 123, and this protasis is virtually repeated in 124 f.

116. ὅ: equivalent to ὅτι, how that, namely that. § 45 g. — περί: adverb, bountifully.

117. φρένας ἐσθλὰς: sound sense, accusative parallel to the object-infinitive ἐπίστασθαι.

118. οἷα: such as, object of an ἐπίστασθαι to be supplied, of which τινά is the subject.

119. τῶν αἰ κτλ.: amplifies and illustrates παλαιῶν. — ἦσαν: lived. Cf. ἐόντος α 289. — ἐυποκαμίδες Ἀχαιοί: in apposition with the relative αἰ, instead of agreeing with τῶν. See on α 23.

120. ἐνστέφανος : the στεφάνη was a tall diadem of metal. Applied to a city, the epithet refers to her walls and towers.

121. Πηνελόπειη : the abridged comparison, for νοήμασι Πηνελόπειης, the possessor for the qualities possessed. G. 1178 ; H. 773 b.

122. ἀτὰρ μὲν [μὴν] : but really, introducing a qualification of the praise given. — ἐναίσιμον : predicate to τοῦτο, this scheme is not a proper one which she has conceived, or, she did not conceive this scheme wisely. H. 618.

123. ἔδονται : they will devour, i.e. the suitors, the υἱες Ἀχαιῶν of 115, or the μνηστήρες of 111, 87.

124. ὃν τινα : whatsoever it is which.

125. αὐτῇ : the intensive here serves as reflexive pronoun, for her own self.

127. ἔργα : as in 22. — πάρος : anticipating the following πρίν, like πρότερον in Attic.

128. αὐτήν : she herself, for her part. — Ἀχαιῶν : construe with φῖ, which depends on γήμασθαι understood. The full construction is more readily seen when the same verse is addressed by Antinoüs directly to Penelope herself. Then it runs πρίν γέ σε τῷ γήμασθαι Ἀχαιῶν, ὅς τις ἄριστος σ 289.

129-145. Telemachus refuses to send away his mother, and calls on the suitors themselves to depart, under pain of punishment from Zeus.

130. οὐ πως ἔστι : it is in no way possible.

131. ἄλλοθι γαίης : away from home, literally elsewhere in the world, sc. ἐστί. For the genitive, see on α 425.

132. ζῶει ὃ γ' ἢ τέθνηκε : be he alive or dead, strictly a double indirect question depending on the idea οὐκ οἶδα implied in what precedes. Cf. δ 109 f. — κακόν : sc. ἔσται, of which ἀποτίνειν is the subject. — πόλλ' ἀποτίνειν : pay a heavy penalty. For the accent of πολλά, see on α 33.

133. αὐτός ἐκόν : of my own will, contrasting with ἀκούσαν 130. — πέμψω : 1 aorist subjunctive, equivalent to the English future perfect.

134. γάρ : surely. — τοῦ πατρός : that father of mine, the possibility of whose return has just been implied in 132. — δαίμων : heaven, denoting in this case a divine power of a less distinctly personal form than θεός.

135. ἐρινύς : in Homer the furies not only avenge actual bloodshed, but punish every crime against the family.

136. νέμεσις : see on α 350.

137. ὥς : so strong are my reasons, for such reasons, therefore. — τοῦτον μῦθον : implied in ἀπῶσαι 130.

138. ὑμέτερος αὐτῶν : your own. See on α 7. — νεμεσίζεται : shrinks from the blame for your wantonness.

139-145. See on α 374-380.

146-176. An omen afforded by two eagles is interpreted by Halitherses to portend the speedy return of Odysseus and the death of the suitors.

146. τῷ : for him, i.e. as if to assure an answer to his prayer εἰλοισθε. Cf. 152.

148 f. ἔως : for a while, with demonstrative force, like τέως. It is always pronounced with 'synizesis' except in 78. — μετὰ πνοιῆς ἀνέμοιο : i.e. gliding along on the wind, with wings outstretched (τιταινομένω πτερύγεσσιν) and motionless.

150. μέσσην: *i.e.* to the space over the centre of the assembly, as, in 154, through that over the houses of the city. For the order of words, see § 14 n.

151. ἐπιδινηθέντε . . . πυκνά: *they circled about and began to flap their wings rapidly*, in contrast to the slow sweep described in 149 f. The adjective is predicate and adverbial.

152. ἰδέτην, ὄσσαντο: an aorist is used of the turning of the eyes, an imperfect of the gaze. — ὀλεθρον: cognate accusative, ‘and destruction was in their gaze.’ Cf. α 115.

153. δρυφαμένω κτλ.: the middle has reciprocal force, *tearing one another’s cheeks*. — ἀμφί: *on both sides, all around*, an adverb, adding distinctness to δειπds, which is the second object of the participle.

154. δεξιῶ: *to the right*, predicate adjective as adverb. The flight was thus an omen favorable to Telemachus, the last speaker (146). — αὐτῶν: *of the Ithacans themselves*, contrasted by the pronoun with their dwellings.

156. ἃ περ: *just what was going to be brought to pass*. A plural verb is used in Homer with neuter plural subject oftener than in Attic. § 22 j.

158. οἶος: emphasizes the superlative implied in ἐκέκαστο, ‘was altogether the best’; cf. Lat. unus with the superlative, and the idiom εἰς ἀνὴρ. H. 652 b.

159. γνῶναι, μυθήσασθαι: the notion of purpose in the infinitives (*to understand, to interpret*) passes here into that of mere reference (*in understanding, in interpreting*). — ἐναΐσιμα: *sc. σήματα, ominous signs*.

160. See § 15 f.

162. πῖφανσκόμενος: *by way of proclamation*.

163. πῆμα κυλίνδεται: the metaphor is that of a billow.

164. ὦν: possessive pronoun.

165. τοῖσδεσσι: not so general in reference as in 47, but of the suitors only.

166. πολέσιν ἄλλοις: the partisans of the suitors, and their relatives, who make war on Odysseus after he has taken his vengeance.

167. πολὺ πρὶν: *far sooner, i.e.* before the predicted calamity comes and it is too late.

168. καταπαύσομεν: *put a stop to*, subjunctive, *sc. μνηστῆρας*. — καὶ αὐτοί: *nay (δέ) even of their own accord*.

171. καὶ γὰρ κέλῳ: *and verily for that one, i.e.* for Odysseus.

172. Ἴλιον εἰσανέβαινον: equivalent to εἰς Ἴλιον ἀνέβαινον. See on α 210.

174. ἄπο: *utterly*, adverb, with retracted accent because following ὀλέσαντα.

176. τὰ δὲ δὴ κτλ.: *and lo! now this is all coming to pass*.

177–207. Eurymachus rejects the prophecy of Halitherses with scornful threats, and renews his demand that Telemachus send Penelope back to her father.

178 f. εἰ δ’ ἄγε: δέ often follows a vocative, where English idiom would put it before. *Nay! old man, pray come! go home and do thy prophesying for thy children*.

180. ταῦτα μαντεύσθαι: *to serve as prophet in these matters, viz., affairs of public interest*. Construe the infinitive with ἀμείνων (*εἰμὶ*). — πολλόν: equivalent to πολλῶ, which is not used in Homer for degree of difference.

181 f. δέ τε πολλοί, οὐδέ τε πάντες : *but though many, yet still not all.*

183 f. ὥς . . . ὥφελες : *as thou too oughtest to have perished, i.e. as I wish that thou too hadst perished.* Cf. α 47. — καταφθίσθαι : 2 aorist without variable vowel. § 56.

184. οὐκ ἂν . . . ἀγόρευες : *thou wouldst not (sc. τῷ in that case) be prophetically declaring.*

185. οὐδέ κε . . . ἀνιέλης : *and thou wouldst not be thus goading on.* The optative is clearly parallel to the past tense of the indicative in the preceding verse. See on α 236. — κεχολωμένον : *i.e. already angry enough without your help.*

186. σῶ οἰκῶ : *for thy house, i.e. to increase thy substance, thine estate.* — αἶ κε πόρῃσιν : *in case he may give thee one, expanding ποτιδύμενος.*

187. ἐκ : *adverb with ἐρέω, I will speak out plainly.* — καί : *actually.*

188. παλαιά . . . εἰδώς : *the phrase describes old age with its stores of accumulated wisdom, in contrast with νεώτερον ἄνδρα.* “If thou with all thy years and wisdom,” *etc.* Cf. 16.

189. παρφάμενος . . . ἐποτρύνῃς : *with beguiling words incitest.*

190. ἔσται : *it will be, sc. your incitement to wrath.*

191. This verse is not found in the best manuscripts. — πρήξαι : *accomplish his purpose.* — τῶνδε : *must refer to the suitors, and εἵνεκα τῶνδε must mean with reference to these.*

192. θωήν : *a fine, to be paid in cattle or other possessions ; a fitting penalty for such a mercenary prophet as he is held to be in 186.*

193. τίνων ἀσχύλλῃς : *thou shalt grieve to pay.* The idea of result still prevails in such a relative subjunctive clause. In later Greek, purpose is expressed, and the verb is in the future indicative.

194. ἐν πᾶσιν : *sc. τοῖσδε σοι.* — αὐτός : “in my turn,” “for my part,” as opposed to Halitherses.

195. ἦν : *possessive pronoun.* — ἐς πατρός : *sc. δῶμα or οἶκον.*

196 f. = α 277 f.

198. πρίν : *sooner, sc. than Penelope is given again in marriage (196 f.).*

199. ἔμπτῃς : *notwithstanding, i.e. in spite of the threats of Telemachus and the prophecy of Halitherses.*

202. μυθεῖται : *short form for μυθέεται.* § 50 f. — ἀκράαντον : *predicate adjective with ἦν, equivalent to an adverb, falsely.*

203. ἴσα : *neuter plural adjective as substantive, equalizing, i.e. reparation, like τίσις 76.*

204. ὄφρα κεν : *as in 124.* — ἥ γε : *this woman, sc. Penelope.*

205. ὃν γάμον : *with her marriage, cognate accusative, equivalent to διατριβὴν γάμου.* — ἥματα πάντα : *see on 55.*

206. τῆς ἀρετῆς : *this one's excellence, i.e. this excellent woman.* τῆς is equivalent to ταύτης, and depends on ἀρετῆς. In σ 251 f. Penelope says to Eurymachus ἦ τοι ἐμὴν ἀρετὴν . . . | ὤλεσαν ἀθάνατοι. — μετ' ἄλλας : *after other women, i.e. to woo them.* See on α 184.

207. ἄς . . . ἐκάστω : *i.e. our equals in rank and wealth.*

208-223. *Telemachus asks a ship for a voyage to Pylus and Sparta in quest of Odysseus.*

209. ὄσοι : sc. εἰσὶν, a strong πάντες. Cf. 119.

210. ταῦτα : what he had demanded of the assembly, viz. the cessation of the wooing in his house.

211. ἔσασι : i.e. he has laid his case before them, and they must now decide it.

212. ἄγε : its interjectional nature is clear from the neighboring plural, δότε.

—εἴκοσι : see on α 280.

213. οἱ κε . . . διαπρήσσωσι : such as may, etc. See on 193.

214. Cf. α 93. —εἰμι : the present has here the future sense, as regularly in Attic. § 51 f.

215-223. Cf. α 281-283, 287-292.

222. χεύω : aorist subjunctive as future. § 21 b (1).

224-259. *Mentor censures the Ithacans for not checking the insolence of the suitors, but he is roughly rebuked by Leocritus, who adjourns the assembly.*

224. τοῖσι : dative of interest. § 22 g.

225. ἑταῖρος : in χ 209 Odysseus says to Mentor ὁμηλική δέ μοι ἔσσι. Mentor was not therefore an old man.

226. καὶ οἱ [αὐτῷ] : abandons the relative construction of 225.

227. γέροντι : i.e. Laërtes, under whose authority Mentor was to carry on the estate. —ἐμπέδα : predicate adjective.

230. πρόφρων : readily, of his own will.

231. σκηπτοῦχος βασιλεὺς : as sceptred king, supplementary apposition to τίς. The sceptre is the only badge of royalty in Homer. —αἶσιμα εἰδώς : predicate after ἔστω, and equivalent to αἶσιμος. See on α 428.

233. ὥς : seeing how, an indirect exclamation, giving a reason for the paradoxical wish preceding, and so equivalent to since.

234. λαὼν : construe with τίς. —πατὴρ κτλ. : as in 47.

235 f. μνηστήρας : subject of ἔρδεν, and with it forming the object of μεγαλῶν. —κακορραφίῃσι νόοιο : with malice aforethought.

237. σφάς : possessive, not personal pronoun, as in α 34. —παρθέμενοι κατέδουσι : the participle holds the main idea. It is at the risk of their lives that they consume. § 24 i. By risking so much the suitors, as it were, win a right to their insolence, but the rest of the people (239 f.) are neutral and cowardly.

239. νῦν δέ : but really. —οἷον : (seeing) how, an indirect exclamation of censure, like ὥς in 233.

241. παύρους : who are few, predicate adjective, like πολλοί. —έόντες . concessive.

243. ποῖον ξειπες : see on 85.

244. καταπαυέμεν : sc. μνηστήρας, as in 168. Here the context (241) makes the object plainer.

245. ἀνδράσι καὶ πλεόνεσσι : for men even more in number. The dative depends on ἀργαλέον. —μαχήσασθαι : sc. ἡμῖν. The people outnumber the suitors (241), but the suitors are more warlike.

246 ff. αὐτὸς ἐπελθὼν μενοιήσειε : should come in person and plan.

249 f. οὐ κέν οἱ κεχάροιο ἐλθόντι : *would not rejoice at his coming*. — αὐτοῦ : *right there*, with a shade of temporal meaning, like “then and there.”

252. λαοί : *ye people*, in apposition with the subject of σκίδνασθε. — ἐπὶ ἔργα : as in 127.

253. τούτῳ : scornfully, of Telemachus. — ὀτρυνέει : *future*.

254. ἔξ ἀρχῆς : as in a 188.

255. καὶ δηθά : *even for long time to come*. — καθήμενος : *sitting about* in helpless idleness, instead of making the long journey he threatened 214 ff. — ἀγγελιάων : *tidings* brought by others from the places he would vainly try to visit, as Leocritus thought.

257. αἰψήρην : *speedily, promptly*, a proleptic predicate adjective, “so that it dispersed quickly.” The session closed with the speech of Leocritus, whose proposition was accepted.

260-295. *Telemachus goes apart and prays to Athena, who comes to him in Mentor's shape, and encourages him with promise of a ship.*

261. χεῖρας νιψάμενος : so Odysseus before prayer, μ 336. — ἁλός : partitive genitive with νιψάμενος, as with verbs of sharing or touching. G. 1097, 1 ; H. 736.

262. ὃ χθιζὸς θεὸς κτλ. : *thou who yesterday as a god didst come, i.e. thou god who yesterday didst come*. § 59. Cf. a 323, 420.

263. (ἐ)κέλευσας : cf. a 279 ff.

264. Cf. 215, a 94, 281.

265. τὰ δὲ πάντα : *but all this, i.e. all that Athena had bidden him do*, 263 f. — Ἀχαιοί : the Ithacans.

267. σχεδόθεν ἦλθεν : *drew nigh*. The -θεν has lost its original force, as in ἐπιθεν 270, ἐγγύθεν γ 36.

269. See on a 122.

270. οὐδ' ὅπιθεν κτλ. : *in the future also (δέ) thou shalt not be, etc.*

271. εἰ δὴ κτλ. : *if really, i.e. so surely as thy father's blood is in thy veins ; of a fact*. — ἦν : neuter adjective.

272. οἷος κτλ. : (*seeing*) *what a man he was*. See on 239. — ἔργον τε ἕπος τε : a poetical formula for “everything.”

274. εἰ δ' οὐ : an exceptional use of οὐ for μή after εἰ. G. 1383, 2 ; H. 1028. It qualifies κείνου rather than the whole phrase.

277. κακίους, ἀρείους : predicate adjectives, with the shorter form (for κακί-ones κτλ.), which is rare in Homer.

279. οὐδέ : continues the force of ἐπεὶ, and is strengthened by πάγχυ γε ; and since not at all. — προλέλοιπεν : sc. in the assembly just held. The son had shown a wisdom like that of his father, who was πολύμητις.

280. ἐλπωρή : sc. ἐστὶ, the phrase introducing the infinitive τελευτήσῃ, *there is hope of thy accomplishing*.

281. τῷ : *therefore*. — ἔα : *let be, i.e. mind not*.

282. ἀφραδέων : in the emphatic supplementary position ; “thoughtless fellows that they are.”

283. ἴσασιν : *are they aware of*.

284. ὅς : takes up the main idea, θάνατος. — ἐπ' ἡματι : *on a single day*, like ἰψ ἡματι. Here πάντας suggests the contrasting numeral. — ὀλέσθαι : infinitive of purpose, *for their perishing*. Cf. a 138.

286. τοῖος : *such, so powerful, viz. as to make good the preceding promise.*
— ἐταῖρος πατρώιος : *cf. 225.* 287. ὅς : *I who, i.e. since I.*

288 f. ὁμῶιαι : *continue thine intercourse with, present imperative ; but aorist imperatives are used in the following verse of beginning a new enterprise.*

289. ἦτα : *neuter plural substantive.*

294. τῶων : *partitive genitive with (τῇν) ἥ τις ἀρίστη (ἐστίν), which is equivalent to τῇν ἀρίστην. See on a 280.*

295. ἐνήσομεν : *sc. νῆα.*

296. ἔτι δὴν : § 62 h β.

296–336. *The suitors mock Telemachus when he declares that he will make the journey after all.*

297. παρέμμενεν : *sc. on the sea-shore (260), by Mentor-Athena.*

299. *Cf. a 106.* — μεγάρουσιν : *the plural denotes the palace with all its parts, including the αὐλή (300). The other parts are distinguished by δῶμα and θάλαμος.* 301. Τηλεμάχοιο : *construe with ἰθὺς. G. 1148 ; H. 757.*

302. ἐν . . . χειρὶ : *literally, within he grew for him in the hand, i.e. warmly did he grasp his hand. Vergil has excepitque manu, dextramque amplexus inhaesit Aen. viii. 124.* — ἔπος . . . ὀνόμαζεν : *spoke a word and called upon him. § 15 c.*

303 f. *See on 85.* — μή τι ἄλλο κακόν : *let no evil else, i.e. instead of the eating and drinking urged in 305. See on a 128.* — ἔργον, ἔπος : *no deed or word, apposition with κακόν. "Plan no evil at all against us ; only eat and drink."*

305. ἐσθιέμεν, πινέμεν : *infinitives as imperatives.*

306. ταῦτα : *i.e. your wishes, explained by the following verse.* — μάλα : *emphasizes πάντα, one and all.*

307. νῆα κτλ. : *'epexegesis,' § 15 d.* — θάσσον : *right swiftly, the "absolute" use of the comparative. H. 649 a.*

308. μετὰ : *in quest of. Cf. 206, a 184.*

311. ἀκέοντα, ἔκηλον : *sc. ἐμέ.*

312. ἥ οὐκ ἄλις ὥς : *is it not enough that, etc. The first two words are pronounced with synizesis. § 28.*

313. κτήματα, μνηστήρες : *both in emphatic supplementary apposition with what precedes, my possessions, ye suitors.*

314 f. ἄλλων . . . πυνθάνομαι : *hear and understand the speech of others, i.e. the conversation and deliberations of his elders.*

316 f. ὕμμι [ὕμιν] : *dative with ἐπὶ (adverb) λίλω.* — κακὸς κῆρας : *i.e. θάνατον. The two are joined in 352 (cf. 283).*

317. αὐτοῦ : *right here. Cf. 250.*

318. μέν : *i.e. μὴν, verily.* — ἀλίη κτλ. : *he has the assurance of 273.*

319. ἔμπορος : *emphatic from its position ; "even though it be as a mere passenger, instead of on my own ship."*

320. ὥς νύ που : *so now I suppose, with irony.*

321. ἦ ῥα καί : *he spoke so and, a formula of transition from speech to action.*

324. ὦδε δέ τις εἶπεσκε : *and thus one and another would say.*

327. ἦ ὁ γέ : *yes, or he will. See on a 4.* — νύ περ : *just now.* — ἔεται αἰνῶς : *he is dreadfully in earnest.*

329. *Cf.* α 261.

330. *ἐν*: adverb, with βάλη. He will *add* the poison to the drink *in the mixer*. See on 80.

331. ἄλλος: *many another*, collective in meaning, like τῖς 324.

332. τίς δ' οἶδ' εἰ κε: *and who knows but that perhaps*, concealing a wish.

334. οὕτω: *in that way*, much like τῷ in *that case*. — πόνον: with insolent irony. Odysseus dead, they must care for his wife; Telemachus dead, they would have to divide up his inheritance.

336. ὅς τις: *sc.* τοῦτω as antecedent.

337–381. *Telemachus commissions Eurycleia the stewardess to make provision for his journey.*

337. θάλαμον: used here not of the women's apartment, as usual (see on 299), but of one of the smaller rooms in the rear part of the house, a *store-room*.

338. ὅθι: for the quantity of the final vowel, see on ἐνὶ α 27. — νητός: predicate with ἔκειτο.

340. *ἐν*: *therein*, adverb. — πίθοι: the largest form of pottery, for storage purposes. Such have been found in the magazines of Tiryns and Ilios. *Ἀπίθος* was the “tub” of Diogenes.

342. εἰ ποτε: *in case ever*. See on α 94.

343. καὶ μογήσας: *even though after suffering*.

344. ἔπασαν: *sc.* θαλάμῳ, *it had closed doors*. — ἀραρυῖται: this participle, with or without the adverbs πυκινῶς or εἴς, is a stock epithet of good workmanship.

346. ἔσχ': *i.e.* ἔσκε, *stayed*. *Cf.* 59. — νόου πολυιδρείησιν: *with intelligent wisdom*. The plural of the abstract noun denotes repeated exercises of the quality. H. 636 a. *Cf.* 236, α 7. 347 = α 429.

349. ἀφυσσον: *draw off* from the storage πίθοι (340), into vessels of transport. *Cf.* 290.

350. τόν: demonstrative antecedent of ἔν, with μετὰ *next to that*. — λαρώτατος: *sc.* ἐστὶ.

351. οἰομένη: *thinking of, i.e. intending it for*. — εἰ ἔλθοι: as in 342 f., the φυλάσσεις implying past time also.

353. ἔμπλησον: aorist imperative.

354. *Cf.* 290 f. — *ἐν*: adverb with χέον, *pour out*.

355. μυλφάτου ἀλφίτου ἀκτῆς: *of mill-crushed barley-meal*. This phrase simply expands ἀλφίτα, and distinguishes the cracked from the whole grain (οὐλαὶ γ 441).

356. ἴσθι: imperative of οἶδα. — ἀθρόα: predicate to πάντα, after τερύχθω.

359 f. *Cf.* 214 f., α 93 f.

363. τίπτε δέ: *now why in the world?* A reproachful question. — φιλε τέκνον: the adjective conforms to the real, not the grammatical gender. G. 921; H. 633.

364. πῇ: *how?* or *why?* not *whither?* for he had told her that. — πολλήν ἐπὶ γαίαν: “the wide world over.”

365. μούνος ἐὼν ἀγαπητός: *only and well-beloved son that thou art*.

367. οἱ δέ: the suitors. — αὐτίκ' ἰόντι: as soon as thou art gone.
368. τάδε . . . δάσονται: cf. 335.
369. ἀλλὰ μὲν αὖθι κτλ.: so stay thou here in quiet possession of thine (estates). 372. βουλή: plan, the νόημα of 363.
374. πρὶν γ' ὅτ' ἂν: before when, i.e. until. — ἐνδεκάτη: sc. ἡμέρα, for which ἡμαρ is more usual in Homer. The phrase designates an indefinite time of considerable length, like 'a week or ten days.'
375. ποθέσαι: sc. πρὶν. — ἀφορμηθέντος: sc. ἐμοῦ, of my departure. See on α 289.
376. κατὰ: adverb with λάπτῃ.
377. θεῶν μέγαν ὄρκον: i.e. the oath by Earth, Heaven, and the Styx, which the gods themselves used. — ἀπώμνυ: swore that she would not tell Penelope.
378. ὅμοσέν τε τελεύτησέν τε: had sworn and finished, i.e. had sworn to the end. See on 9.
381. Cf. 288. — ὁμῶλιν: imperfect, 3 person singular, with -ν movable. § 33 k.
- 382-404. Athena secures a ship and a crew, and summons Telemachus to the harbor.
382. ἄλλο: sc. νόημα; with ἐνόησε conceived another purpose.
383. ἐκυῖα: of four syllables, with short stem in the feminine, the masculine being ἐοικώς. Cf. (εἰδώς) ἰδυῖα α 428. § 52 g.
384. ἐκάστῳ φωτὶ: sc. of the twenty whom she selected. Cf. 212, 292.
385. ἐσπερίους: in predicate agreement with αὐτοῖς suggested by ἐκάστῳ φωτὶ. — ἀνώγειν: see on ὁμῶλιν 381.
389. εἵρυσσε: sc. Νοήμων. The ship was shoved bow first into the water.
390. ὕπλα: rigging, including mast, sail, ropes, etc. — τά τε: see on α 338.
391. στήσσε: moored, by means of anchor-stones cast out sea-wards from the bow, and stern-cables (πρυμνήσια 418) fastened to the shore.
395. ἐπί: adverb with ἔχευεν (§ 51 g). See on α 364.
396. πλάττει: bewildered the wits of the revellers. The natural results of their carousal are ascribed to the special intervention of the goddess.
397. εὔδειν: to go to their sleep, equivalent to λέναι κατακλόντες α 424.
398. εἶατ': here for εἶατο, in 403 for εἶαται. — ἔπιπτεν: settled, imperfect.
400. ἐν ναιετάοντων: comfortable, good to live in. See on α 404.
403. ἐπήρητοι: predicate adjective equivalent to ἐπ' ἐρετμοῖς. This is friendly exaggeration (cf. 408), to increase his haste.
404. ἀλλά: so, as in 369. — ἴσμεν: subjunctive, with short variable vowel. — διατριβόμεν: sc. ἐταίρους, with genitive of separation.
- 405-434. The manning of the ship, and her departure.
406. μετ' ἔχνια: after the footsteps, i.e. in them.
409. ἰερὴ ἰς Τηλεμάχιο: the sturdy strength of, i.e. the sturdy and strong Telemachus. § 19 e.
412. ἄλλαι: besides, either. See on α 128.
416. ἂν: ἀνά, adverbial, on board. § 32. — νηός: locative genitive with βαίνω.
417. πρυμνή: adjective with partitive force, the hinder part, i.e. the deck at the stern.
419. ἐπὶ κληῖσι: at the thole-pins. The oar was loosely fastened by a leather thong to a single pin standing upright in the gunwale of the boat.

423. ὄπλων ἄπτεσθαι : *bear a hand at the tackle, i.e. "make sail."*

425. στήσαν ἀείραντες : *lifted and set the mast in the ἱστοπέδη or mast-box.* — κατά : adverb, *fast.* — προτόνοισι : *fore-stays*, the two ropes extending from the mast-top to either side of the prow. Were the process fully described, perhaps the ἐπίτονος or *back-stay* would also be mentioned. This was not so important a part of the tackle, and might even be dispensed with, since the mast-box and the sail-ropes kept the mast from falling over forwards.

426. ἔλκον : *hoisted*, equivalent to ἀνὰ πέτασσαν A 480. — ἱστία : of a single sail.

427. μέσον : with partitive force, *the bellying sail.* — ἀμφί : *on both sides*, adverb.

428 f. = A 482 f. — στείρη : locative dative. — πορφύρεον : *foaming.* Cf. πορφύρω to *boil or bubble up.* The epithet does not describe color primarily, but the glancing, changing effect on the eye of water in commotion. The same effect was afterwards noticed in the color purple. — νηὸς ἰούσης : still dependent on στείρη, but approaching the freedom of the genitive absolute construction. § 22 f β.

429. κατὰ κύμα : *with the waves, i.e. "before the wind."*

430. δησάμενοι ὄπλα : *making fast the tackle, "belaying all."*

431. ἐπιστεφίας : see on α 148.

434. ἥω : accusative, *through the dawning* ; παννυχίη is thus seen to be equivalent to πᾶσαν νύκτα. § 59. — There is no break in thought between this book and the one which follows, but rather the closest paratactic connection. The division of *Iliad* and *Odyssey* into books was an arbitrary one, for convenience, like that of the New Testament into chapters and verses. — πείρε : the continuous action denoted by the imperfect comes to its close in the aorists ἀνόρουσε, ἔξον (γ 1, δ), *when the sun rose and they came, etc.*

THIRD BOOK OF THE ODYSSEY.

The Third Book comprises the events of three days, the third, fourth, and fifth in the chronology of the poem. It describes the visit of Telemachus to Nestor at Pylus. § 11 c.

1-66. *The arrival of Telemachus and Athena at Pylus, and their hospitable reception there.*

1. λίμνην : here a part of Oceanus, thought of as the resting-place of Helius, from which he rises in the morning, and into which he sinks at night. Usually it is the dawning of the day which the poet describes, as in β 1.

2. πολύχαλκον : this epithet, like χάλκεος and σιδήρεος, shows that the firmament was thought of as a fixed metallic dome.

5. ἔξον : Attic ἀφίκοντο, an aorist of the 'mixed' formation. § 51 h. It describes their arrival off Pylus ; their landing is described in 10 f. — τοι δέ : the people implied in Πύλον and πτολίεθρον.

6. **παμμέλας**: as offerings to the god of the deep dark sea, who is himself *dark-haired* (*κυανοχαίτη*). Of the same color were also the victims for the deities of the lower world.

7. **ἔδραι**: ranks or rows of seats, as in 31. Their number was the same as that of the cities in the realm (B 591 ff.).

8. **προύχοντο**: were presenting for sacrifice. For the infrequent 'crasis,' see § 29. — **ἐκάστοθι**: i.e. at each *ἔδρα*. — This is the largest sacrifice described in Homer, a Messenian national ceremony.

9 f. **εὖθ' (εὔτε) οἱ, οἱ δέ**: just as these, then these. — **ἐπί**: thereon, an adverb with *καί*: actually, emphasizing the whole sentence. — It is often impossible to give briefly in English the exact force of these adverbial prepositions.

10 f. **ιὺς κατάγοντο**: put straight in, towards the landing-place. The opposite of *κατάγεσθαι* is *ἀνάγεσθαι*, put out to sea, as in A 478. — **στεῖλαν αἰράντες**: took out and stowed away both mast and sail (*ιστία*), the reverse of β 425. — **τὴν δ' ὥρμισαν**: they made her fast, the same as *στήσε* β 391.

14. **οὐ μὲν σε χρή**: thou surely hast no need. See on α 124.

15. **καί**: actually, emphasizing the whole sentence. — **ἐπέπλωσ**: § 56.

16. **πατρός**: about thy father, the anticipated object and subject of the following sentences. H. 878.

18. **εἶδομεν**: subjunctive of *οἶδα* with short mode-vowel, let us know.

19 f. **λίσσασθαι**: infinitive as imperative. — **αὐτός**: thyself. — **νημερτέα**: the truth, i.e. the whole truth, without concealment or softening; he would not of course concoct a falsehood.



κρέα τ' ὥπτων ἄλλα τ' ἔπειρον (γ. 33).

22. **προσπύξομαι**: subjunctive of deliberation in a question of appeal, like *τω*. G. 1358; H. 866, 3.

24. **αἰδώς**: *sc. ἐστί*. It is a *shame*, i.e. it is *shameful*. See on α 350.

28. **οὐ**: repeats with emphasis what immediately precedes, "no indeed I do not." — **γενέσθαι κτλ.**: *wert born and bred*.

29 f. = β 405 f.

31. **ἄγυριν**: *gathering* of any kind, while *ἀγορή* is rather a formal deliberative assembly. *Cf. ἐν νηῶν ἀγύρει* Ω 141.

33. **ἔπειρον**: *sc. ὀβελόισι*, as in 462.

35. **χερσὶ κτλ.**: *clasped their hands in welcome*.

39. This was the seat of honor, between king and crown-prince. — **πατέρι**: the case-ending is of varying quantity. § 39.

40 f. **ἐν**: adverb, with locative dative following. — **δειδισκόμενος**: akin to *δεῖκνυμι*, dico, digitus. A gesture of welcome was made in proffering the full beaker.

42. **Ἀθηναῖον**: i.e. the seeming Mentor. A divinity is urged to pray.

44. **τοῦ κτλ.**: strongly emphatic from its position, *it is this one's feast even that ye have chanced upon in your coming hither*.

45. **εὔξαι**: 1 aorist subjunctive with short mode-vowel, equivalent to the English perfect or future perfect in translation. — **ἴ θέμις ἐστίν**: *as is right*. The relative is attracted from the neuter into the gender of the predicate substantive. *θέμις* is *right* as sanctioned by usage. See on β 69.

46. **τούτω**: Telemachus.

48. **εὔχεσθαι**: *is wont to pray*.

49. **νέωτερος**: *sc. σοῦ*.

52. **ἀνδρί**: dative of cause. The reason for Athena's delight is really contained in the attributives — *at the spirit and good breeding of the man*.

53. **οἱ**: accented for emphasis in contrast. So *σοί* in 50.

54. **πολλά**: *fervently*, cognate accusative in adverbial relation. § 22 b.

56. **ἡμῖν**: dative of advantage with *τελευτῆσαι*, which depends on *μεγέλης*. *Cf. β* 235 f. — **τάδε ἔργα**: explained by what follows.

59. **ἐκατόμβης**: genitive of price or value with *ἀμοιβήν*, recompense for the *hecatomb*.

60. **ἔτι**: *further*, i.e. "thirdly," corresponding to *πρώτιστα* (57), *ἔπειτα* (58). — **πρήξαντα**: agrees with the principal subject *Τηλέμαχον*. Its object, the antecedent of the relative clause following, is omitted. G. 1026; H. 996. The main idea lies in the participle, *may accomplish before going*. § 24 i.

61. **οὐνεκα**: *wherefore*, i.e. *that for the sake of which*. — **μελαίνῃ**: the epithet has come to form one idea with its substantive, and the whole then takes a second epithet *θοῇ*. § 15.

62. **ἔπειτα**: *at that time*, with temporal reference to what precedes, as in α 106. — **αὐτῇ κτλ.**: as Mentor she prayed, as Athena she answered the prayer.

64. **ὥς δ' αὐτως**: *and in the same way*. § 45 h.

65. **ὑπέρτερα**: *outer meats*, in distinction from *σπλάγχνα* (40) = *viscera*. — **ἐρύσαντο**: *sc. ἐξ ὀβελῶν*.

67-101. Telemachus tells Nestor who he is and on what errand he is come.

67 = α 150.

69. κάλλιον: *fairer* than it would have been before showing the strangers hospitality.

72. ἦ, ἦ: two independent questions. — κατὰ πρῆξιν: *on business*. The opposite is κατὰ λήϊδα 106.

73. οἷά τε: *just like*, equivalent to ὥσπερ. — ληιστῆρες: piracy was not uncommon, and not so dishonorable as in later times.

74. ψυχὰς παρθέμενοι: see on β 237.

77. θῆχ': ἐθηκε. — μῖν: the τόν of 75, Nestor.

78 = α 95. The verse is wanting here in many, including the best MSS.

81. ὑπονηίου: equivalent to ὑπὸ Νηίῳ α 186. Cf. ἐπήρεται β 403. § 59 β. Ithaca was dominated, as it were, by this range of mountains.

82. ἰδίῃ: predicate. 83. κλέος εὐρύ: *widespread report*.

86. ἄλλους: personal object of πευθόμεθα, anticipated ('prolepsis') from the relative clause following, where the more special form ἕκαστος takes its place.

90 f. εἴ τε, εἴ τε: *whether, or*, partitive exposition of ὁππῶθι.

92. τὰ σὰ γούναθ' ἰκάνομαι: figuratively, of a suppliant's visit. Telemachus does not actually clasp Nestor's knees.

94 f. ἄλλου, πλαζομένου: *from another, of his* (Odysseus') *wanderings*, the first a genitive of source, the second an objective genitive with μῦθον.

95. περί: *beyond* others, adverb; with the proleptic predicate adjective αἰζυρόν, *to exceeding sorrow*.

96. μ' αἰδόμενος: *out of regard for my feelings*. — μῆδ' ἐλεείρων: *and do not do so out of pity*, the second negative, like the first, belonging with the imperative rather than the participle.

97. ὅπως ἦντησας ὁπωπῆς: *as thou didst get sight* (either of his death or of those who saw him die), "according to your actual personal experience," explaining εἰδὼν *honestly*.

98 ff. εἴ ποτε . . . ἐξετέλεισεν: *if ever at all in word or deed my father fulfilled his promises to thee*; equivalent to an adjuration, "by all the aid my father gave thee." It is resumed by the τῶν . . . μνήσαι of 101, "by this, I say."

100. πάσχετε: imperfect.

101. τῶν . . . μνήσαι: *bethink thee now I pray of this*, apodosis to 98 ff.

102-200. Nestor tells Telemachus of the hardships before Ilios, and of the return of many of the Achaeans, but has no knowledge of the fate of Odysseus.

103. ἐπεὶ: *since*, introduces a reason for giving the following story, but its proper apodosis is lost sight of in the relative clauses. A virtual apodosis may be found at 108.

104. μένος ἄσχοτοι: see on β 85.

105 ff. ἡμὲν ὅσα κτλ., ἡς ὅσα κτλ.: explanatory of οἰζύος ἣν ἀνέτλημεν, the first still dependent on ἀνέτλημεν, the second a cognate accusative with μαρνάμεθα, "all our sufferings and all our fightings."

106. ὅπη ἄρξειν: *wherever Achilles led*, iterative optative. These predatory excursions of Achilles are alluded to in A 163 ff., Z 414 ff., I 328 ff.

108. ὅσσοι ἄριστοι: much like the idiom maximī quique = omnes magni.

109 ff. ἔνθα, ἔνθα, ἔνθα: rhetorical repetition ('anaphora'), in partitive illustration of 108. — Αἴας: when no epithet is used the Telamonian Aias is usually meant. His suicide was described in the Ἰλιάς Μικρά of Lesches (*cf.* λ 543-564); the death of Achilles, in the Αἰθιοπίς of Arctinus. The death of Patroclus forms the subject of Π, that of Antilochus is alluded to in δ 188, and was also described in the Αἰθιοπίς. § 3 d. The same quartet of heroes appears in λ 467 ff.

110. θεόφιν: equivalent to θεοῖς, dependent on ἀτάλαντος.

112. περί: adverb, strengthening ταχύς, on which θέλειν depends.

113. ἐπὶ τοῖς: besides these evils.

115 f. οὐδ' εἰ . . . ἐξέροις: some such conclusion to this condition as "could I finish the tale" is suggested by the question in 113 f. — καὶ ἐξάγες: the English uses a disjunctive *or*. § 24 g.

117. πρίν: sooner, *i.e.* ere the tale were ended. — ἀνιηθείς: wearied by the length of the story. *Cf.* α 133.

118. ῥάπτομεν: imperfect. Homer does not use the 'historical present.' § 21 h, i.

119. ἐτέλεσσε: *sc.* κακά. Zeus at last brought to pass the disasters which the Achaeans devised against their foes.

120. μῆτιν: accusative of specification. — ὁμοιωθήμεναι ἄντην: to vie with him face to face.

121. ἐνίκα: was superior, excelled.

123. σέβας μ' ἔχει: the modern man possesses and sways his feelings. The Homeric man is possessed and swayed by them.

124. ἦ τοι γάρ: yes, in very truth, introducing a reason for his acceptance of the claim of Telemachus. — εἰκοτές: fitting, seemly, as might be expected of the son of so wise a man as Odysseus. — οὐδέ κε φαίης: and thou wouldst not think, *sc.* the ideal second person, any hearer.

126. εἰως: for a while, see on β 148.

127. ἀγορῇ, βουλῇ: assembly of the soldiers, germ of the modern Lower House; council of the chiefs, germ of the modern Upper House or Senate.

128. νόφ, βουλῇ: judgment, counsel, datives of manner.

129. Ἀργείοισιν: dative of advantage; we considered in behalf of the Argives, how the very best might be done.

132. καὶ τότε δῆ: see on β 108. The conclusion naturally expected here after 126-129, *viz.* "then we lost sight of each other," is hinted at in λυγρόν νόστον, but not fully expressed till 162 ff., after a description of the general separation of all the Achaeans.

134. τῷ: therefore. § 45 k.

135. μῆνιος ἐξ: in consequence of the wrath of Athena, because Aias the Locrian violated Cassandra in the temple of Athena at Ilios, and was not punished for it by his companions. *Cf.* Verg. *Aen.* ii. 403 ff.

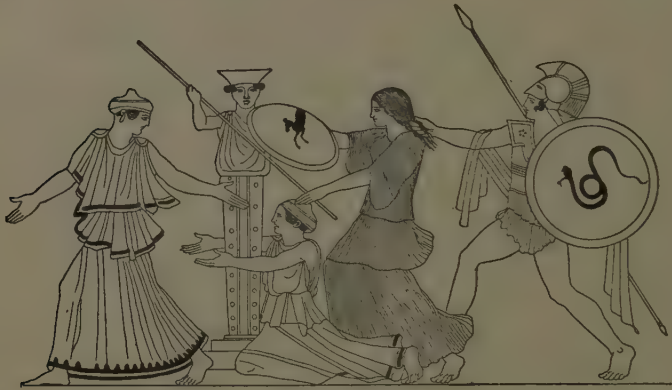
137. ἐς: with ἀγορῇν.

138. ἐς: for, of a time fixed definitely in the future. H. 796 b. The time chosen for the assembly here was not in itself improper (though the usual

time was the forenoon), but only under these particular circumstances. The Achaeans, flushed with their victory, had drunk too deeply, as the parenthetical verse 139 states.

140. *μῦθον μυθείσθην τοῦ ἔνεκα*: *told the tale (i.e. explained) why*. They 'stated the object of the meeting.'

142. *ἐπὶ νῶτα*: follows the idea of motion in the verbal substantive *νόστων*.



CASSANDRA (v. 135).

143. *οὐδὲ πάμπαν*: *but not at all*.

145. *τόν*: demonstrative, referring to 135.

146. *νήπιος*: *the fool!* see on α 8. — *δ*: equivalent to *στι*. § 45 q. — *ἔμελλεν*: sc. *Ἀθήνη*.

147. *γάρ τε*: like *namque*. — *αἶψα*: emphatic.

150. *δίχα . . . βουλή*: i.e. their favor was divided between the plan of Menelaus and that of Agamemnon, *both plans found favor with them*.

151. *χαλεπά*: *hostilities*.

152. *ἐπὶ*: *against us*. — *πῆμα κακοῖο*: *a woe of evil*, periphrasis for *πῆμα κακόν*.

153. *οἱ μέν*: *our party*, in apposition with the subject of *ἐλκομεν*.

154. *γυναῖκας*: i.e. captive Trojans.

155. *ἐρητύοντο μένοντες*: *remained patiently*.

157. *ἡμίσεες*: the *οἱ μέν* of 153. — *ἐλαύνομεν*: sc. *νῆας ἐρετμοῖς*.

160. *ιέμενοι*: causal, giving the motive of the offering.

161. *ᾧρσεν ἔπι*: *roused against us*. The adverb suffers 'anastrophe' in spite of the intervening *κακὴν*, in order to make it apparent that it has no relation to the following *δεύτερον*. — *δεύτερον αὖθις*: *a second time again*, with reference to 136.

163. A parenthetical verse, explaining *οἱ μέν* above, *the party of Odysseus the crafty*. The Attic idiom is *οἱ περὶ τινα*.

164. *ἐπὶ*: adverb with *φέροντες*, *bringing forward, proffering*.

166. δ : equivalent to $\delta\tau\iota$, as in 146. — $\deltaαίμων$: see on β 134.

167. $\acute{\omega\rho\sigma\epsilon}$: *sc.* $\phi\epsilon\acute{\iota}\gamma\epsilon\iota\nu$.

168. $\delta\psi\acute{\epsilon}\delta\epsilon\delta\eta$: *and lo! at last*. Menelaus had quarreled with Agamemnon (136 f.), then with Odysseus (161 ff.), and had then been abandoned by Nestor and Diomedes, in whose path he *at last* sets out.

169. $\acute{\epsilon}\kappa\iota\chi\epsilon\nu$: *sc.* $\nu\acute{\omega}\iota$ or $\eta\mu\acute{\alpha}\varsigma$, with which $\delta\rho\muα\iota\nu\omicron\nu\tau\alpha\varsigma$ is in predicate agreement. — $\delta\omicron\lambda\iota\chi\acute{\omicron}\nu\ \pi\lambda\acute{\omicron}\omicron\nu$: *sc.* from Lesbos across the sea to their homes, in contrast with the shorter trips from Troy to Tenedos and Lesbos.

170 ff.: $\kappa\alpha\theta\acute{\upsilon}\pi\epsilon\rho\theta\epsilon$, $\acute{\upsilon}\pi\acute{\epsilon}\nu\epsilon\rho\theta\epsilon$: *above, below, i.e. to the westward or eastward, as farther out on the 'high' sea, or nearer the low-lying coast.*

171. $\nu\eta\sigma\omicron\upsilon\ \acute{\epsilon}\pi\iota$: *in the direction of, and so in a general sense toward the island, where we expect rather $\pi\alpha\rho\acute{\alpha}\ \tau\eta\nu\ \nu\eta\sigma\omicron\nu$, along past*. This course would take them most directly across to Geraestus on Euboea (174, 177). — $\alpha\acute{\upsilon}\tau\eta\nu$: Chios *itself*, the larger island, north-westward of which the smaller $\Psi\upsilon\rho\tau\eta$ lay. The course would lie between the two islands. — $\acute{\epsilon}\pi'\ \acute{\alpha}\rho\iota\sigma\tau\epsilon\rho\acute{\alpha}$: neuter plural adjective as substantive.

172. This course would be longer, but more sheltered.

174. $\delta\epsilon\acute{\iota}\xi\epsilon$: a mere variation on $\phi\eta\nu\alpha\iota$, *shewed us a sign as we prayed, and thereby ordered ($\eta\nu\acute{\omega}\gamma\epsilon\iota$) us*.

176. $\acute{\epsilon}\pi\iota$: adverb with $\acute{\omega}\rho\omicron$, *there came on to blow ($\acute{\alpha}\eta\mu\epsilon\nu\alpha\iota$)*. The intervening $\delta\acute{\epsilon}$ prevents anastrophe. See on 161.

176. $\alpha\acute{\iota}\ \delta\acute{\epsilon}$: *sc.* $\nu\eta\epsilon\varsigma$, as in 157.

178. $\kappa\alpha\tau\acute{\alpha}\gamma\omicron\nu\tau\omicron$: see on 10.

179. $\acute{\epsilon}\pi\iota$: adverb with $\acute{\epsilon}\theta\epsilon\mu\epsilon\nu$, *placed on his altar, i.e. offered up*. Cf. 9. — $\mu\epsilon\tau\rho\acute{\eta}\sigma\alpha\nu\tau\epsilon\varsigma$: causal.

180. $\tau\acute{\epsilon}\tau\rho\alpha\tau\omicron\nu\ \eta\mu\alpha\rho$: on the first day they came to Tenedos (159), on the second to Lesbos, on the third to Geraestus (177). — " Ἀργεῖ ": here the city at the head of the Argolic gulf, with its port, the later Nauplia.

182. $\acute{\epsilon}\chi\omicron\nu$: *held on my course, with or without $\nu\eta\alpha\varsigma$ expressed*.

183. $\acute{\epsilon}\pi\epsilon\acute{\iota}\ \delta\eta\ \pi\rho\acute{\omega}\tau\alpha$: *when once, the prose $\acute{\epsilon}\pi\epsilon\acute{\iota}\ \acute{\alpha}\pi\alpha\acute{\iota}\xi$* .

184. $\acute{\alpha}\pi\epsilon\nu\theta\acute{\eta}\varsigma$: active, *without tidings*. Cf. 88. — $\omicron\iota\delta\alpha$: of knowledge from personal experience.

185. $\kappa\epsilon\acute{\iota}\nu\omega\nu$: *i.e.* $\pi\epsilon\rho\acute{\iota}\ \kappa\epsilon\acute{\iota}\nu\omega\nu$. The pronoun refers to those who remained at, or returned to Ilios (162 ff.).

187. $\eta\ \theta\acute{\epsilon}\mu\iota\varsigma\ \acute{\epsilon}\sigma\tau\acute{\iota}$: see on 45. The clause here qualifies the following verb. — $\delta\alpha\eta\sigma\epsilon\alpha\iota$: § 54 e.

189. $\acute{\alpha}\gamma\epsilon$: $\eta\gamma\epsilon$. — Ἀχιλλῆος υἱός : *i.e.* Neoptolemus.

193 f. Ἀτρεΐδην : anticipated object of the main verb, instead of subject of $\eta\lambda\theta\epsilon$ ('prolepsis,' H. 878). Cf. 86, δ 832. — $\nu\acute{\omicron}\sigma\phi\iota\nu\ \acute{\epsilon}\acute{\omicron}\nu\tau\epsilon\varsigma$: concessive.

194. $\acute{\omega}\varsigma$: *how*. — $\eta\lambda\theta\epsilon$: *came home, like $\epsilon\lambda\theta\acute{\epsilon}\mu\epsilon\nu$ 188*.

195. $\acute{\alpha}\lambda\lambda'\ \acute{\iota}\ \tau\omicron\iota\ \dots \mu\acute{\epsilon}\nu$: *but verily now . . . indeed, as in 236*. — $\acute{\alpha}\pi\acute{\epsilon}\tau\iota\sigma\epsilon\nu$: *paid vengeance, $\acute{\epsilon}\tau\iota\sigma\alpha\tau\omicron$ 197 exacted vengeance from (with accusative), and absolutely 203*.

196. $\acute{\omega}\varsigma\ \acute{\alpha}\gamma\alpha\theta\acute{\omicron}\nu$: *what a good thing it is!* — $\kappa\alpha\iota\ \pi\alpha\acute{\iota}\delta\alpha\ \lambda\iota\pi\acute{\epsilon}\sigma\theta\alpha\iota$: *that a son too survive*. The $\kappa\alpha\iota$ simply marks faint contrast between father and son.

197. *καὶ κείνος*: that son also, the famous Orestes. Here the *καὶ* emphasizes the special case which illustrates the general principle.

198-200 = α 300-302.

201-238. Nestor and Telemachus converse about the suitors, about the possibility of punishing them, and about the return of Odysseus.

203. *καὶ λίην*: see on α 46. — *κεῖνος*: as in 197.

204. *εὐρύ*: predicate, far and wide. Contrast 83. — *καὶ ἐσσομένοισι πυθέσθαι*: for posterity also to hear of.

205. *αἱ γάρ*: introduces a wish, *ut in a.m.* — *δύναμιν περιθεῖν*: compass with power, as with a buckler. Cf. *ἐπιειμένον ἀλκήν*, ι 214, clad in strength.

206. *τίσασθαι*: that I might punish, infinitive of purpose. — *ὑπερβασίης*: genitive of cause.

209. *πατρὶ . . . ἔμοί*: an affectionate extension of the simple *μοί* of 208. — *νῦν δέ*: see on α 166. — *τετλάμεν* [*τετλάναι*]: to be submissive, perfect infinitive with force of present continuance. — *ἔμπτῃς*: i.e. in spite of my desire for vengeance.

211. *ταῦτά με*: the double accusative with *ἀναμνησκω* occurs only here. Cf. 101. — *καὶ ξείπες*: and speakest of them, equivalent in the redundancy of Epic formula to *εἰπὼν* by speaking of them, "by what thou sayest."

215. *ἐπισπόμενοι κτλ.*: following a god's voice as expressed by the mouth of a prophet interpreting an omen.

216. *τίς . . . εἰ κε*: see on β 332. — *σφί*: dative of interest, instead of genitive with *βίαις*. § 22 g. — *ἐλθάν*: treat as a parallel verb, *will come and* —.

217. *Ἀχαιοί*: i.e. the warrior companions of Odysseus, supposed to be still alive.

218. *εἰ γάρ*: introduces a wish, like *αἱ γάρ* 205. — *φιλέειν*: shew love for one, favor by direct assistance. Cf. *παρίστατο* 222.

220. Cf. 100.

223. *εἰ*: resumes the wish first introduced by *εἰ γάρ* 218.

224. *τῷ*: in that case, supposing the wish fulfilled. — *τίς*: many a one. — *καί*: actually, with ironical emphasis of the following word. With Athena's aid even Telemachus alone might punish the suitors.

226. *οὐ πω*: in no way, differing from 221 (*not yet*).

227. *ἄγῃ μ' ἔχει*: see on 123.

228. *ἐλπομένῳ*: contains the main thought; "I do not expect that this can come to pass." — *τά*: refers to 216 f., 223 f.

230. See on α 64.

231. *σαώσαι*: can bring home safe, simple potential optative without *ἄν*, as in 319. G. 1332; H. 872 e; § 21 e.

232 ff. *καὶ . . . μογήσας*: even though after suffering. This concessive participle contains the main idea in the contrast to *ἀπολέσθαι* (234). Translate: to suffer . . . before coming home . . . rather than to come home and perish.

235. *ὑπό*: construe with *Αἰγίσθοιο* and *Ἀλόχοιο*, and treat *δὲ* as dative of manner.

238 = β 100.

239-328. Nestor tells Telemachus the manner of Agamemnon's death.

240. *κηδόμενοι περ*: however much concerned about them. 243. *ἔπος*: matter.

244. *περίοιδε ἄλλων* : = *περὶ ἄλλων οἶδε*. Cf. α 66.

245. *τρίς ἀνάξασθαι γένεα* : *thrice has been chieftain through generations, i.e. has been chieftain for three generations*. Cf. *μετὰ δὲ τριτάτοισιν ἀνασεν* A 252.

246. *ὥς τε* : *like, as in α 227*.

249. *αὐτῷ* : *Agamemnon himself*, contrasted with Menelaus.

250. *ἐπεὶ κτλ.* : gives a reason for assuming that treachery must have been used.

251. *Ἄργεος* : *anywhere in Argos*, the genitive expressing vague local relation. — *Ἀχαικοῦ* : distinguishes Peloponnesian from Thessalian Argos (*Πελασγικόν*).

252. *ἐπ' ἀνθρώπους* : "over the world." — *ὁ δὲ κτλ.* : a paratactic clause, where the English would express result, *that so he (Aegisthus) plucked up courage to slay him*.

254. *ἀληθέα* : predicate adjective with adverbial force.

255. *καὐτός* : = *καὶ αὐτός*, a rare crasis. § 29. — *οἶεαι* : *thou conjecturest*, vv. 249-252.

258. *τῷ* : *in that case*, as in α 239. — *ἐπὶ* : adverb with *ἔχευαν*, whose subject is the Achaeans.

259. *κατέδαψαν* : also modified by the *κ* of 258.

260. *ἄστεος* : *i.e. Mycenae* (305).

261. *Ἀχαιάδων* : professional mourning women. For the patronymic form, see § 42 g. — *μέγα* : in unfavorable sense, *rash, outrageous*.

262. *κεῖθε* : *i.e. before Ilios*.

263. *ἤμεθα* : in military metaphor. So in English, 'we lay.' — *μυχῷ Ἀργεος* : *i.e. at the head of the Argolic gulf, in the interior of Peloponnesus*.

264. *πολλά* : *greatly*. See on 54. — *θέλγσκε* : *strove to beguile*.

265. *τὸ πρὶν μὲν* : *at the first*, marking a period brought to a close by *δτε δὴ κτλ.* 269.

266. *δία* : *heavenly*, in purely formal manner, of noble birth. — *φρεσὶ κτλ.* : *she had a good heart*.

267. *αἰοδὸς ἀνὴρ* : *a bard-man*, attributive apposition. H. 625 a. So often with *γυνή*.

269. *μὲν* : *i.e. Clytaemnestra*. — *δαμῆναι* : *so that she was subdued*.

270. *ἔγων* : *sc. Ἀργισθος*.

272. *ἐθέλων ἐθέλουσιν* : *desiring what he desired*. § 16 b. — *ὅνδε δόμονδε* : see on α 83. The home of Aegisthus was in Argolis, near Mycenae.

274. *ἀγάλματα* : defined by what follows.

275. *μέγα ἔργον* : *his difficult task*, the seduction of Clytaemnestra. — *δ* : *sc. ἐκτελέσειν*.

278. *ἱρόν* : because consecrated to Poseidon and Athena. The marble pillars of a ruined temple of Athena still crown the brow of the promontory.

280. A formula to describe a sudden, painless death, sent upon men by Apollo, or upon women by Artemis, in contrast to a painful death from wounds, hunger, or disease.

283. *κυβερνήσαι* : infinitive used as accusative of specification. — *ὁπότε κτλ.* : *whenever winds blew high*, the optative expressing frequency.

284. ὁ μὲν: only Menelaus halted, Nestor continued on his way.
 285. κτέρεα: see on α 291.
 287. Μαλειῶν: the singular occurs in ι 80. § 40 d. Malea was the Cape Horn of ancient navigation.
 288. ἔξέ θέν: came on his run, usually of the ship (281) rather than the sailor.
 289. ἐπὶ: forth over the sea, adverb with χεῦν.
 290. πελώρια κτλ.: the predicate adjective is proleptic after τροφέοντο, were rolling into monsters, mountain-high. For the plural verb with neuter plural subject, cf. ἕαξαν, 298. § 22 j.
 291. διατμήξας: sc. τὰς νέας. — τὰς μὲν: resumed in 297 by αἱ μὲν, with which τὰς πέντε (299) contrasts. — ἐπέλασεν: sc. Ζεύς.



ORESTES SLAYING AEGISTHUS (v. 307).

293. ἔστι δέ τις: an epic formula for introducing local description. Cf. Vergil's est locus, est procul. — ἀλπεῖα εἰς ἄλα: steep (jutting) into the sea.
 295. σκαῖδὸν ῥίον: a westerly headland.
 296. ἐς Φαιστόν: as far as, or towards Phaestus, a town between Gortys and the sea to the west, some two or three miles from the shore. The sea dashed its spray inland, but its billows were stayed by the rocky headland. — μικρός: with concessive force, low as it is. — λίθος: the πέτρη (293) or ῥίον (295).
 297. ἔνθα: i.e. around the western end of the island and along the coast as far as the territory of Gortys.
 299. τὰς πέντε: the (other) five, contrasted with τὰς μὲν 291 = αἱ μὲν 297.
 301. ὁ μὲν: i.e. Menelaus.
 303. ταῦτα λυγρά: including now the murder of Agamemnon.
 304. δέδηκτο: was in subjection, the pluperfect of a resultant state, and so parallel to the imperfect ἤνασσε.

306. τῷ ὀγδοῷτῳ: sc. ἔτει from ἐπτάετες above, in that eighth year. — κακόν: as an evil, i.e. to his destruction, predicate nominative neuter, as with forms of γίγνομαι.

307. πατροφονήα: see on α 299.

308 = 198, α 300.

309. ὁ: demonstrative, of Orestes, as τόν of Aegisthus. — δαίνυ τάφον: was giving a funeral feast to the people, after the burial.

310. μητρός: only here in Homer, if indeed here, is it even intimated that Clytaemnestra also fell by the hand of her son.

311. βοήν ἀγαθός: good at the war-cry, a frequent phrase of the *Iliad*, sometimes meaning hardly more than brave.

312. ὅσα . . . ἄειραν: as much as his ships bore as freight, i.e. to the full capacity of his ships.

313. καὶ σύ: Menelaus leaving Aegisthus in his brother's house seems to suggest Telemachus leaving the suitors in his father's house.

315 f. μὴ φάγωσιν, ἔλθῃς: prohibitory, not final sentences. G. 1346; H. 874.

317. ἀλλὰ μὲν: but still. Nestor dissuades from such roaming as that of Menelaus, but yet commends to Telemachus one more journey.

318. νέον ἄλλοθεν: lately, from abroad.

319 f. ὄθεν: = ἐξ ὧν. — ἔλποιοτο: the optative as in 231. Its subject is indefinite, one, taken up by the following ὃν τινα.

320. πρῶτον ἀποσφάλλωσιν: once drive from his course. See on 183.

321. μέγα τοῖον: see on α 209. — ὄθεν τέ περ: from which great distance.

322. Even the great birds of passage could not fly the distance in a year.

323. ἀλλ' ἴθι: so go! by sea.

324. πείσος: predicate adjective after ἵεναι supplied from ἴθι. — πᾶρα τοι: = παρείσιν σοι thou hast, or shalt have. § 58 c β.

327 f. = 19 f.

329-370. After a final libation, Nestor invites the strangers to spend the night in his palace. Athena accepts for Telemachus, but declines for herself.

329. ἐπὶ ἦλθεν: on came.

332. ἄγε: an interjection, introducing plural imperative. — τάμνετε γλώσσας: the choicest portions of the victims were to be burned (341) as a final offering, with accompanying libation of wine.

334. τοιο: neuter demonstrative with ὥρη, instead of an infinitive.

337. ἦ ῥα: see on β 321.

338 f. = α 146, 148.

340. νόμῃσαν: sc. ποτόν. The κοῦροι who served as butlers (οἰνοχόος), dipped (ἀφύσσω) the wine with a pitcher (πρόχοος) from the mixing-bowl (κρητήρ), and with this, passing round from left to right of the company (ἐπιδέξια), poured wine into the beakers of the guests, first for a libation, then for drinking. Cf. ι 9 f., Δ 597 f. — ἐπαρξάμενοι δεπάεσιν: beginning the rite with the beakers, i.e. putting wine in for the libation which preceded the drinking, 'with a first pious portion for the cup.'

341. Each worshipper approached the altar and poured some of his wine on the burning tongues.

344. *ἰόσθην νέεσθαι*: *were setting out to go, made as if to go.*

346 f. *τό γε*: explained by the next verse, where *ὥς* is *namely that*, and the optative is on the principle of indirect discourse ("as ye purpose").

348. *ὥς τε . . . ἀνείμονος*: *as if forsooth (ἤ) from some one utterly without clothing, i.e. bed-clothing for a guest, as the following verses show.*

349. *ῥ*: *sc. εἰσὶν.*

350. *αὐτῷ . . . ἐνεύδειν*: *for his own sleeping therein*, the infinitive as in α 188.

351. *πάρ᾽ αὖ μὲν*: *= πάρεσι μὲν.*

352. *τοῦδ' ἀνδρὸς Ὀδυσσεύος*: *Odysseus is affectionately thought of as alive and present before the speaker, in his son.*

353. *ἐπ' ἰκρίοφιν*: *on deck*, one of the small fore and aft decks of the Homeric ship, stretched across between and supported by the ribs. For the case-ending, see § 36.

354. *ἔπειτα*: *thereafter, i.e. when I am no longer alive.* The force of *ὅσσῃ* (*as long as*) continues into this clause.

355. *ξενίζειν*: purpose of *ζῶω* and *λιπώνται*. Hospitality was one of the main supports of ancient civilization. — *ὅς τις κε*: *whosoever*, used with distributive force after a plural antecedent.

357 f. *σολ*: construe with *πελθεσθαι*.

361. *ἕκαστα*: *the particulars, the details of their duty in view of the detention of Telemachus, their several duties.*

362. *γεραίτερος*: *elderly*, 'absolute comparative.' H. 649 b.

363. *νέωτεροι ἄνδρες*: predicate apposition with *οἱ ἄλλοι*, containing the main idea, to which *ἔπονται* is logically subordinate; *the rest are young men, who follow, etc.*

366. *νῦν*: supplementary and emphatic position for the sake of immediate contrast, *for the present*. — *μετά*: *in among, i.e. into the land of.*

367. *οὐ τι νέον κτλ.*: *not recent, i.e. of long standing.* § 19 d.

370. *οἳ τοι κτλ.*: *the fleetest and sturdiest thou hast.*

371-403. *Athena being recognized as she leaves, Nestor vows a sacrifice to her, and after bringing Telemachus to his palace, offers her a libation. All then retire for the night.*

372. *εἰδομένη*: *taking the shape of*, an actual transformation, as in α 105, not like α 320.

374. *Cf. β 302.*

376. *νέφ' ὥδε*: *young as thou art.*

377. *οὐ . . . ἄλλος*: *sc. ἦν, this was no one else.*

379. *ἐν Ἀργείοισιν*: *i.e. while they were before Ilios.*

380. *ἀλλά*: *so now*. — *ἔλθῃ, δίδωθι*: for the personal endings, see § 47 b. The long stem-vowel is also Homeric.

383. *Cf.* 'a red heifer without spot, wherein is no blemish, and upon which never yoke came,' *Numbers* xix. 2. The relative clause explains the epithet.

384. The horns of the heifer should be overlaid with gold-leaf, to make the victim more acceptable to the goddess. *Cf.* 437 f., and Vergil's *et statuam ante aras aurata fronte iuvenum, | candentem Aen.* ix. 627 f.

387. *νιάσι*: for the three stems of this substantive, see § 40 c.

388. τοῖο : with only a relic of original demonstrative force. § 45 g.

389 = α 145.

390. ἀνὰ κέραςσεν : *mixed up*, by having wine poured *upon* water in the mixer.

392. The verse shows 'hysteron proteron.' § 19 g.

393. τοῦ : *of this* wine, with resumptive emphasis.

396. cf. α 424 (δὴ τότε). — οἱ μὲν : the sons and sons-in-law (387). — οἰκόνδε : loosely used in this formula-verse for θαλαμόνδε. Cf. 413. These *chambers* opened into the court-yard of the palace.

397. αὐτοῦ : *right there*, in contrast with places at a distance.

399. αἰθούση : the porch before the vestibule of the μέγαρον or men's hall, the usual sleeping-place for transient guests.

401. παῖδων : construe with δς.

402. μυχῶ δόμου : this θάλαμος was usually in the most distant part of the palace, behind the women's hall.

403. δέσποινα : *royal*, like πότνια serves as adjective in cases of attributive apposition. — λέχος . . . εὐνήν : *prepared bed and couch*, i.e. slept by his side.

404-472. On the next morning Nestor offers to Athena the sacrifice he had vowed, and the usual feast follows.

404 = β 1. Cf. Milton's 'Now morn, her rosy steps in the Eastern clime | Advancing, sowed the earth with orient pearl, | When Adam waked. *Par. Lost*, v. 1 ff.

406. ξστοῖσι λίθοισι : i.e. stone seats, probably at the sides of the entrance or vestibule to the men's hall. Similarly in an ancient city the elders gathered for conference 'in the gates.'

408. λευκοί : drawn into agreement with the relative. — ἀποστιβόντες ἀλείφατος : i.e. rubbed down with some fatty substance to secure a polish. The genitive denotes 'material.' — οἷς ἔπι : = ἐφ' οἷς.

410. Ἀιδόσδε : i.e. Ἀἰδαο δόμενδε, as we have εἰς Ἀἰδαο (sc. δόμεν).

412. σκῆπτρον ἔχων : i.e. as ruler.

416. πᾶρ : *at the side*, sc. of Nestor, who formed the center of the group.

419. ἱλάσσομαι : 1 aorist subjunctive with short mode-vowel.

421 ff. ὁ μὲν, εἰς δέ, εἰς δέ : *one, another, another*. — ἐπί : *after, to fetch*, like μετά.

422. ἔλθῃσιν : sc. βοῦς, explained and paraphrased by ἐλάσῃ . . . ἀνὴρ. — ἐπιβουκόλος : the ἐπί implies authority *over*, as the ὑπό in ὑποδμῶς (δ 386) subordination *under*.

425. χρυσοχόον : *gilder*. The same artist is called χαλκεύς in 432, from the metal most commonly worked. There is no minute division of labor in Homer.

427. οἱ δ' ἄλλοι : *but ye others*. — εἴπατε εἴσω : *carry word within*.

429. ἕδρας, ξύλα : *seats* for the worshippers, *wood* for the sacrificial fire. — ἀμφί : *around* the altar in the court-yard.

435. Ἀθήνη : not as Mentor, but as goddess, unseen.

436. ἀντιόωσα : see on α 25.

438. ἀσκήσας : *after he had prepared it*, i.e. after beating the gold into leaf on the anvil. This gold leaf or foil was spread over the horns of the victim.

439. ἀγέτην: *sc.* to the altar. — κεράων: *by the horns*, partitive genitive with a verb merely implying touch.

440 f. *Cf.* a 136 f. The πρόχοος may be thought of as standing, full of water, in the λέβης. — σφί: dative of interest with ἤλυθεν φέρων. — ἀνθεμόεντι: of the flowers wrought in the metal.

441. ἐτέρη: *sc.* χειρί. — οὐλός: they were to be cast into the fire, as symbolical food.

444. ἀμνίον: the blood caught in this vessel was sprinkled on the altar. *Cf.* the ceremonial in *Leviticus* i., ii.

445 f. κατήρχετο: used pregnantly with the accusatives in a ritualistic sense for ἐχερνήψατο καὶ οὐλοχύτας κατέχεε θύειν ἀρχόμενος, *i.e.* began the ceremony (*dedi-*



A SACRIFICE.

cated the victim) with hand-washing and barley-sprinkling. *Cf.* χερνήψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο A 449. So ἀπαρχόμενος in the next verse implies an ἀποτέμνων, and is explained by βάλλων, performing the initial rite of cutting the hairs from the head (of the victim) and casting them in the fire, *i.e.* dedicating the victim with burning of forelock in the fire. *Cf.* κάπρον ἀπὸ τρίχας ἀρξάμενος T 254.

449. ἤλασεν: drove a blow upon, smote, *sc.* βοῦν.

450. ὀλόλυξαν: a part of the ceremony, at its culminating point, usually the part of women.

453 f. ἀνελόντες ἔσχον: lifted and held, *viz.* the head of the victim, directing it toward the abode of the upper gods. When the sacrifice was to the lower gods, the head was turned downwards.

456. διέχευαν: *quartered*, of cutting into large pieces; μίστυλλον (462) of cutting into small portions.

458. δῖπτυχα: *sc. κνίστην*. — αὐτῶν: the thigh-pieces *themselves*, thus enveloped in fat. The intensive force has almost disappeared. § 45 *e.* — ὠμοθέτησαν: juicy morsels were thus assigned to the gods (*cf.* θεοῦ δαῖτα 420).

459. καίε: *sc. the μῆλια*, with the κνίστη and ὦμα upon them.

461. κατὰ: adverb with κάνη, *were consumed*. — πᾶσαντο: a religious rite, symbolical of participation in the sacrifice.

462. τᾶλλα: τὰ ἄλλα, a rare 'crasis,' § 29. — ἀμφί: adverb, "through and through."

464 τόφρα: during the last-mentioned preparations for the feast. — λοῦσεν: *bathed*. Earliest Homeric manners allowed the bathing of men by women. Athenian tradition made Polycasta afterwards the wife of Telemachus.

468. ῥά: indicates the apodosis. — ἀσαμίνθου: for a description of a bath-room and bath-tub of the early Homeric period, see Schliemann's *Tiryns*, pp. 229 ff. (Schuchhardt, *Schliemann's Excavations*, pp. 111 f.).

469. πᾶρ: with Νέστορα implies motion, *to Nestor's side*.

470 = 65. —

471. ἐπί: adverb, *thereat*, *i.e.* at the feast.

473-497. *Telemachus and Pisistratus drive by way of Phærae to Sparta.*

473 = α 150.

475. ἐμοί: possessive pronoun, as in β 96.

476. ὑφ' ἄρματα: *to the chariot*, *i.e.* under the yoke fastened to the end of the chariot-pole. The plural is used of the chariot and all its appurtenances. — ἰδοῖο: *on his way*, genitive of place.

481. δίφρον: apparently synonymous with ἄρματα.

484. ἐλάαν: infinitive of purpose. — οὐκ ἄέκοντε: *i.e.* eagerly. § 19 *d.*

486. σείον: *shook*, in their rapid motion. — ἀμφὶς ἔχοντες: *having it (the yoke) on both sides*, *i.e.* which they wore.

489. παῖδα: predicate apposition with τόν.

493. This verse is omitted in the best manuscripts. — προθύροιο: *i.e.* the gateway from the public road into the court-yard. — αἰθούσης: *sc.* not δώματος, as in 399, but αὐλῆς, the pillared portico on the inside of the court-yard wall, over the gate-way.

494. μᾶστιξεν: *sc.* Πεισίστρατος, following 482-484.

496. τοῖον ὑπέκφερον: *so swiftly sped along*.

497. For the close connection between this and the following book, see on β 434.

FOURTH BOOK OF THE ODYSSEY.

The Fourth Book comprises the events of the evening of the fifth day, and those of the sixth day in the chronology of the poem. It describes the visit of Telemachus to Menelaus at Sparta. § 11 *d.*

1-67. *The arrival of Telemachus and Pisistratus at Sparta, and their kind reception by Menelaus.*

1. *κοίλην*: *hollow*, of the district, as lying between the parallel ridges of Taygetus and Parnon.

2. The poem does not allude to city walls for either Ithaca, Pylus, or Sparta.

3. *ἔτησιν*: dative of indirect object.

5. *Ἀχιλλῆος νιεί*: see on γ 189.

7. *τοῖσιν*: for the bride and bridegroom. The promise had been made years before. The time for its fulfillment had at last come.

8. *τὴν ἄρα*: *this daughter, I say, etc.* — *ἐνθα*: *at that time*.

9. *ἄστν*: *i.e.* Phthia, in Thessaly. — *ἄνασσειν*: *sc.* Neoptolemus.

10. *ἦγετο*: *sc.* *γυναῖκα*, *was bringing home as wife*, here of the bridegroom's father.

11. *τηλύγετος*: predicate adjective, meaning perhaps *very dear*.

12. *ἔφαινον*: *brought to light, gave*.

13. *ἐπεὶ τὸ πρῶτον*: *when once*. See on γ 183.

18. *φορμύλων*: *to the phorminx*. See on α 155. — *αὐτοῦς*: the slight intensive force distinguishes guests from performers.

19. *ἐξάρχοντος*: *sc.* *δοῖδοῦ*, apparent genitive absolute. § 22f.

20. *τῷ δ' αὖτε*: contrasts with *οἱ μὲν* 15. — *ἐν προθύροις*: as in α 103.

22. *στήσαν*: intransitive 2 aorist, *halted*.

24. *ἀγγελέων*: future participle of *purpose*.

26. *τῷδε*: *here*, adverbial, with accompanying gesture; *lo! here are certain strangers*.

27. *γενεῇ Διός*: a stock phrase to denote noble birth. See on δῖα γ 266.

28 f. *ἀλλά*: *so then*. — *καταλύσομεν*: subjunctive in question of doubt, like *πέμπωμεν* below.

29. *ἄλλον*: construe with *ικανέμεν*. — *ὅς κε κτλ.*: relative clause of purpose.

31 ff. *μὲν, μὲν, μὲν*: Attic *μήν*.

33 f. *φαγόντε ἰκόμεθα*: *consumed before we came*, the main idea lying in the participle.

34 f. *αἶ κε . . . οἷζύος*: *in the hope that at some time in the future Zeus would give us respite from distress, i.e.* bring us to our own home where we in our turn should shew hospitality to wanderers.

36. *ἐς, προτέρω*: *in* (to the court-yard) and *onward* (to the men's hall). — *θοινηθῆναι*: infinitive of purpose.

38. *ἰοὶ αὐτῷ*: Attic *ἐαυτῷ*.

41. *ἀνά*: See on γ 390.

44. *θαύμαζον*: *gazed in wonder*.

45. *ὥς τε*: *as*, construed with *ἥελου* and *σελήνης*, omitting a second *αἰγλη*, — *a radiance as (the radiance) of sun or moon*.

47. *ἐπεὶ κτλ.*: *when they had taken delight in the sight of their eyes*.

48 f. See on γ 464–8.

50. *χλαίνας*: *cf.* γ 467.

52–58 = α 136–142.

61. *πασσαμένω*: *sc.* *σφῷ*, accusative with *εἰρησόμεθα*.

62 f. *σφῶν*: *in your case*, elsewhere *σφῶιν*. — *γένος*: *lineage*, the nobility of looks and bearing inherited by the well-born. In the next verse the meaning is more concrete, *offspring*.

63. *βασιλῆων*: descriptive apposition to *ἀνδρῶν*, and equivalent to a relative sentence, *who are, etc.*

64. *κακοί*: *low-born*. — *τοιούσδε*: *such as ye are*, with gesture.

65. *νῶτα*: lit. *back-pieces*, counted the most delicious part. Perhaps the 'tenderloin' is meant. — *παρά*: adverbial, with *θῆκεν*.

66. *ὀπτά*: in supplementary agreement with *νῶτα*. — *γέρα*: the final vowel is short, though the full form is *γέραα*. 67 f. = α 149 f.

68-112. *The amazement of Telemachus at the splendor of the palace leads Menelaus to tell him how he got such wealth on his wanderings, and so to mention Odysseus.*

70 = α 157.

71. *τῷ . . . θυμῷ*: *dear to this heart of mine*, the *τῷ* with deictic force.

73. *ἡλέκτρον*: either *silver-gold* (an alloy) or *amber* could be used in the wall-decoration here meant.

74. *αὐλή*: here, and here only in *Hómier*, of the whole palace. In later times the *αὐλή* was an interior rather than an exterior portion of the dwelling, and so could more naturally represent the whole.

75. *ὅσσα τάδε κτλ.*: *how many things are here in infinite abundance!* An explanatory exclamation emphasized by an appositive phrase.

80 ff. "But among mortals there may, or may not, be one to vie with me in wealth, for my wealth represents long wanderings and many sufferings (82-89), but during these my brother was slain, and his death robs me of all delight in my wealth" (90-93).

82. *ἡγαγόμην*: *sc. κτήματα*. — *ὀγδοάτῳ*: *cf. γ 306, 311.*

83 ff. The countries here mentioned in zig-zag order, in explanation of *πολλά* 81, include the eastern and southeastern coasts of the Mediterranean sea, and the richest peoples of Asia and Africa. — *Αἰγυπτίους*: the last two syllables are pronounced with 'synizesis.'

85. *Διβύην*: the coast-land west of *Aegyptus*, represented by the following relative sentence as wonderfully rich. — *ἵνα τε*: *where*. — *ἄφαρ*: *i.e. very soon after birth.*

86. *εἰς*: *in the course of, by the end of.*

89. *παρέχουσιν*: *sc. μῆλα*. — *θήσθαι*: *for milking.*

90. *περὶ κείνα*: *around those parts.*

92. *οὐλομένης*: *accursed*, one on whom the curse *δλοιο* has fallen. For *δνήμενος*, the opposite, *cf. β 33.* 93. *ὧς*: *for this reason.*

94. *μέλλετ' ἀκουέμεν*: *ye are likely to, must have heard.* See on 181. — *οἷτινες*: the guests were still unknown to Menelaus. *Cf. 61 f.*

95. *ἀπώλεσα οἶκον*: *I lost my home*, when Helen fled with my treasures.

97 f. *ὦν*: refers to *πολλά καὶ ἐσθλά*, and depends on *μοῖραν*. — *ὄφελον ἔχων . . . ναίειν*: *O that I were dwelling here with . . .*

98. *οἱ δ' ἄνδρες*: *sc. ὄφελον* (plural). This second wish is made parallel to the first, instead of a condition on whose fulfilment the first would depend. "O that I had but a fraction of my wealth, provided my friends might be alive!"

100 ff. *ἀλλ' ἔμπηξ*: *but still*, introduces *οὐ τόσσον δόδρομαι* 104. Concessive participles and parenthetical verses (102-3) intervene. — *πάντας*: *i.e. οἱ τότε δλοντο*. It is emphatically resumed by *τῶν πάντων* in 104.

103. αἰψήρως: *sc. ἐστὶ*. "Speedily comes satiety in lamenting."

105. ὥς: for *ὅσον*. — ὅς ἀπεχθαίρει: *i.e.* whose loss makes hateful what before had pleased.

107 f. τῷ δ' ἄρα: *but on him then*, to judge from his disappearance and long absence. — ἐμελλεν: *were destined*, of a decree of fate. The subject is *κήδεα*.

108. αὐτῷ: with supplementary emphasis, opposing the preceding τῷ τ' c *ἐμοί*. With the latter pronoun supply *ἐμελλεν ἔσεσθαι*.

109. κείνου: objective genitive with *ἄχος*. — ὅπως: *seeing how, since*.

110. ζῶει, τέθνηκεν: indirect double question.

112. νέον: *just*, adverb with *γεγαῶτα*.

113-154. *Seeing Telemachus weep at mention of Odysseus, Menelaus surmises and Helen on entering is sure, that he is Odysseus' son.*

113. Construe: ὑπὸ (adverb) ὤρσε ἡμερον γόοιο πατρός (objective genitives).

115. ἄντ': always for *ἅντα*, not for *ἀντί*.

118. αὐτόν: *himself, i.e.* of his own accord, unsolicited.

119. ἕκαστα: adverbial cognate accusative, *in every way*. With the first verb, *sc. αὐτόν*, with the second, *αὐτοῦ*.

121. δέ: *then*, in temporal apodosis. § 24.

124. τάπητα: to be thrown over the chair. See on α 130.

129. τάλαντα: a certain weight, in bars or ingots. No coined money is mentioned in Homer.

131. χρυσέην: the last two syllables are pronounced with 'synizesis.' The distaff was commonly of reed.

132. ἐπὶ: *thereon*, adverb. — κεκράαντο: from *κεράννυμι* rather than *κραίνω*. The edges were gilded over the silver.

134. αὐτῷ: the basket *itself*, as distinguished from its contents.

135. τετάνυστο: *lay (stretched out)*. — ἔχουσα: the dressed and carded wool was held in a bunch on the head of the distaff, and twisted off into yarn by means of the twirling spindle.

138 f. οἵτινες . . . ἰκανέμεν: *what men these claim to be who are come*. The first pronoun is in predicate apposition to the second.

140. "Will what I shall say prove false or true? At all events I must say it."

141. ἐοικότα ὥδε: *with such a likeness, sc. ἄλλω τινί*.

142. A parenthetical verse.

143. Ὀδυσσεὺς υἱ: where we expect Ὀδυσσῆι. Telemachus looked as Helen expected the son of Odysseus to look, from her acquaintance with the father. Cf. 27, 62.

148. νῦν: *now* that you call my attention to it. Menelaus was just a little dull. — ἑίσκεῖς: *likenest*, "judgest from resemblance," "thinkest."



SPINNING WOMAN.

149 f. "Such was Odysseus, from foot to head."

151 f. *μεμνημένος . . . μυθέομην*: *was calling to mind and talking about Odysseus.*

155-202. *Pisistratus announces the son of Odysseus and his errand. Menelaus, by his lament for Odysseus, rouses in the company general grief, which Pisistratus finally checks.*

157. *κείνου μὲν* [*μήν*]: an echo of 149. — *υἱός*: predicate, *sc. ἐστὶ*.

159. *ὧδε*: see on *α* 182. — *τὸ πρῶτον*: *for the first time*, with *ἐλθόν*.

160. *τοῦ*: relative, with *αὐδῇ*. — *θεοῦ ὤς*: = *ὥσπερ θεοῦ αὐδῇ*. See on 45.

162. *πομπόν*: predicate apposition with *ἐμέ*.

165. *ᾧ μὴ ἔωσιν*: *who may not have*, the negative showing conditional force. — *μὴ ἄλλοι*: with *synizesis*.

166. *οἱ*: the same dative as *ᾧ* 165.

167. *εἴσ'*: for the retraction of accent, see § 31 d. — *οἳ κεν ἀλάλκοιεν*: potential optative expressing imagined result, *who might avert*. See on *α* 254.

171 ff. *μῖν*: object of *φιλησέμεν*, for whose subject *sc. ἐμέ*. — *ἔφην*: *I said in my heart, I promised myself*. — *ἐλθόντα*: = *πάλιν ἐλθόντα*, *if he reached home*, agreeing with *μῖν*. The thought is expanded to include both friends in the following *εἰ . . . Ζεὺς*.

172. *ὑπέρ ἅλα*: construe with the verbal substantive *νόστον*, object of *ἔδωκεν*.

173. *γενέσθαι*: *to be our own*, explanatory and redundant infinitive.

174. *Ἄργεῖ*: *i.e. in Peloponnesus*.

176. *μίαν*: *some one*. — *ἐξαλαπάξας*: *depopulating*, to make room for the folk of Odysseus.

177. *αἷ*: *of such as*. — *ἀνάσσουνται*: passive, *are lorded over*.

178. *ἐμισγόμεθα*: the imperfect expresses the continuance of the imagined intercourse.

179. *φιλέοντε, τερπομένω*: *sc. ἀλλήλω, ἀλλήλοις*.

180. *πρὶν γ' ὅτε δὴ κτλ.*: *before what time, i.e. until*. Cf. β 374.

181. *τὰ μέλλον ἀγασσέσθαι*: *was likely to, doubtless did, begrudge this*. Cf. 94, 200, *α* 232.

182. *ἀνόστιμον*: predicate adjective after *ἔθηκεν κείνον*.

183. Cf. 113.

186. *ἀδακρύτω*: predicate after *ἔχεν ὄσσε*.

188. *Ἡοῦς υἱός*: *i.e. Memnon, king of the Aethiopians*.

190. *μὲν*: = *μήν*. — *περί*: adverb with *πεπνυμένον εἶναι*, *wert surpassingly wise among men*. See on *α* 66.

191. *ἐπιμνησάμεθα*: the optative corresponds to the iterative *φάσκεν*.

192. *οἷσιν*: *own*, in this case with reference to the first person, *our own*, = *ἡμετέροισι*. H. 269 D.

193. *εἴ τί πον ἔστι*: *if in any way soever it is possible*.

194 f. *μεταδόρπιος*: Pisistratus does not like to sit lamenting "when it is time for supper." The *δόρπον* sometimes follows closely in Homer upon the *δεῖπνον*, the interval being occupied by conversation. — *ἀλλὰ καὶ . . . ἡριγένεια*: *ay, there will be also an early born dawn*, when the lamenting may be renewed, *sc. ὀδυρομένῳ*, or *ἡμῖν ὀδύρεσθαι*, as in 214 f. — *οὐδέν*: *not at all*.

196. *κλαίειν*: the subject is indefinite, *any one's bewailing*, and the object is the following relative clause. — *ὅς κε βροτῶν*: *whatever mortal, i.e. any mortal who, etc.*

197. *γέρας*: *honor*, predicate apposition with *τοῦτο*, *this is the only honor poor mortals have after death*, viz. that their friends mourn them (198).

198. "That locks of hair be cut and tears be shed for them." The subjects of the infinitives are indefinite pronouns referring to the friends of those who die.

200. *μᾶλλεις*: *thou art likely to, thou probably dost*, as in 181.

201 f. *περί*: adverb in both verses, in the first with *γενέσθαι* *surpassed*, in the second strengthening *ταχύν*, as in γ 112.

203-264. *On invitation of Menelaus, the party cease sorrowing and take supper. Helen mixes a grief-dispelling drug in the wine, and tells a good story of Odysseus.*

204. *ἔπει*: the apodosis is deferred by parenthetical verses till 212, *ἡμεῖς δέ let us then, etc.* — *τόσα, ὅσα*: *just what*.

205. *ῥέξειε*: makes the preceding *εἶπες* equivalent to *εἰπές τε καὶ ἔρρεξας*. "Thou behavest as a discreet man would behave."

206. *τοίου*: i.e. *πεπνυμένου*. — *πατρός*: genitive of source, sc. *ἐσσί*. — *ὅ* := *ὅτι*, quod, wherefore. § 45 q.

208. *γαμέοντι, γεινομένῳ*: *at marriage, at birth*. For the order, see § 19 g.

209. *ἡμέα πάντα*: *all his days*, see on β 55.

212 f. *ἑάσομεν, μνησώμεθα*: 1 aorist subjunctives, in exhortation. — *ἐτύχθη*: "prevailed."

213. *ἐξαῦτις*: *anew*. The repetition here, however, is of the act of eating, not of the particular meal. So in 234 the repetition is of the act of talking, but not of the same words.

214. *χευάντων*: 3 plural imperative, with indefinite subject, the servants. — *καὶ ἡῶθέν περ*: *as well on the morrow*.

218 = α 149.

219. See on β 382, and cf. δ 184.

220. *οἶνον*: i.e. the mixing-bowl (222), and hence *ἐνθεν* from which.

222. The optatives are in relative clauses expressing condition, *if any one, if at any time*.

223. *ἐφημέριός γε*: *for that day at least*, though sorrow might smite him later. — *κατά*: adverbial with *βάλοι*.

224. *κατατεθναίῃ*: *should lie dead*, the perfect of a lasting state.

226. *δηιόφεν*: sc. *they*, i.e. the enemy. For the form, like verbs in -*άω*, see § 50 i.

229. *τῇ*: *where*, "in whose land."

231. *ιητρός*: sc. *ἐστί*. The great number of physicians in Egypt is noticed by Herodotus (ii. 84), as well as the facts that to a certain extent every man was his own doctor, and that the people were surprisingly healthy (ib. 77).

232. *γενέθλης*: predicate genitive of source, like *πατρός* 206.

235. *ἡδὲ καὶ οἶδε*: *and also ye here*.

236 f. *ἀτὰρ . . . ἅπαντα*: parenthetical. — *ἄλλοτε ἄλλῳ*: *now to one and now to another*.

238. *δαίνυσθε*: present, *go on feasting*.

239. *ἐοικότα* : *appropriate*, in this case to those *μύθοις τερπομένοισι*, *i.e.* entertaining. She will tell 'a good story.'

242. *οἷον τόδε ἔρεξε* : *what a deed this was which he did!* an exclamation. *οἷον* is in predicate apposition with *τόδε* (*this deed I am now going to relate*).

244. *αὐτόν μιν* = *ἑαυτόν*. Construe with *δαμάσας* *subjecting himself to*.

248. *ὅς κτλ.* : *though he was not at all such a man*, *i.e.* bent and suppliant like a beggar.

250. *τοῖον ἔόντα* : *though he was such*, *i.e.* in spite of his disguise.

254 f. *μὴ . . . ἀφικέσθαι* : the contents of the oath. — *Ὀδυσῆα* : predicate apposition with the object of *ἀναφῆναι*, *not to reveal him as Odysseus*, *i.e.* that it was Odysseus who had been among them.

256. *καὶ τότε δὴ κτλ.* : apodosis to 252. — *πάντα νόον* : *the whole counsel*; the stratagem of the wooden horse (271 ff.), for which Odysseus was then preparing.

258. *φρόνιν* : *knowledge of the enemy's city, brought in* (*κατὰ ἤγαγε*) to camp like booty.

259. *λίγ' ἐκώκυν* : at the discovery of the murderous exploit of Odysseus.

263. *παῖδα* : *cf.* 12 ff. — *νοσφισσαμένην* : construe with *μέ*.

264. *οὐ τευ [τινος] δυνόμενον* : *though he was inferior to no one*.



THE TROJAN HORSE (v. 272).

265–305. *Menelaus also tells a good story of Odysseus, and then all retire for the night.*

270. *Ὀδυσσῆος . . . κῆρ* : a poetical periphrasis for *Ὀδυσσεὺς ταλασίφρων*.

271. *οἷον κτλ.* : see on 242.

272. *ἵππῳ ξυστῶ* : for other references to the wooden horse, *cf.* θ 492 ff., λ 523 ff. The story was fully developed in the *Ἰλίου Πέρις* of Arctinus, on which Vergil based the Second Book of his *Aeneid*.

275. Some divinity who favored the Trojans must have inspired Helen to do what came so near thwarting the whole stratagem of the Greeks.

276. *Δηΐφοβος*: his shade tells Aeneas of Helen's treachery and the dire vengeance of Menelaus, in Verg. *Aen.* vi. 511 ff.

277. *περίστειξας*: 1 aorist indicative without augment, equivalent to *περιήλθες*. 278. *ἐκ*: adverb, with *ὀνομακλήδην* plainly (out) by name.

279. *ἀλόχοισιν*: i.e. *φωναῖς ἀλόχων*. See on β 121.

282. *ὀρμηθέντες κτλ.*: either to spring up and issue forth, or, etc.

287. *ἐπὶ μαστάκα*: over his mouth, so as to cover it.

292. *ἄλγιον*: all the worse! a cry of sorrow. — *οὐ*: with *τί*. — *τά γε*: i.e. these heroic qualities of Odysseus, illustrated by the stories just told of him.

293. *οὐδ' εἰ . . . ἦεν*: sc. *ἂν ἤρκεσε*, nor (would they have done so) even though his heart had been of iron within him.

295. *ὑπο*: beneath. Sleep 'covereth a man up like a blanket' as Sancho Panza thought.

298. *τάπητας*: perhaps like our heavy woollen 'comfortable' or quilt, to make the *βήγεα* softer to lie upon.

299. *καθύπερθεν ἔσασθαι*: for the sleeper to bring down over himself as clothing. 304 f. Cf. γ 402 f.

306–350. On the following morning Menelaus questions Telemachus, and offers to tell what he knows about the fate of Odysseus.

306–310. See on β 1–5, γ 404.

312. *τίπτε κτλ.*: how pray has need brought thee hither? i.e. of what art thou in need that thou comest hither? See on α 225.

314. *δῆμιον ἢ ἱδιον*: is it in public or private matter? The adjectives are in the adverbial accusative.

317. *εἰ*: on the chance that. G. 1420; H. 907. — *πατρός*: objective genitive with *κληηδόνα*. 319. *πλείος*: sc. *ἐστί*. 320 = α 92.

321 = α 368. Here the verse explains the οἶ of 319.

322–331 = γ 92–101.

333. *κρατερόφρονος*: this adjective carries the chief thought, *mighty is the man in whose bed, etc.*

337. *ἐξερέησι*: explores, with *ὅποτε* (335), the usual conditional relative subjunctive in similes.

339. *ἀμφοτέροισι δὲ τοῖσι*: and on both those, i.e. the young and the mother returned.

341. *αἶ γάρ*: introduces the optative of wish *ὀμλήσειεν* 345.

342. *τοῖος ἔων*: with such strength.

343. *ἐξ ἔριδος*: in consequence of strife as to which was the better man, in combat. 345 f. = α 265 f.

347. *ταῦτα*: in this matter, accusative of specification.

348. *ἄλλα παρ' ἐξ*: other things than the truth, away from the point, i.e. falsely. The thought is still further strengthened by *παρακλιδόν*.

349 f. *τὰ μὲν, τῶν*: treat the first as relative, the second as demonstrative. — *γέρον ἄλιος*: i.e. Proteus, 385 ff.

351–397. Menelaus begins the story of his adventure with the Egyptian Proteus, to whom he was directed by Eidothea, the sea-god's daughter.

351 f. Αιγύπτῳ: in *Egypt*, here of the country, as in 355, 483, though there is nothing to determine the gender. — ἔτι: with ἔσχον, “it was when I was still detained in Egypt.” — ἐπεὶ οὐ: pronounced with ‘synizesis.’

353. αἰεὶ: construe with μεμνήσθαι, which has indefinite subject, *τινά one*.

354. ἔπειτα: with slight demonstrative force, like the story-teller’s *now*, or *well then*, to mark the progress of the narrative to a new stage.

355. Φάρον: the historic island of this name, less than a mile off the coast was joined to the main-land by order of Alexander the Great, and eventually became a suburb of Alexandria.

356. πανημερίη: in a day’s sail, predicate adjective as adverb.

357. ἥνυσεν: accomplishes, gnomic aorist.

358 f. ἀπό: adverb, with βάλλουσιν, *they* (the crews) *push off, put out*.

361. φαίνοντο κτλ.: showed themselves, came. — πνέοντες ἀλῑαῖες: blowing with sea-blasts, i.e. out to sea.

366. θυμὸν ὄρινα: I moved her heart by my desolate condition.

367. μ’ οἶψ: = μοι οἶψ, with rare elision. § 31.

368. ἰχθυάσσκον: fish were eaten by Homeric men only to prevent starvation. Cf. μ 329 ff. In the days of Socrates at Athens cured fish were a staple article of diet for all classes, and fresh fish a luxury for the well to do.

371. λίην τόσον: so very, with νήπιος.

372. ἐκὼν μεθείς: dost thou purposely relax all effort?

373. ὥς κτλ.: an exclamation, how long! etc.

376. ἥ τίς περ: whosoever.

377 f. ὥς: that. — μέλλω ἀλιτέσθαι: I must have wronged. See on 181.

380. ἔδησε κελεύθου: genitive of separation, as in a 195. We say weather-bound.

381. νόστον: object of εἰπέ (about my return), and explained by the rest of the verse.

385 f. ὅς τε κτλ.: see on a 52 f. In 460 Proteus is δλοφώια εἰδώς.

387. ἦδὲ τεκέσθαι: and that he begot me.

389. ὅς κεν εἴπησιν: he will perhaps tell, apodosis, with demonstrative pronoun.

392. ὅττι κακόν: whatsoever evil, i.e. all the evil.

393. σέθεν [σοῦ]: an apparent genitive absolute with οἰχομένοιο, in spite of the preceding τοί. § 22 f β.

395. φράζειν: devise. — γέροντος: objective genitive with λόχον.

397. ἀργαλέος: personal for impersonal construction, it is hard, etc. H. 944.

398–463. Menelaus tells further of the capture of Proteus, of his mutations and final submission.

400. ἦμος: with the subjunctive of customary action (see on β 1).

401. εἰσι: always has present meaning in Homeric comparisons and general descriptions. For an instance of future meaning, see 411. § 51 f.

402. πνοιῇ ὕπο: strictly a local relation (see on 295), under the blast, passing into an expression of attendant circumstance, at the blast of Zephyrus, when Zephyrus blows.

404. ἀλοσύδνης: here of Amphitrite (γ 91).

408. εὐνάσω ἐξείης: *I will lay thee down in due order* where the seals are wont to lie. The goddess includes the comrades whom he was to take with him (440, 449). — κρίνασθαι: as imperative.

411. ἀριθμήσει καὶ ἐπεισιν: *will count and go over*, a 'hysteron proteron' (§ 19 g), as in the corresponding verbs of the next verse.

412. πεμπάσσεσθαι: 1 aorist subjunctive. The verb indicates the most primitive system of counting, from the five fingers. For the form, see § 44 c.

414. ἐπὴν δὴ πρῶτα: *just as soon as*, cum primum.

415. καὶ τότε ἔπειτα: *and at that time then*, introduces the apodosis in parataxis (§ 24). For us, the καὶ is redundant. — ὑμῖν μελέτω κτλ.: *look ye to your mighty strength*, i.e. put it forth.

416. ἔχειν: as imperative. — μεμαῶτα: *in spite of his fury*.

417 f. πάντα γιγνόμενος: *by becoming everything*, i.e. by assuming all imaginable shapes. So, too, Thetis, seized by Peleus, took on 'Protean' shapes. — πειρήσεται: sc. ἀλόχαι.

420. αὐτός: *he himself*, in propria persona, explained by the next verse.

422. σχέσθαι βίης: *remit your violence*, the verb in the sense of μεθίετε, with genitive of separation.

424 = 390 (381).

426. 50': = 50i.

427. ἦμα: Attic ἦα, ἦειν. So in 433. Distinguish from the same form in 363.

433. πολλά: *ferrently*, adverbial cognate accusative with γουνούμενος.

434. πᾶσαν ἐπ' ἰθύν: *for every enterprise*.

438. εὐνάς: *beds in the sand* for Menelaus and his three companions.

441. κὲν ἔπλετο: *would have become*, anticipating ἀλλά (= εἰ μή) 444. — αἰνότατος: predicate.

445. φέρουσα: see on φέρων α 127.

451. ἐπώχετο: answers for a preterite tense of ἐπεισιν 411. — λέκτο: *counted, told off*, stem λεγ. But λέκτο 453 *laid himself* is from stem λεχ, like λέξεται 413. § 56.

453. δόλον εἶναι: *that guile was on foot*, as in κ 232.

454. δὲ Φιάχοντες: the φ had the effect of a single liquid in making length by position. § 33 b.

460. ἀνιάζει: *was tired of taking new shapes*, and therefore resumed his first. — ὀλοφώια εἰδώς: *wily*. See on α 428.

462. θεῶν: construe with τῆς.

463. τέο (τοῦ, τίνος, neuter) σε χρή: *what is thy need?* See on α 124.

464-490. Menelaus tells further of his conversation with Proteus.

466 f. Cf. 373 f. Here the ὦς depends on οἶσθα.

468-470 = 379-381.

472. ἀλλὰ μάλα: *but by all means*, with negative *but by no means*. — ὥφελles: *thou oughtest*.

473. ῥέξας ἀναβαινόμεν: the participle holds the main idea for us, *to have sacrificed before embarking* from Ilios. Cf. γ 141 ff.

475. μοῖρα: sc. ἐστὶ.

477. πρίν γ' ὄτ' ἄν: *until*. See on β 374.

484. καὶ ὧς: *even thus*, sc. κατεκλασμένος ἦτορ.
488. For the details, see γ 153 ff.
- 490 = α 238. The ἡέ contrasts ἐν χερσίν with ἐπὶ νηὸς.
- 491-537. Menelaus relates further how Proteus told him of the deaths of Locrian Aias and Agamemnon.
492. οὐδέ τί σε χρὴ: see on α 296.
493. δαῖναι ἐμὸν νόον: *to learn what I know*.
496. ἄρχοι δύο: i.e. the Locrian Aias, 499 ff., Agamemnon, 512 ff.
497. μάχη: i.e. the siege of Ilios. 498. εἰς: i.e. Odysseus.
501. καὶ ἐξεσάωσε: *and brought him in safety* from sea to land. In Vergil (*Aen.* i. 44 f.), Aias is killed by being dashed ashore.
502. Ἀθήνη: see on γ 135.
503. μέγ' ἀάσθη: *become greatly infatuate*, so that he scorned the power of the gods.
504. φῆ ῥα: *he said, then*, explanatory of ἔπος. — ἀέκητι θεῶν: i.e. by his own efforts, and not by grace of Poseidon.
505. μεγάλα: with αὐδήσαντος, *loudly*.
507. ἀπό: adverb, *apart*.
508. τὸ μὲν, τὸ δὲ τρύφος: *the one part, but the other*.
509. The verse resumes and summarizes 500-503. — τῷ: construe relatively with ἐφεξόμενος. — τὸ πρῶτον: *at first*, resuming the πρῶτα of 500.
510. ἐφόρει: sc. τὸ τρύφος as subject. — κατὰ: *adown, into the depths of*.
- 512 f. δέ: corresponds to μὲν 499. — ποῦ: *to be sure*, anticipating the contrast of 514 ff. The ships of Aias were destroyed by the same storm (499).
513. σάωσε: sc. from shipwreck. Contrast 501.
516. βαρέα: *heavily*, adverbial cognate accusative with στενάχοντα.
517. ἀγροῦ ἐπ' ἐσχατιήν: *to the confines of the land* where the ancestral home of Aegisthus was, somewhere near Mycenae. Cf. γ 272.
519. καὶ κεῖθεν: *from there also*, as well as from Troy thither. — ἐφαίνετο νόστος ἀπήμων: *a successful voyage seemed likely*.
520. ἄψ δὲ . . . στρέψαν: *and the gods turned the wind from adverse back to fair*. The substantive is proleptic. — οἴκαδε: i.e. to the landing-place for Mycenae, some miles below the city. — ἵκοντο: i.e. Agamemnon and his men.
522. ἀπ' αὐτοῦ: *from his eyes*.
523. χέοντο: plural verb with neuter plural subject. § 22 j.
525. ὑπὸ δ' ἔσχετο: i.e. ὑπέσχετο δέ, a coördinate instead of a second relative clause. — μισθόν: predicate accusative, *as pay* for success in espying Agamemnon.
526. φύλασσε δ' ὁ γέ: *and so he had been watching*.
527. μὴ . . . παριών: *that he (Agamemnon) might not pass him* (the watchman) *unseen*. — μνήσαιο . . . ἀλκῆς: *and call up his furious prowess* for the slaying of Aegisthus, when his seduction of Clytemnaestra should be discovered.
528. δώματα: the palace of Aegisthus (518).
531. ἐτέρωθι: i.e. in another part of the palace than the one where he had set his ambush.
532. καλέων: *to invite* (future participle), as retainer and vassal of the king.

534. ἀνήγαγε: escorted up from the landing-place (520) to his own palace, where alone he could invite Agamemnon to a banquet.

538-569. Menelaus relates further how he was comforted by Proteus, and learned from him about Odysseus, and about his own future state.

541. κυλινδόμενος: so the sorrowing Priam, Ω 163 ff.

544. οὐ . . . δήμουν: sc. κλαίοντες, we shall not accomplish anything thereby.

546 f. μίν: i.e. Aegisthus. — ἢ κεν Ὀρέστης κτείνεν: or Orestes will (would) have slain him, i.e. in case the previous supposition, believed to be the true one, turn out to be false, in case it were too late for Menelaus to find Aegisthus alive. Here ἢ is equivalent to εἰ δὲ μή.

547. σὺ . . . ἀντιβολήσῃς: as actually happened, γ 309 ff.

551. τούτους: about these, i.e. Aias and Agamemnon. Cf. 496. — ὀνόμαζε: imperative. See 498. 553. ἡε θανάων: sc. κατερύκεται, he is detained by death.

555. οἰκία ναίων: who has his home. See on α 51.

559. πάρα: πάρεισι. § 58 c β.

560. κεν πέμποιεν: potential optative of imagined result, as in α 254.

565. ῥιίστη: easiest, in the sense in which the gods are βεῖα ζῶντες. See on α 160. 566. οὐ νιφετός: sc. πέλει, as also with the following clauses.

567 f. λιγύ: adverb with πνέλοντος. — ἀήτας: object of ἀνίσιν. — ἀναψύχειν: for the cooling, infinitive of purpose.

569. οὐνεκα: connect with πέμπουσιν 564. — ἔχεις: thou hast to wife. — σφίν: in their eyes, i.e. the ἀθάνατοι. They regard Menelaus as the son-in-law of Zeus.

570-619. After Menelaus has told finally of his return home from Egypt, he urges Telemachus to spend some days with him, proffering rich presents, but the invitation is declined.

570-576. Cf. 425-431.

578 f. ἐν, ἄν: adverbs, aboard, on board, both further elucidated by ρηνσίη and ἐπὶ κληῖσι.

581. εἰς Αἰγύπτῳ: sc. ὕδωρ (477 f.). Cf. εἰς Ἀἶδα (sc. δόμον).

582. στήσα: brought and beached. The preposition of the previous verse adds the idea of motion. Cf. ἐς θρόνον ἐξεσθαι.

584. χεῦα: ἔχενα, Attic ἔχεα. § 51 g. — τύμβον: i.e. a memorial mound, like those in the Troad which legend connects with the names of Homeric heroes. 588. ἐνδεκάτη κτλ: see on β 374.

590. τρεῖς ἵππους: i.e. the yoke-span, and a παρήγορος or reserve-horse.

591 f. σπένδουθα μεμνημένος: mayest remember when thou pourest, the main idea lying in the participle.

595 f. καὶ γὰρ κτλ.: and verily for a year. — ἀνεχόμεν ἤμενος: could I sit contentedly. The participle is complementary, like an infinitive. — τοκῆων: objective genitive with πόθος, like οἴκου.

597. ἀκούων: as I listen, a mere descriptive participle.

599. χρόνον: sc. πόλυν (594).

600. ὅττι κέ μοι δόξης: whatsoever thou mightest give me. The subjunctive would assume that some gift was certain. — κειμήλιον: store-treasure, such as the ἀλεισον of 591, in contrast with live-stock like horses or cattle.

602. ἄγαλμα: predicate accusative. — πεδίοιο: *i.e.* the valley of the Eurotas. See on 1.

603. ἔνι: ἔνεστι. § 58 c β.

604. εὐρυφύες: *wide-growing*, distinguishes barley, with its two rows of kernels, from the other grains with their many rows.

606. αἰγιόχοτος: *sc. νῆσός ἐστι.* — καί: *and yet.* — μᾶλλον ἐπήρατος: like a Swiss, Telemachus was homesick for his hills.

608. Ἰθάκη: *sc. is so, i.e. οὐκ ἱππῆλατος οὐδ' ἐνλείμων.*

611. αἵματος: for the genitive, see on τοῦ α 215. — εἷς: see on α 170. — οἷα equivalent to ὅτι τοῖα, (*seeing*) *how*, (*judging from*) *what*, originally an exclamation. H. 1001.

613. κειμήλια: predicate apposition with δσσα.

616. Cf. 132.

617. ἔργον Ἡφαίστοιο: *i.e.* the work of a Sidonian artist is judged worthy of that god who represented the highest skilled workmanship. — ἔ: here of a thing, as in A 236 of the σκῆπτρον of Agamemnon.

619. νοστήσαντα: *when I journeyed.* Cf. νόστος in 519. — τόδε: *here, or now*, adverbial cognate accusative, like τόδε ἰκάνει α 409. As object of ὀπάσσαι, *sc. ἔ* (617).

620-674. The scene changes abruptly back to Ithaca. *The suitors learn of the departure of Telemachus, and scheme to intercept him on his return.*

620. A transition formula. The story of Telemachus is resumed in the Fifteenth Book. § 11 ο.

622. εὐήνορα: of the effect produced, as in 'generous wine.'

626. ἰέντες: *as they cast them*, like ἀκούων 597.

627. ὅθι περ πάρος: *sc. τέρποντο, their usual place.*

629. ἀρετῇ: here of gymnastic accomplishments.

630. Νοήμων: cf. β 386 f.

633. νεῖται: *is coming*, present with future sense.

634. οἴχεται ἄγων: *is gone off with.* The main idea is in the participle. — ἐμὲ κτλ.: *and I want her.* See on α 124.

636. ὑπὸ: *underneath, at the teat*, as still sucking the mare.

637. τινά: *sc. ἡμίονον.* — κὲν . . . δαμασαίμην: *I should like to drive off and break in for myself.*

638. οὐκ ἔφαντο: *they had not been thinking (saying to themselves).*

639. οἴχεσθαι: *sc. μίν, of Telemachus.* — ποῦ αὐτοῦ: *somewhere right there in Ithaca.*

640. ἀγρών: *in the country*, partitive genitive with ποῦ. G. 1088; H. 157. — συμβῶτη: *i.e.* Eumaeus, at whose hut father and son are brought together at last.

643. κοῦροι: free-born, and even noble, youths, — κοῦροι Ἀχαιῶν. — ἐοῖα αὐτοῦ: *his own.* See on αὐτῶν α 7.

644. καὶ τό: *even this*, the undertaking such a voyage with only retainers and slaves to help.

646. ἀέκοντος: an apparent genitive absolute, *sc. σοῦ.* § 22 f β.

649. τί . . . ἄλλος: *what can one do?* potential optative of present time. H. 872 b. — καὶ ἄλλος: *another also, any one else*, instead of *tis one*, to contrast more vividly with the ἀνὴρ following.

652. μεθ' ἡμέας: *next to us*, the speaker and the suitors.

653. οἷ: demonstrative, in emphatic resumption of κοῦροι. — ἐν: *among them*, adverb. — ἀρχόν: *as leader*.

654. τῷ δ' αὐτῷ: *but to that very one*, Mentor, not θεός. — πάντα ἐφίκειν: *he had every resemblance*, sc. ἀρχός.

655. τό: pointing forward to an independent sentence.

656. ἔμβη νηί: *took ship for*.

658. ἀγασσάτο: *became incensed*.

661 f. = A 103 f., of the raging Agamemnon. — μένος: genitive with πῖμπλαντο, to which μέγα is adverbial.

664. ὁδὸς ἥδε: explanatory apposition to μέγα ἔργον, *in this journey*. — τελείσθαι: future middle as passive, sc. μιν as subject, referring to ὁδός.

665. ἀέκητι: sc. ἡμῶν implied in τοσσῶνδε. — αὐτως: *in just such a way as this*, *this way*, without consulting us.

667. ἄρξει κτλ.: *he will lead on yet further in being a trouble to us*.

670. ἰόντα: *on his return*, like ἐλθόντα (sc. πάλιν).

671. Σάμοιο: the Σάμη of α 246.

672. ναυτῶλεται: *may do his navigating*, in scorn.

675-714. Penelope learns of the expedition of Telemachus, and of the plots against him.

675. ἄπυστος: here in active sense. § 54 h. Cf. α 242.

678. αὐλῆς ἐκτός: i.e. on the street. — ἐνδοθι: i.e. ἐν αὐλῇ.

680. κατ' οὐδοῦ: *down from the threshold* into the θάλαμος or women's hall.

682. ἦ εἰπέμεναι: *was it to order?* the first two syllables are pronounced with synizesis.

684 f. μνηστεύσαντες, ὀμιλήσαντες: these participles, preliminary to the main prayer δειπνήσειαν, contain a prayer now impossible of fulfilment, parallel to the main prayer which can still be fulfilled. *Without having wooed and without having assembled in the past (ἄλλοτε), now may they feast here for the very last time*, i.e. "O, that they had never assembled to woo me, and now may they," etc.

686. οἱ κατακείμετε: *ye who consume*, explanatory apposition with the subject of δειπνήσειαν, thrown into the second person to include Medon, who, though loyal to his master, is forced to assist at the suitors' revels.

687 f. πατρῶν: Attic πατέρων. — τὸ πρόσθεν: the time is specified in παῖδες ὄντες. — ἀκούετε: imperfect, *ye were not wont to hear*.

690. ῥέας, εἰπών: both have a double accusative, τινὰ and ἐξαισίον (neuter). — οὔτε τι εἰπών: *nor saying any wrong of any one*.

691. ἥ τε: attracted from the neuter by the predicate substantive.

692. ἐχθαίρησι, φιλοῖη: sc. such a βασιλεύς, *will hate, may love*, the hate more certain than the love.

693. ἀτάσθαλον: neuter, corresponding to ἐξαισίον 690.

694. ὁ ὑμέτερος θυμός: *this (thankless) spirit of yours*. The ὑμέτερος affects also ἔργα, and the context gives θυμός an unfavorable meaning.

695. φαίνεται: *are plain*. — ἐνεργέων: *for benefits*, neuter plural adjective as substantive, objective genitive with χάρις.

696. πεπνυμένα εἰδώς: *i.e. πεπνυμένως*. See on α 428.

697. τότε: *i.e. the ingratitude and rapacity of Medon and the suitors*. — πλείστον κακόν: predicate. — εἴη: *may prove to be*.

701 f. Cf. β 308, γ 326.

703. αὐτοῦ: *right there, at once*.

705. ἔσχετο: *was checked, was holden*.

707 f. οὐδὲ . . . ἐπιβαίνεμεν: cf. 492 f. — ἄλδς ἵπποι: predicate, *sea-chariots*.

710. ᾗ: *was it?* sc. ὀχρεται. Cf. 682. — ἵνα: what Penelope feared would be the result, she sarcastically attributes to Telemachus as his purpose.

715-766. *Complaints of Penelope; confession and counsel of Eurycleia*.

717: πολλῶν: sc. διφρων, concessive genitive absolute, or partitive genitive with διφρων. § 22 f. β.

718. ἐπ' οὐδοῦ: the position of mourners and suppliants, as well as of beggars.

719. οἰκτρά: adverbial cognate accusative.

722. περί: *exceedingly*. — γάρ: *surely*.

723. ἐκ πασέων: *beyond all*, sc. γυναικῶν.

724. ᾗ: *I who*, *i.e. since I*.

726. See on α 344.

728. ὀρμηθέντος: sc. αὐτοῦ, of him as gone, *i. e. of his going*. Cf. α 289.

729. οὐδ' ἐνὶ φρεσὶ θέσθε: *nor did ye think*. — ἐκάστη: “a single one of you.”

730. ἐπιστάμεναι: concessive participle.

732. εἰ γάρ: see on γ 256. — ὀρμάλινοντα: sc. αὐτόν, *that he was going*.

733. τῷ κε μάλα: *in that case would he verily*, the general apodosis then subdivided into ἢ κεν ἔμεινε and ἢ κεν ἔλειπεν. — ὀδοιο: see on α 309.

737. καί: sc. ὅς as demonstrative. — ὄφρα: introduces the purpose of καλέσειε, after the parenthesis of description.

739. εἰ δὴ πού: (*and see*) *whether now perhaps*, like αὖ κέν πως.

740. ἐξελθῶν: sc. ἐξ ἀγροῦ πόλινδε from α 189 f. — λαοῖσιν ὀδύρεται: *make complaint before the people* (suitors and sympathizing Ithacans).

744. ἢ ἕα: *or let me alone, i.e. let me be unpunished*. “Whether thou slayest me or not, yet (δέ) must I tell.”

745. πόρον οἱ: *I furnished him*. Cf. β 379 f.

746. ἐμεῦ: *from me*, ablative genitive with ἔλεο, instead of a dative of reference. Cf. β 377.

747 ff. See on β 373 ff.

754. κάκον: imperative of κακῶ. — κεκακωμένον: *already harassed*.

755 f. πάγχυ: construe with ἔχθεσθαι. — ἐπίσσεται: *will be at hand, will be left*.

757. ὑψεφέα: the last two syllables are pronounced with ‘synizesis.’

758. σχέθε: *held from*, with ablative genitive, sc. Eurycleia as subject.

761. οὐλοχύτας: merely symbolical, to introduce the prayer. See on γ 441.

767-841. *While the suitors prepare to carry out their design against Telemachus, Athena sends Penelope a comforting dream*.

767. ὀλόλυξε: see on γ 450.

768 = α 365.

769. See on β 324.

771. ὅ . . . τέτυκται: *i.e. ὅτι φόνος τῷ υἱῷ αὐτῆς ὑπέρπιστα*.

772. ἴσαν : here a form of οἶδα, not of εἶμι. — ὥς ἐτέτυκτο : *how matters had come to pass.*

776. σιγῇ τοῖον : construe with ἀναστάντες, *so quietly.* See on α 209.

777. μῦθον : *scheme, plot*, as in 676. — ὄ : for ὅς, as in α 254. § 45 o. — ἤραρεν ἡμῖν : *it pleased us, i.e. we decided*, in 673.

784. τεύχεα : here *weapons.*

785. ὤρμισαν : see on β 391, γ 11.

786. μένον κτλ. : see on α 422.

789 f. φύγοι, δαμείη : *would escape, etc.*, the optative representing a subjunctive in oratio recta.

791. μερμήριξε : *gnomic aorist in a simile.*

793. ὀρμαίνουσαν : this ‘clitches’ the comparison and contains the main idea, ‘so many anxious thoughts was she revolving when sleep came upon her.’

795. See on β 382.

796. δέμας : *accusative of specification.*

802. παρὰ κληίδος ἱμάντα : *past the bolt-strap*, English ‘through the key-hole.’ See on α 442.

805. οὐ μὲν οὐδέ : *no indeed they do not*, strengthened negation. — ῥεῖα ζώντες : see on α 160, 349.

807. θεοῖς ἀλιτήμενος : *a transgressor in the sight of the gods*, a participle used as noun, with a dative of reference.

809. ἐν ὀνειρέησι πύλῃσιν : *at the dream-gates*, figuratively of one just entering the palace of dreams. Cf. Vergil’s *sunt geminae somni portae* etc. *Aen.* vi. 893 ff.

810 f. πάρος πῶλαι : *hast thou been wont to come.* G. 1258 ; H. 826.

814–816 = 724–726.

819 f. τοῦ δῆ, τοῦ δέ : *for him indeed, yes for him*, genitives of cause. — μή τι πάθῃσιν : *lest aught befall him*, a frequent euphemism for *lest he die.* Cf. *ne quid acciderit.*

821. ἵνα οἴχεται : *where he is gone*, relative clause explaining τῶν, which limits δῆμψ.

825. μηδέ τι πάγῃ : *and do not in any way at all.*

826. πομπός : *predicate, as escort.*

831. ἐκλυες αὐδῆς : *listenest to the voice, i.e. art acting in obedience to it.*

832. εἰ δ’ ἄγε : *then (δέ) come, I pray*, here in apodosis.

837. κακόν : *sc. ἐστίν.*

841. ὥς ἐναργές : *(seeing) how clearly.* — ἐπίσσυτο : *had visited.*

842–847. *The suitors depart to lie in wait for Telemachus.*

846. εἶνι : = *εἵνεσι.*

847. τῇ : *there*, adverb. There is reference to this ambushade of the suitors again in ν 425 f., ο 28 ff., π 365 ff.

For the contents of the Fifth, Sixth, Seventh and Eighth Books, see § 11 e–h.

THE NINTH, TENTH, ELEVENTH, AND TWELFTH BOOKS OF THE ODYSSEY.

These four books comprise the story of his adventures after leaving Troy which Odysseus told Alcinous and his Phaeacian nobles at a banquet held on the night following the thirty-third day in the chronology of the poem. All these books are included under the caption 'Αλκίονος ἀπόλογοι, *Narratives to Alcinous*. § 11 i-m.

THE NINTH BOOK OF THE ODYSSEY.

In the Ninth Book Odysseus makes himself known to Alcinous (1-38), and then describes his adventures. The Κυκλώπεια occupies four fifths of the book, and gives its title to the whole.

1-38. *Odysseus praises feast and bard, then tells his name and home.*

3 f. See on α 370 f. — οὐ τι τέλος: *no issue, consummation* of effort and outlay.

6. ἔχῃ κάτα: = κατέχῃ *possesses*.

7. δώματα: *the palace* of the king of this imaginary happy folk.

9 f. See on γ 340 f.

11. τοῦτό τι: *something like this*, the enclitic adding indefiniteness to the pronoun.

12 f. κήδεα: *object* of εἰρεσθαι.

13. ὄφρα: *something seen or felt as a result* is transferred into the ordering purpose of heaven.

14. πρώτον, ὑστάτιον: *predicates*. — καταλέξω: *aorist subjunctive* in a question of appeal.

17 f. εἴδετε: *subjunctive, with short mode-vowel*. — ἄν: with ἔω, which still depends on ὄφρα. G. 1367; H. 882.

19 f. πᾶσι: = παντοίοις, *with δόλοισι, dative of cause*. — καί μεν: *passes from relative to independent structure*.

21. ἐν: = ἐνεστι.

25 f. αὐτή: *itself*, Ithaca. — χθαμαλή: *low-sloping* at the shore. — παννυπερτάτῃ πρὸς Ἰόφον: *the poetical geography is not scientifically exact*.

28. ἧς γαίης: *than one's own land*, the possessive here referring to the first person. See on α 402.

29. αὐτόθι: *right there*, in her own isle of Ogygia.

30 = α 15. The verse is not found here in the best manuscripts.

31. The story of Circe occupies Book X, that of Calypso Book V.

34. ὧς: *so true is it that*. — ἧς: *one's own*, with indefinite person.

35. εἰ περ καί: *even if too*, where the καί throws its emphasis specially on πλοῖα.

37. ἐνίσπω: *let me tell*, subjunctive.

39-61. *The sack of Ismarus and the disastrous battle with the Ciconians.*

40. Ἰσμάριφ: the name of the city is in partitive apposition with that of the folk. — αὐτοῖς: contrasts the city and the dwellers thereof.

42. δασσάμεθα: we divided them among ourselves, with reciprocal force. — κίοι: might come off from the raid. — ἴσῃς: sc. μοίρης. The sense of ὡς . . . ἴσῃς is "that no one of my men might have any cause for complaint."

44. τοὶ δέ: but they, subject, with μέγα νήπιοι in predicate apposition, great fools, i.e. with great folly.

47. τόφρα: meanwhile.

50. καὶ ἐπιστάμενοι ἀνδράσι μάρνασθαι ὅθι χρή τινα μάρνασθαι πεζὸν ἔντα. The whole clause ὅθι . . . ἔντα is parallel to ἀφ' ἵππων, on chariots and on foot.

51. ὥρῃ: in their season, the season of their greatest glory, i.e. the spring.

53. ἴνα: like ὅφρα 13.

54 f. στησάμενοι: setting themselves in array, setting up their array. — ἐμάχοντο μάχην: they fought a pitched battle, not mere tautology. H. 715 R. Achaeans and Ciconians are both included in the third person of the verb, and in the following ἀλλήλους.

56. ἱερόν: sacred, as ushered in by a divinity.

57. πλείονας περ ἔντας: the particle is intensive, the participle concessive.

58. μετενίσσεται βουλευτόνδε: was passing over towards the ox-loosing, i.e. crossed the meridian and sloped toward evening.

62-81. Tempest and driving wind on the sorrowful voyage homewards.

63. ἐκ θανάτοιο: to escape from death, a thought implied in the preceding προτέρω πλέομεν.

65. τινά: every man of us, in collective sense, subject of ἀῦσαι, which has ἔκαστον τῶν δειλῶν ἐτάρων as object. — τρις αὔσαι: vale, vale, vale.

68 f. λαλαπαι: dative of accompaniment. — σύν: adverb, completely. Cf. eripiunt subito nubes caelumque diemque | Teucrorum ex oculis; ponto nox incubat atra Verg. Aen. i. 88 f.

75. καμάτῳ: dative of cause. — θυμὸν ἔδοντες: "heart-broken."

77. ἱστούς: the plural of all the ships. — ἀνά: aloft, adverb.

80. ἀλλά: instead of εἰ μή.

82-104. The adventure with the Lotus-eaters. (See Tennyson's poem *The Lotus-eaters*.)

82. ἐννήμαρ: this time suffices to take Odysseus out of all known geography into the land of marvel, the indefinite West.

84. οἳ . . . ἔδουσιν: explanatory of the name, 'epexegesis.' § 15 d.

88. πύθεσθαι λόντας: to go and inquire, infinitive of purpose.

89. σίτον (= ἀρούρης καρπὸν) ἔδοντες: this specially distinguishes men as compared with animals, or with the gods.

90. τρίτατον: predicate apposition. — ἄμ' ὀπάσσας: sending along.

94. τῶν ὅς τις: whosoever of these, followed by the iterative optative.

99. ὑπὸ . . . ἐρύσσας: I dragged them in under the decks and fastened them there.

103 f. = δ 579 f.

105-566. The adventure with the Cyclopes.

105-115. Description of the Cyclopes.

107. θεοῖσι πεποιθότες: no piety; they left it all to the gods.

109 f. **τά γε**: *such things* as *φυρά*, and the products of ploughing (*ἀρόσων*), explained in reverse order in 110.

111. **σφίν**: *for them*, the Cyclopes.

112. Legislative assemblies and codes of law form the basis of civilization and community life.

114. **θεμιστεύει**: ironical reference to *θέμιστες* (112), *makes law-codes for*, i.e. rules absolutely.

116-151. *There was a goat-frequented island just off the shore of the land of the Cyclopes, and here the ships of Odysseus land in the night.*

116. **ἔπειτα**: the story-teller's *now then*. — **παρὲκ λιμένος**: *over against the harbor* of the land of the Cyclopes.

120. **μῖν**: the island.

125. **πάρα**: = *πάρεισι*.

126. **ἐνι**: = *ἐνείσι*.

127. **αἶ . . . ἕκαστα**: *which might do them every service* in commercial intercourse.

128. **οἶά τε πολλά**: *just as oftentimes*.

130. **οἷ**: *these νηῶν τέκτονες* (126). — **ἐυκτιμένην**: predicate. The ship-carpenters would not have tilled the soil, but a civilization which had ship-carpenters would also have had tillers of the soil.

131. **μὲν γάρ**: *verily indeed*. — **ὥρια**: *in their season*, predicate.

134 f. **ἄροσις λείη**: *smooth ploughing*, i.e. land smooth enough to plough. But see 108. — **μάλα βαθὺ λήιον**: *a very luxuriant crop*. — **αἰεὶ εἰς ὥρας**: *at every recurring season*. — **ἀμῶεν**: *they might cut*, sc. the Cyclopes.

135. **ἐπεὶ . . . οὐδας**: sc. *ἐστί*, since great richness lies beneath the surface.

137. The verse explains *πείσματος* with more detail. See on β 391.

138. **ἀλλά**: from *οὐ χρεὼ ἐστιν* supply the positive idea *ἐστιν* *it is possible*; *skippers have only to beach their ships and wait*, and there is not wave enough to dislodge or injure them.

143. **προυφαίνετο**: impersonal, *was it clear enough*. The weather was thick. — **ἰδέσθαι**: *for seeing*, so that one could see.

146. **ὀφθαλμοῖσιν**: i.e. *plainly*.

148. **ἐπικέλσαι**: intransitive, *had beached themselves*.

152-169. *Hunt and feast on the Isle-of-Goats.*

152 = β 1.

153. **αὐτήν**: has almost no intensive or contrasting force.

155. **ἴνα**: see on 53 and 13.

157. **διὰ κτλ.**: adverb, *separately*, *arrayed in three separate bands*.

160. **λάγχανον**: intransitive, *came by lot*.

167. **αὐτῶν**: contrasts the Cyclopes with their flocks. — **φθογγήν**: with *ἐλεῖσσομεν* by 'zeugma.' § 19 f.

170-192. *Odysseus with one ship sails across to the land of the Cyclopes, where they espy the cave of one of the giants.*

172. **ἐμοί**: possessive, not personal pronoun.

174. **οἷ τινες**: *of what sort*.

175 f. Another contrast between barbarism and civilization.

181. **τὸν χῶρον**: *that tract of land* which they had seen lying opposite the island 166.

183-192. These facts Odysseus learns subsequently.

185 f. These verses describe a sort of Robinson Crusoe fastness.

189. **ἀθεμίστια ἦδη**: *knew lawlessness, i.e. lived lawlessly*. See on α 428.

190. **τέτυκτο**: = *ἦν*.

191. ἀλλά: the last syllable is made long by position. § 62 h a.

192. δ τε: i.e. *blon*, relative.

193-215. *Odysseus selects twelve comrades for the visit to the giant's cave, and takes along some of the marvellous wine of Maron.*

200. αἰζόμενοι: *out of piety.*

204. δωδέκα πᾶσιν: *twelve in all, all told.* — ἀφύσσας: sc. δῶκε.

205 f. αὐτὸν ἔειδεν: *knew of it (the wine).*

208. ὅτε πίνουεν: *whenever they (indefinite) drank.*

209. ἐμπλήσας: sc. οἴνου. — ὕδατος: with μέτρα. — ἀνά: upon, over, preposition. The water was poured into the κρητήρ, then the wine. The usual proportion in later times was three parts of water to two of wine.

211. τότε . . . ἦεν: 'then to refrain had been no easy matter,' if one had been there.

212 f. τοῦ: with ἀσκόν. — ἐμπλήσας: translate by a relative clause, *which I had filled.* — ἐν: adverb, *within*, explained by the local dative κωρύκῳ. — ἦα: sc. φέρον.

214. ἄνδρα: subject of the infinitive. — ἐπιειμένον ἀλκήν: *clad in power*, which only the marvelous wine could subdue.

215. ἐν εἰδότα: see on 189.

216-230. *The cave of the giant, inside.*

220 f. ἕκασται: *the several sorts*, subject of ἔρχατο. To this διακεκριμένοι is predicate, *separately.*

223. τετυγμένα: sc. εἶ.

224 f. πρώτιστα: with αἰνυμένους λέγειν. — ἐπέεσσιν: i.e. *expressly.* — αἰνυμένους: the preceding ἐμέ is here enlarged to include also the subject of λίσσονται.

228. ἦ τοι: *though verily.*

229. καὶ εἰ . . . δοίη: *and in the hope that he would give; a 'desired contingency.'* See on 267.

231-255. *Cyclops comes home, does his chores, lights his fire, spies the intruders, and questions them.*

231. ἐθύσαμεν: i.e. we gave the gods some cheese before we ate of it ourselves. So at a sacrifice of animals, the choicest bits were burned for the gods.

234. ἵνα κτλ.: *that it might serve him at supper.*

238. πάντα μάλα: *one and all, every single one.*

240. ἐπέθηκε: *put to the door (243) leading from αὐλή to ἀντρον.*

241 f. οὐκ ἂν ὀχλίσσειαν: *could not have budged*, past potential optative. G. 1899; H. 896. § 21 d δ.

245. ὑπό: adverb, *underneath.* ἐκάστη is then dative of reference.

246. θρέψας: *curdling.*

250. σπεύσε πονησάμενος: *busily performed.*

251. εἰσιδεν: *caught sight of us.*

253-255 = γ 72-74.

256-271. *Odysseus answers the questions of Cyclops, and demands guest-rights.*

256. Cf. δ 481.

257. δεισάντων: sc. ἡμῶν implied in the preceding ἡμῖν, and limiting ἦτορ (§ 22 f β).

261. ἄλλην: instead of οἰκάδε. — νῦν γε: the future may perhaps reveal a greater name.

264. μέγιστον: predicate to ὑπουράνιον κλέος.

266. *κιχανόμενοι τὰ σὰ γούνα*: *clasping these knees of thine*, "casting ourselves at thy feet." Cf. κ 264.

267. *εἰ*: *in the hope that*, a desired contingency. G. 1420; H. 907.

268. *ἦ τε*: attracted from the neuter into agreement with *θέμῃς*. Cf. δ 691.

269. *ἀλλά*: *so then*.

272-305. *Cyclops does not recognize guest-rights, devours two of the companions of Odysseus, and lies down to sleep. To slay him would have been fatal.*

272. *εἰς*: enclitic in Homer. — *τηλόθεν*: *from afar*, where the character of the Cyclopes is not known. 274. *ὅς*: *since thou*.

279. *ἔσχεσ ἔων*: *didst steer on coming*.

280. *ἐπὶ*: *towards*. — *σχεδόν*: *to some spot near at hand*.

281. *εἰδότα πολλά*: *who knew too much for him*.

283. *νέα*: pronounced with 'synzesis.'

284. *ἐπὶ πείρασι*: he chooses the *ἐπ'* *ἐσχατιῆς* of 280, and embellishes his lie with great detail. 288. *ἐπὶ*: *forth*, adverb, with *ταλλεν*.

297. *ἐπὶ*: *thereto*. — *ἄκρητον*: half-humorous with *γάλα*, from the custom of diluting wine. 299. *τὸν μὲν*: with *οὐτάμεναι* 301.

301. *δοί κτλ.*: *where the midriff bounds (holds in place) the liver*, i.e. just between chest and abdomen, a vital spot.

302. *ἕτερος θυμός*: *a counter-thought*.

303. *αὐτοῦ*: *right there*.

304. *οὐ κεν δυνάμεσθα*: *we should not have had the power*, the imperfect of duration.

306-335. *Next morning Cyclops does his chores, devours two more Achaeans, and drives his flocks a-field, leaving Odysseus imprisoned in the cave concocting vengeance.*

311. *δέ*: *then*. — *δὴ αὖτε*: with 'synzesis.' — *δεῖπνον*: *dinner*, the chief meal, no matter when eaten. Cyclops would have no meal at noon.

314. *ὥς εἰ τε . . . ἐπιτείη*: *as though one were to clap cap on quiver*, an archer of course.

317. *εἰ*: *in the hope that, if haply*, a desired contingency, as in 267.

318. *ἥδε*: refers to what follows, attracted from the neuter by *βουλῇ*.

320. *ἔκταμεν*: *ἐξέταμεν*.

321. *ἔσκομεν*: *we estimated to be*.

322. *ὄσσον θ' ἴστον*: abridged and attracted from *τόσσον ὅσος τέ ἐστιν ἰστός*.

324. *ἔην*: sc. *ρόπαλον*. — *μήκος, πάχος*: accusatives of specification. — *εἰσοράσθαι*: 'for to see.'

326. *ἀποξῦσαι*: *to strip it of limbs and bark*.

328. *ἄκρον*: sc. *ρόπαλον*, the adjective in partitive sense, *at the tip*.

330. *κατά*: *down along, all along*. — *κέχυτο μεγάλα*: *lay wide spread*.

331. *κλήρῳ πεπαλάσθαι*: *to shake lots, i.e. to decide by lot*. In the great lot-scene of H 171 ff., each man's marked token was put into a helmet, and the helmet shaken until one of the tokens had fallen out.

332. *ὅς τις τολμήσειεν*: *who should pluck up courage*, representing a future indicative of direct discourse.

334. *ἔλαχον*: *fell out by lot*, intransitive, as in 160.

335. *πέμπτος*: predicate.

336-370. *At night Cyclops returns, does his chores, and eats two more Achaeans, but Odysseus makes him drunk with the Maronian wine, tells him a tricky name, and gets a tricky present.*



ODYSSEUS OFFERS WINE TO CYCLOPS.

336. ἑσπέριος : *at evening*, predicate adjective as adverb.

338. The contrast is with 238 f.

339. οἰσάμενος : he had a presentiment that harm was coming to him, and this harm must affect also his flocks.

348. οἷόν τι ποτόν : *as what sort of a drink*, strictly in predicate apposition with τόδε. Translate : *what sort of a drink this is which, etc.*

349. λοιβήν : predicate, sc. μιν, i.e. οἶνον. — εἰ : as in 317, 267.

351. καὶ ὕστερον : *hereafter too*, as I do now.

355. ἔτι πρόφρων : “more, please.”

359. τόδε : *this stuff here*.

362. Κύκλωπα, φρένας : whole and part in apposition, *the heart of Cyclops*.

371-394. *When Cyclops goes to sleep this time, Odysseus and his men jab out the monster's eye.*

371. ἤ καί : *no sooner said than*.

372. κάδς : adverb with ἤπει, *fast*.

379. ἀψεσθαι : *to catch*, i.e. *to blaze up*.

376. ἔπεσσι : i.e. *aloud*.

383. ἐφ' ὅπερθεν ἐπεισθεῖς : *leaning on the top of it*. **384.** τρυπῶ : = τρυπάοι.

385. οἱ ἐνερθεν : i.e. *the companions and helpers of the workman who leans on the top of the drill*.

386. ἀψάμενοι ἐκάτερθε : *laying hold (of the thong encircling the drill) on opposite sides, and pulling alternately*. Of course the companions of Odysseus turned the stake with their hands, while Odysseus crowded it in.

393. τό : *this process*.

395-414. *Cyclops dashes wildly about and summons his neighbor Cyclopes, but they think him ill and leave him to his prayers.*

403. τίπτε τόσον ἄρημένος : the participle holds the main idea for us, *what troubles thee so much that thou shoutest thus? etc.*

405. ἢ μή τις : *it cannot be, can it, that any one? etc.* — βροτῶν with τις.

408. οὐδέ : *but not in the thought of Cyclops, nor yet in that of his neighbors*.

410. οἶον ἔόντα : *and (if) thou art alone*.

411. Διός : ablative genitive with νοῦσον. The thought is condensed for “then thou hast the distemper sent from Zeus which is not to be avoided.”

414. ὧς : (*seeing*) *how*.

415-435. *Blind Cyclops thinks to catch the Achaeans as they go out of the cave, but Odysseus ties his comrades under the rams, and hides himself under the giant's big pet ram.*

418. εἰ . . . λάβοι : see on 267.

419. οὕτω : with νήπιον.

420. ὅπως κτλ. : see on γ 129.

422. πάντας : as in 19. It suggests a πᾶσαν for μῆτιν.

425. ἦσαν : *there were there*, owing to the providential step noted in 338 f.

429. φέρεσκεν : *in each case carried*, the iterative force affecting also ἀλνόμενος.

431. δέ : *and so*.

433. τοῦ : demonstrative, with emphasis in a resumtive verse.

434 f. ἁώτου : with ἐχόμεν.

436-460. *In the morning the flocks pass out under the groping hands of Cyclops, who stops his pet ram for a confidential speech.*

440. ἄναξ : *their lord*.

442. ὀρθῶν ἐσταότων : *as they stood erect*, emphasizing anew the cunningness of the μῆτις. — νήπιος : predicate, *in his folly*.

443. ὥς : *that or how*, introducing the explanation of τοῦ. — οἱ : best rendered as possessive with δίων.

444. μῆλων : with ὕστατος, which is predicate.

445. πικινὰ φρονέοντι : *the clever plotter*.

448. πάρος ἔρχεαι : *hast thou been wont to go*. G. 1258 ; H. 826. — λελειμμένους οἷων : (*left*) *behind the sheep*, ablative genitive.

450. μακρὰ βιβάς : *with long strides*, elsewhere in Homer of the warrior. Cf. λ 539, of the shade of Achilles.

455. οὐ πω : with πεφυγμένον εἶναι.

456. εἰ δῆ : *would now that*, introducing a wish.

458. τότε : *in that case, then*.

459. θεινομένου : an apparent genitive absolute with omitted subject (§ 22 f β), here equivalent to a parallel clause, *then would he be stricken down and his brain, etc.* — πρὸς οὐδεῖ : with παλοῖτο. — κάδ : adverb, *completely*.

461-479. *Odysseus at last escapes with his surviving comrades, embarks with booty, and from afar taunts Cyclops.*

465. πολλὰ περιτροπέοντες : *often heading them off*, i.e. keeping them from going towards their mountain pasture.

467. τοὺς δέ : *the six victims of Cyclops*.

FAIRIES



ODYSSEUS UNDER THE PET RAM.

468. ἀνὰ . . . ἑκάστω: forbade each with a toss of my head, i.e. threw the head up (the opposite of 490), instead of shaking it in English fashion. Loud wails or commands might have caught the ear of Cyclops.

470. πολλά: generously, without stint.

473. ἀπὴν: 1 person. — ὅσσον . . . βοῆσας: sc. τὶς, as one can be heard when he shouts. The fixed formula gives a rude measure of distance, like the English 'within ear-shot.'

475. οὐκ ἔμελλες: thou wast not destined to. See on α 232. — ἀνάγκιδος: this contains the gist of the thought, "he turned out to be (is) no weakling of a man whose comrades thou didst eat," etc.

477. ἔμελλε: was destined, as in 475. — κακὰ ἔργα: calamity.

479. τῷ: therefore.

480-505. Cyclops hurls a mountain-peak at the ship and nearly washes it ashore, but Odysseus puts still further out, and, against the prayers of his comrades, once more taunts Cyclops. 480. μᾶλλον: all the more.

482. προπάροιθε: in front of the ship headed out to sea. Cyclops threw over his mark.

483. A little (in front), and narrowly missed hitting the tip of the rudder-sweep. Comparison with 539 f., where μετόπισθε takes the place of προπάροιθε, shows that οἴηον has been wrongly preserved here instead of some word denoting the prow, perhaps ἐδεύησεν πρῶρῃσιον ἄκρον. Possibly the whole verse has wrongly crept in here.

486. πλημυρίς: explanatory apposition with κύμα.

489. ἐμβαλέειν κώπης: fall upon, i.e. ply lustily their oars. Cf. incumbere remis. The oars must have been pushed through the water when this phrase first arose. 490. κρατὶ καταναύων: the opposite of 468.

491. δὲς τόσσον: cf. 473.

493. ἐρήτυον: tried to restrain, 'conative' imperfect.

496. καὶ δὴ κτλ.: and lo! we thought we were dead right there, the aorist being vivacious for the future.

498. σύν: adverb with ἀραξε, utterly.

499. τόσσον: so powerfully.

501. ἄψορρον: with reference to 474.

504. φάσθαι: as imperative.

506-542. Cyclops tries to entice Odysseus back, but, failing, curses him, and vainly hurls another mountainous missile after his escaping ship.

507. ἰκάνει: come home to me, i.e. are fulfilled upon me. Cf. κυχήσασθαι 477.

510. καὶ μαντευόμενος: similar to 'epanalepsis' (§ 19 b).

512. The verse explains τὰδε πάντα.

514. Cf. 214.

515. ἴων: one who is.

517. πάρ: the adverbial force may be given by freely.

518. δόμεναι κτλ.: explains the first half of the verse, so that πομπήν is object both of δόρυνω and δόμεναι, and ἐννοσιγαιον is object also of δόρυνω.

520 f. οὐδέ τις ἄλλος κτλ.: i.e. Poseidon can heal his son better than any one else, and without the aid of any one else.

525. ὥς: as certainly as. The sincerity of the wish equals the certainty of the fact. 529. εἰ ἔτεόν: i.e. so surely as.

531. The verse is not in the best manuscripts.

534. ἔλθοι: the wish forms the apodosis, a wish which was fulfilled in every detail.

536. Poseidon now becomes the hostile deity of the great adventure. Cf. α 20 f., 68–75. 538. ἐπιδινήσας: with a whirl to give it impetus.

542. χέρσον: here the Isle-of-goats, which they left at 177.

543–566. Return to the Isle-of-Goats, Feast, and Departure.

543. ὅτε: the apodosis is in 546.

549 = 42.

551. ἔξοχα: with special emphasis after οἶψ, equivalent to γέρας.

556 f. = 161 f., 558 ff. = 168 ff., 562 ff. = 178 ff., 565 f. = 62 f.

THE TENTH BOOK OF THE ODYSSEY.

1–76. The adventures with Aeolus, the wind-god.

4. Within this fastness the winds are confined, as in Vergil's cave, *Aen.* i. 52 ff. — λισσῇ: predicate. 5. τοῦ: genitive of source.

7. ἀκοίτις: accusative plural predicate.

10. αὐλή: in the court-yard, a supplementary limitation of δῶμα.

17. ὀδόν: "to be sent on my way."

18. οὐδέ τι: then not at all.

19. μ' μοι.

23. κατέδει: sc. ἄσκον.

24. παραπνεύση: impersonal, that there be no blowing past the knot.

27. αὐτῶν: sc. ἡμετέρησιν our own, and see on α 7. — ἀπωλόμεθα: we were undone.

36. Αἶολου: with this form, the second syllable must be treated as long before a single liquid. § 38 b. 37. τίς εἴπεσκε: many a one would say.

41. ληῖδος: partitive genitive, his share of the booty.

46. ἑταίρων: with βουλῇ.

56–58 = i 85–87.

59. ὁπάσσάμενος: taking along. Cf. i 90.

66. καὶ εἴ που κτλ.: and anywhere thou pleasest.

75. ἀπεχθόμενος κτλ.: the main idea is in the participle, thou art hated who comest hither. For τῶδε, see on α 409.

77–132. The adventure with the Laestrygonians.

83 ff. A shepherd coming in might turn about and go out as cow-herd, for the night hardly lasts at all, as in the summer of northern latitudes. The Cimmerians (λ 14 ff.) are the legendary folk who enjoy the corresponding night of winter in such latitudes, and legend makes both day and night perpetual.

91. οἱ γε: they, my comrades on the other eleven ships.

96. πέτρης ἐκ: to a cliff.

100–102 = i 88–90.

103. ἴσαν ἐκβάντες: disembarked and went.

112. (τήν) δέ: then.

113. κατά: greatly.

116. Cf. i 291, 311.

117. τῷ δὲ δύο: but the other two.

124. δαῖτα: predicate, for a banquet.

133-574. *The adventures with Circe.* (See Milton's *Comus*, and Hawthorne's *Circe's Palace*, in "Tanglewood Tales.")

133-186. *The arrival at Circe's isle, and the killing of a huge stag to eat.*

133 f. = i 62 f.

141. λιμένα : for the quantity of the final syllable, see § 62 (3).

143 f. = i 75 f.

145 ff. Vergil imitates this hunting-scene in *Aen.* i. 180-215.

150. Κίρκης κτλ. : as Odysseus finally learns.

155. προέμεν : infinitive with δοῦσάστο.

159. ὕλης : partitive genitive, or genitive of designation, in the forest.

160. δὴ γάρ μιν κτλ. : i.e. he was heated.

161. ἐκβαίνοντα : sc. ἐξ ὕλης. — μέσα νῶτα : partitive apposition with τόν.

163. μακῶν : with a bleat.

167. ἀμφοτέρωθεν : with πλεξάμενος, with both hands, of the criss-cross structure.

169. καταλοφάδεια φέρων : i.e. with the body of the beast weighing on his shoulders and neck, and its feet bound across in front of him beneath his arms, leaving both his hands free for the spear.

171. χειρὶ ἐτέρῃ : with the other hand than the one usually given to the spear ; freely, with one hand.

174 ff. γάρ ; indeed, preparing the way for ἀλλά so then 176.

176. ὅφρα : as long as.

179. ἐκ δὲ καλυψάμενοι : they had covered their heads up in their sorrow.

187-207. *Next day, Odysseus, bent on spying out the isle, divides his men into two bands headed by himself and Eurylochus, and the lot sends forth Eurylochus.*

190 ff. γάρ, ἀλλά (192) : as in 174 ff.

193. εἴ τις κτλ. : whether any plan will yet be found other than the natural one of exploring until they know where they are.

196. χθαμαλή : as in i 25.

202. ἀλλὰ γὰρ κτλ. : but really their weeping did them no good.

206. For shaking lots, see on i 331.

208-240. *Eurylochus and his party seek out the palace of Circe, enter in at her bidding, excepting Eurylochus, and are turned into swine.*

213. ἐπεὶ . . . ἔδωκεν : after she had given, i.e. by giving.

222. ἰστόν : web. — οἷα κτλ. : i.e. τοῖον ἰστόν οἷα ἔργα θεῶν πέλονται.

232. εἶναι : was on foot.

233 f. This was afterward discovered.

241-260. *While Circe feeds her swine, Eurylochus brings back tidings to Odysseus.*

249. ἀγασσάμεθ' ἐξερέοντες : put wondering questions to him.

253 = 211. This verse is not found here in the best manuscripts.

261-306. *Odysseus starts at once, without even the guidance of the terrified Eurylochus, to rescue his comrades, and on the way is instructed and armed by Hermes against the sorceress.*

265. This verse is not in the best manuscripts.

277. Ἐρμῆας : as Odysseus knew him to be from his services.

278 f. This came to be the prevailing and abiding conception of Hermes in Greek art.

280. See on β 302.

281. δὴ αὖτε: pronounced with 'synizesis.'

288. τοὶ κρατὸς: from thy head.

295. ἐπαῖξαι: infinitive as imperative.

299. μακάρων: by the Blessed, objective genitive.

300. Contents of the oath.

301. Purpose of the oath.

305 f. The Homeric gods have a special vocabulary, as well as special gifts and powers.

307-374. *Odysseus enters Circe's palace, resists and overpowers her, and is sumptuously tended.*

309 = δ 427.

315. Cf. α 131.

322. ἐπήξα: for the quantity of the ultima, see § 62 (3).

323. μέγα: the last syllable is long before digamma, as before a single liquid.

325 = α 170.

327. ἀνέτλη: withstands, gnomic aorist.

328. καὶ πρῶτον κτλ.: = καὶ οὖ (or ᾤ) φάρμακον πρῶτον ἀμείψεται (aorist subjunctive) κτλ., "whose lips the drug once passes."

334 f. ὄφρα κτλ.: in order that we may be united in loving intercourse and come to trust each other.

346 = β 378.

350. ταί γε: i.e. the servants of Circe, who were nymphs of fountain, wood, and river.

353. See on α 130. Here the upholstery was double.

362. θυμῆρες: predicate adjective as adverb, gratefully. With the hot water, dipped from the tripod, she mingled cold water till the mixture had a grateful temperature, and then poured it over the bather (λθε).

364 f. = γ 466 f.

368-372 = α 136-140. Some good manuscripts omit these verses here. They are more or less redundant, but this is often the case in the employment of set formulae.

375-405. *Circe restores the comrades of Odysseus to their human shape, and sends him to bring Eurylochus and his men from the ship.*

384 f. πρὶν, πρὶν: = πρότερον, πρὶν.

386. πρόφρασσα: with genuine favor, "if that kindness is sincere which leads thee to bid me eat and drink."

391. ἐναντίοι: in opposite lines.

392. φάρμακον ἄλλο: other than the first, an antidote.

397. ἔφυν ἐν χερσίν: see on β 302.

398. πᾶσιν . . . γόος: all burst forth into yearning laments.

406-448. *Odysseus brings his men from the ship to Circe's palace, in spite of the protests of Eurylochus.*

410. ἀγρᾶυλοι: in the barn-yard, = ἐν κότρῳ (411). The calves are kept at home while the mothers go out grazing.

415 f. They felt as glad as though they had got home. — ὥς: sc. ἂν εἴη. So in 420, sc. ἂν χαρῆσθαι.

425. ὀτρύνεσθε: bestir yourselves.

431. πόσ': πόσε.

432. καταβήμεναι: explanatory of κακῶν.

434 f. καὶ ἀνάγκη: even by constraint, i.e. they would be compelled to haunt Circe's palace, as Cyclops compelled them to remain in his cave. In ἀνάγκη lies the point of comparison.

440. τῷ κτλ. : *with this* (sc. δορι) *to smite off his head and lay it low.*
448. ἐνιπήν : *threat, i.e. the blow threatened by gesture in 439 ff.*
- 449-486. *Odysseus with his restored and reunited companions is royally entertained by Circe for a year, but at last he begs to be sent home.*
456. This verse is omitted here by the best manuscripts.
457. θαλερόν : *copious, usually of δάκρυ.*
464. μεμνημένοι : *mindful of, i.e. engaged in.*
469. ἔην : *was complete.* — περὶ ἔτραπον ὥραι : *the seasons finished their circuit and began a new round.* Another and parallel phrase is καὶ ἐπήλυθον ὥραι.
481. γούνων : *by her knees, sc. λαβών.* G. 1101, 3; H. 738 b.
- 487-540. *Circe informs Odysseus that he is destined to visit the realm of Hades before he returns home, and gives him directions for the dreadful journey.*
492. χρησομένους : *to consult, future participle of purpose.*
495. τοὶ δέ : *but they, sc. the other spirits.* — σκιαί : *predicate.*
- 496-499 = δ 538-541 (ἐν ψαμάθοισι). 505. παρὰ νηί : *i.e. as thou voyagest.*
507. ἦσθαι : *infinitive as imperative.* 509. ἔνθα : *where, relative.*
511. κέλσαι : *infinitive as imperative, apodosis to 508.*
513. ἔνθα : *i.e. at the entrance to the lower world.*
515. δύω ποταμών : *i.e. Pyriphlegethon and Cocytus.* At their junction they plunge over a cliff, and form the Acheron.
518. ἀμφ' αὐτόφ : *i.e. all round its edges.*
- 519 f. A funeral offering, food and drink for the departed.
521. πολλά : *fervently.* — νεκύων κάρηνα : *a periphrasis for νέκρας.*
- 522 f. ἐλθὼν . . . ῥέξειν : *vowing (sc. εὐχόμενος from γυμνοῦσθαι) that when thou returnest thou wilt sacrifice.* — ἧ τις ἀρίστη : *the best thou hast.*
523. ἐσθλῶν : *with costly offerings.*
526. λίση : *aorist subjunctive 2 person singular.*
527. ῥέξειν : *infinitive as imperative.*
528. εἰς ἑρεβος : *so in offerings to the gods below.* The opposite is seen in γ 453 f.
529. ἰέμενος : *in the direction of.* Odysseus is to withdraw a little from the trench, in the direction whence he had come. He is to return at 531.
540. ὥς : *how, beginning an exegetical clause.*
- 541-574. *Circe's guests return to their ship, the luckless Elpenor alone excepted, and Odysseus tells his comrades of the new venture.*
542. εἵματα : *predicate, as raiment.* 551. ἀπήμονας : *predicate.*
554. ἐν δώμασι : *the context requires the meaning on top of the house.*
558. ἰὼν ἐς κλίμακα : *the main idea; he forgot to go to the ladder and descend.* The catastrophe is unnoticed at the time.
562. φάσθε νῦ που : *ye think now, I suppose.* 567. γόων : *= ἐγδαον.*
- 568 = 202.
573. οὐκ ἐθέλοντα : *no condition is expressed, but an actual state, = ἀέκοντα.*

THE ELEVENTH BOOK OF THE ODYSSEY.

1-50. *Odysseus sets sail, and, following Circe's directions, reaches the mouth of Hades, and invokes the departed spirits.*

1 = δ 573.

2 f. Cf. δ 577 f.

4. τὰ μῆλα: those sheep, mentioned κ 572.

8 = κ 136.

9. ὅπλα . . . νῆα: they "made everything shipshape."

11. τῆς: with ἰστία. — πανημερίας: predicate to ποντοπορεύσης, with the force of an adverb. Cf. δ 356. "The sail 'drew' well all day." 12 = β 388.

13. πείρατα: the further shore, following Circe's direction in κ 508.

15 f. See on κ 83.

19. ἐπὶ: overhead.

22. φράσσε: in κ 513 ff.

25-35. Cf. κ 517-527.

36. ἐς βόθρον: their heads directed downwards, according to κ 528. The details corresponding to αὐτὸς . . . ῥόων κ 528 f. are wanting here.

37. Cf. κ 530.

38-43. An expansion of ψυχαί. Cf. Vergil's *matres atque viri, defunctaque corpora vita | magnanimum heroum, pueri innuptaeque puellae, | impositique rogis iuvenes ante ora parentum* Georg. iv. 475 ff.

42. οἱ: demonstrative. — πολλοί: predicate, in throngs.

44-50. Cf. κ 531-537.

51-83. *The spirit of Elpenor (κ 551-560) converses with Odysseus and begs burial for his body.*

53. κατελείπομεν: without knowing it.

58. ἔφθης ἢ ἐγώ: thou hast come sooner than I. — πείρος ἰών: though journeying on foot. And yet Oceanus had to be crossed (158 f.). For similar humor, see α 173.

62. ἐν: on, as in κ 554.

63-65. Cf. κ 558-560.

66. τῶν ὀπιθεν: by those thou didst leave behind thee, poetical partitive genitive. See on β 68.

68. μούνον: predicate, as only son.

72. ἰών: when thou departest from Aeaea for Ithaca. — καταλείπειν: infinitive as imperative. Join with it ὀπιθεν.

76. ἀνὴρὸς κτλ.: hapless man that I am, the genitive influenced by σῆμα. — καὶ . . . πυθέσθαι: see on γ 204.

82. ἀνευθεν: on one side of the trench, corresponding to ἐτέρωθεν 83.

84-89. *The spirit of his mother would partake of the blood-offering, but is prevented by Odysseus, according to his instructions.*

84. ἦλθε δ' ἐπὶ: then up there came, a formula introducing each spirit that partakes of the blood-offering, 90 (152 f.), 387, 467.

85. θυγάτηρ: agreeing with ψυχή rather than μητρός.

88. οὐδ' ὤς: i.e. though I felt pity for her, amplified by πυκνὸν κτλ.

89. πρὶν . . . πυθέσθαι: as ordered by Circe κ 537.

90-151. *The spirit of Tiresias tells Odysseus all that awaits him in the future.*

91. σκηπτρον ἔχων: constructio ad sensum, as though Τειρεσίης preceded. For the meaning of the sceptre, see on β 37. — ἔγνω: Tiresias recognizes Odysseus before drinking of the blood. He differs from the other spirits

in retaining *φρένες* and *νόος*, and in being *πεπνυμένος* (κ 493 ff.). Still, even he is strengthened by the draught.

92. The best manuscripts omit this verse here.

102. *λήσειν* : sc. *σέ* as subject. — *δ'* : demonstrative, to be treated as relative.

103. Cf. ι 536. 104. *καὶ ὤς* : i.e. in spite of Poseidon's wrath.

106. *ὁπότε πρῶτον* : *when once*, *quam primum*.

110. *ἀσινέας* : predicate ; the last two syllables pronounced with 'synizesis.'

114 f. : Cf. ι 534 f. 121. *ἔρχεσθαι* : infinitive as imperative.

125. *πιπρά* : we call sails 'wings,' though they do not move as oars do.

128. *ἔχειν* : sc. *σέ* as subject.

130 ff. The wanderer is to spread abroad the cult of Poseidon and so mollify the god's wrath.

134. *ἐξ ἀλός* : *away from the sea*, on land, whereas his companions (with whom *αὐτῷ* contrasts) are all to perish by the sea. Poseidon's wrath is to be wholly appeased. The words were early misunderstood to mean 'from the sea,' and the story of the death of the hero at the hands of Telegonus, his son by Circe, was developed in explanation. 135. *μάλᾳ τοῖος* : see on α 209.

137. *νημερτέα* : predicate adjective as adverb.

141. *τήνδε* : *here*.

144. *τὸν ἑόντα* : *as being that one*, i.e. *that I am he*.

146. *Easy is the course I shall tell and suggest*.

152-224. *The spirit of his mother converses with Odysseus, tells him all that had taken place before her death at Ithaca, and also why she cannot now embrace him*.

156. *τάδε* : *these scenes*.

159. Cf. 58. — *ἑόντα* : sc. *τινά*.

161. *πολὺν χρόνον* : with *ἀλώμενος*.

168. *ἐξ οὗ τὰ πρῶτιστα* : *since that first time*.

173. See on γ 280.

174. *πατρός* : perhaps genitive of ultimate source, where a genitive with *περὶ* would be possible as an alternative. Cf. 494.

175 f. *πάρ* : = *πάρεστι* *abides among*. "Is the royal power still mine, or is it another's?" 182. *οἰζυρά* : *pitifully*, predicate.

184. *ἔκκληος* : the suitors had not come when Anticleia died.

185. *τεμένεα νέμεται* : i.e. administers the royal properties, *enjoys the royal grants*. 187 f. *αἰτόθι* : explained by *ἀγρῷ*.

190. *χείμα* : accusative of duration of time. — *ἐνὶ οἴκῳ* : not *ἐν θαλάμῳ*.

191. *εἶται* : *wears*.

193. *πάντῃ* : *anywhere*. — *κατὰ γουνὸν κτλ.* : see on α 193.

194. *φύλλον* : genitive of material, with *εὐναί*.

197. *οὕτω* : i.e. *ποθέουσα σὸν νόστον*.

202. *σὸς πόθος* : i.e. *yearning for thee*, the possessive pronoun containing an objective genitive. G. 999 ; H. 694. — *σὰ μήδεα* : i.e. *πόθος σῶν μηδέων*, the things missed put with pathetic brevity for the sense of missing them.

206-208. Vergil copies in *ter conatus ibi collo dare brachchia circum · ter frustra comprehensa manus effugit imago, | par levibus ventis volucrique simillima somno* *Aen.* ii. 792 ff., vi. 700 ff. — *εἵκλον* : predicate to a subject *εἰδωλον*.

211. φῖλας χεῖρε : dual and plural united.

213. εἰδῶλον κτλ. : predicate apposition with τῶδε, *can this be some spectre which, etc.*

219. ἔχουσιν : support.

225–332. *Odysseus sees the spirits of many wives and daughters of ancient heroes, and they tell him their stories, — Tyro (235–259), Antiope (260–265), Alcmena and Megara (266–270), Epicaste (271–280), Chloris (281–297), Leda (298–304), Iphimedeia (305–320), Phaedra, Procris, and Ariadne (321–325), Maera, Clymene, and Eriphyle (326 f.). He could not mention even their names if he talked all night, and it is time to sleep already.*

333–384. INTERLUDE : *Praise of the story, and desire for more of it.*

336. πῶς : exclamatory question of admiration, equivalent to πῶϊς.

338. ξείνος ἑμός : the special guest of Arete because he had formally suppliated her on first entering the palace, clasping her knees (η 142).

339. τῷ : therefore. — τὰ δῶρα : those presents, already collected and packed away in a chest, which Odysseus has fastened with his own knot (θ 447 ff.).

343. ἀνδρῶν : partitive genitive with ὅς. — προγενέστερος : an ‘absolute comparative,’ *well on in years.*

344. οὐκ ἀπὸ σκοποῦ κτλ. : *not wide of the mark nor wide of our mind.*

346. “But it is Alcinoüs who must give the decisive word of command.”

348. τοῦτο ἔπος : *this proposition of Arete’s, 339 f. — οὕτω ἔσται : shall be carried out. — αἶ κεν : so surely as.* 353 = α 359. 354 f. = ε 1 f.

358. καὶ τό : *even this delay with accumulation of gifts.*

363. τὸ . . . ἐῖσκομεν : *this indeed we in no wise think of thee, viz., ἔμεν κτλ.*

364. οἷά τε = ὥς.

366. ὄθεν κτλ. : ‘out of what no man can see,’ from invisible material, ‘out of whole cloth.’

368. ὥς ὅτε : *sc. καταλέγει μῦθον,* but render as equivalent to ὥς.

369. πάντων Ἀργείων : *i.e. the returning companions of Odysseus, ι 159.*

375. ὅτε : *in case that.*

379. ‘To everything there is a season, and a time to every purpose under the heaven.’ *Eccles. iii. 1.* 381. τοῦτων : with οἰκτρότερα.

384. γυναικός : *i.e. Clytaemnestra. Cf. γ 269 ff.*

385–484. *Odysseus, resuming his story, tells how he saw the spirit of Agamemnon, and learned the manner of his death.*

385. Continues 328.

387. ἦλθε δ’ ἐπ’ : *see on 90.*

389. *Cf. δ 534 ff.*

393 f. *Cf. 219 ff.*

397. This formula of stately address occurs often in the *Iliad*, but only here in the *Odyssey.* 398 = 171. 411 = δ 535.

414. οἳ ῥα : *sc. κτείνονται. — ἐν : sc. οἴκῳ.*

415. The datives express time. *Cf. α 226.*

418. κείνα : *that scene, explained by ὥς (how) κτλ.*

421. οἰκτροτάτην : predicate, *the most pitiful voice I ever heard was that of, etc.*

423. ἀμφ’ ἐμοί : *upon me, as I lay dying. — ποτὶ γαίῃ : with βάλλον. He tried to lift his hands in defence, but had to let them fall helplessly.*

424. *περὶ φασγάνῳ* : transfixed by the sword which Aegisthus had left in his body. 427. *οὐκ ἄλλο* : sc. *ἐστὶ*, there is naught else.

429. *οἶον δὴ* : exclamatory, *lo! what a shameless deed, etc.*

430. *ἦ τοι ἔφην γε* : verily I had thought.

432. *λυγρὰ ἰδύια* : see on 189.

433. *οἷ* : on herself.

434. *καὶ . . . ἔησιν* : even be she a well-doer ; i.e. even on the well-doers.

441. *τῷ* : therefore. — *εἶναι* : infinitive as imperative.

442. *μῦθον ἅπαντα* : equivalent to *πᾶν τι*, all and everything.

443. *τὸ δέ* : nominative, subject of the imperative phrase following.

445. *εὖ . . . οἶδεν* : has good counsels in her heart, 'she openeth her mouth with wisdom,' *Proverbs*, xxxi. 26.

447. *ἡμεῖς* : Agamemnon visited Ithaca, with Menelaus, in order to persuade Odysseus to join the expedition against Ilios, as he, with the other suitors of Helen, had agreed (ω 116 ff.). Other traditions make the cunning of Palamedes necessary to outwit Odysseus, who feigned madness in order to avoid leaving his wife and infant son. Trick and countertrick are familiar.

452. *υἱος* : genitive, to sate myself with (gazing on) my son.

456. *πιστά* : adjective as substantive, possibilities of trust, faith in, sc. *ἐστὶ*.

458. *ἔτι ζώντος* : predicate.

464. *κακόν* : sc. *ἐστὶ*.

465-540. The spirit of Achilles converses with Odysseus, and proudly hears of the exploits of Neoptolemus.

467 ff. The same grouping of names occurs in γ 109 ff.

474. *τίπτε κτλ.* : "What is left for thee now to attempt?"

479. *κατὰ χρέος* : through need of, i.e. for consultation with, *χρησόμενος ψυχῇ* *Τειρεσίαο* 165. 481 = 166. 482. *σείο* : in comparison with thee.

483. *μακάρτατος* : (sc. *ῆν*) 'absolute' superlative, greatly blessed. — *οὐτ' ἄρ' ὀπίσσω* : sc. *ἔσσεται*.

489 ff. "Poor man's hireling were better than dead men's king."

494. *Πηληΐος* : the genitive as in 174.

495. *ἔχει τιμὴν* : = *τεμνεα νέμεται* 185.

497. *κατά* : adverb, fast.

498. *εἰ γάρ* : sc. *εἴην*.

499 f. *οἶος κτλ.* : strictly predicate, as which I slew, i.e. as I was when I slew.

502. *τῷ κέ τεω* : in that case for many a man (*τινι*).

503. *οἷ* : explaining *τέω*, of such as.

509. *ἐκ Σκύρου* : it was here that Achilles had been concealed by Thetis among the daughters of King Lyncmedes, and it was Odysseus, too, who craftily discovered him.

511. *οὐχ ἡμάρτανε μύθων* : did not miss the proper words, i.e. always said the right thing, a good instance of 'litotes.' § 19 d. 517 = 328 (*πάσας*).

518. *δσσον λαόν* : how great a host, explaining *πάντας*.

519. *οἶον κτλ.* : how he did slay! exclamation. Strictly *οἶον* is predicate adjective, what a man that was whom he slew!

521. *γυναικῶν εἵνεκα δώρων* : because of the bribing of women, i.e. because Priam had given Astyoche, his sister, the wife of Telephus and mother of Eurypylos, a golden vine to induce her to send her son to the war. The story

of Eriphyle (326) has a similar trait. The details of both stories are developed in post-Homeric literature.

522. κάλλιστον : predicate, *he was the fairest man I ever saw*.

523. Ἰππον : cf. δ 272. — Ἐπειός : Vergil gives the names of the Greeks who issue from the horse, and includes Epeus, et ipse doli fabricator Epeus *Aen.* ii. 264.

527. γυῖα : subject of τρέμων.

531. ἐξέμεναι : *to let him out*.

534. μοῖραν . . . ἔχων. Vergil has Neoptolemus slay Priam, *Aen.* ii. 533 ff., and makes the portrait of the youthful hero harsh and savage. The Homeric portrait is exquisite.

539. μακρὰ βιβᾶσα : see on ι 450.

540. δ : = δ τι, quod, *because*.

541-567. *The spirit of Aias Telamon will have naught of Odysseus.*

541. αἱ ἄλλαι : including Patroclus and Antilochus, 468.

542. κήδεα : i.e. his relatives, as objects of solicitude when present, and of sorrowful longing when absent.

546. ἔθηκε : *offered them as a prize*.

547. δίκασαν : *adjudged the prize*. After the death of Achilles and the funeral games in his honor, Thetis offered his armor to the bravest of the Achaeans. Odysseus and Aias had rescued the body of Achilles from the Trojans, and each claimed the prize. Athena induced captive Trojans to decide the case in favor of Odysseus.

548. ὡς μὴ ὄφελον : see on α 217. — τοιῷδ' ἐπ' ἀέθλῳ : *in strife for such a prize*.

550. πέρι, περὶ : adverbs with τέτυκτο. See on α 66.

553. οὐκ ἄρ' ἔμελλες : *couldst thou not then?* see on ι 475.

556 ff. τοῖος πύργος : in predicate apposition with the subject of ἀπώλεο, *such a tower of strength as thou didst perish*. In the *Iliad* Aias is called ἔρκος Ἀχαιῶν, *bulwark of the Achaeans*. — σείο : causal genitive with ἀχνύμεθα, resumed by φθιμένοιο.

557. κεφαλῇ : dependent on ἴσον, instead of a genitive parallel with σείο, which would cause ambiguity.

565. ὅμως κεχολωμένος : *in spite of his retiring in wrath*. — κὲν προσέφη : *sc. ἐμέ*. "I should have followed him for further speech from him or me, had not curiosity to see other spirits stopped me." Odysseus did follow to the very entrance of Erebus.

568-626. *Odysseus looks into Hades and sees many illustrious spirits, — Minos (568-571), Orion (572-575), Tityus (576-581), Tantalus (582-592), Sisyphus (593-600), and Heracles, who reminds him of his own descent to Hades (601-626).*

569. σκήπτρον : see on β 37.

574. αὐτός : i.e. while living in the upper world.

584. πῖεῖν : denotes the purpose of ἐλέσθαι.

591. ἐπὶ κτλ. : adverb with μάσασθαι, *when he aimed at these, to clutch thereat with his hands*.

598. A dactylic verse, in which sound and idea happily correspond. § 16 d.

600. ἐκ κρατός : *sc. as he stooped to the stone*.

607. γυμνόν : *bare of its case or pouch, ready for action*.

608. αἰεὶ βαλέοντι : sc. τινί, one who is ever about to shoot.

610. ἴνα : = ἐν ᾧ, of the τελαμών.

613. "May this be the last work of such a terrible artist, and O that he had not wrought this!" A vivacious union of two incompatible wishes, as in δ 684.

621. χείρωνι φωτί : i.e. Eurystheus, ruler of Argos, on whom Hera secured the fulfilment of the prophecy intended by Zeus for Heracles (T 96-133).

623. κύνα : Homer neither describes nor names Cerberus. Cf. Vergil's Cerberus haec ingens latratu regna trifauci | personat, adverso recubans immanis in antro *Aen.* vi. 417 f. — ἄξοντα : future participle of purpose.

627-640. *Odysseus retires in panic fear from the entrance to Hades, seeks his ship, and sets sail.*

631. Theseus and Peirithous also, like Heracles, had made the descent to Hades. Cf. Vergil's sedet, aeternumque sedebit, | infelix Theseus *Aen.* vi. 617 f. 632. ἐπὶ ἀγείρετο : came on in throngs.

639. κύμα ῥόοιο : the billowy current.

640. The passage was accomplished first by oars and then by sail, back again across Oceanus to the inner θάλασσα.

THE TWELFTH BOOK OF THE ODYSSEY.

1-27. *Odysseus returns to Aeaea, where he buries the body of Elpenor, and where Circe again receives him kindly.*

4. ἀντολάι Ἥελιοιο : the home of Circe, like that of Medeia, was originally in the mythical East, which the Argo penetrated (60-72).

10. Cf. λ 74 ff., κ 554 ff. Vergil imitates the Elpenor episode with that of Palinurus, *Aen.* v. 833-871, vi. 337-383.

28-141. *Circe foretells to Odysseus the perils that await him from the Sirens (39-54), the Planctae (55-72), Scylla and Charybdis (73-126), the cattle of Helius (127-141).*

35. Odysseus here tells Circe the story of the eleventh book.

38. μῆσσι κτλ. : "and heaven will not suffer thee to forget it."

50. δησάντων : imperative.

51. αὐτοῦ : the mast itself.

54. διδέντων : imperative.

58. βουλευεῖν : infinitive as imperative.

59. ἔνθεν μὲν : the contrasted way is described in 73 ff.

61. θεοὶ καλόνουσιν : see on κ 305.

64. τῶν : partitive, sc. τινά.

70. πᾶσι μέλουσα : cf. ι 20. — Αἰήται : cf. κ 137.

71. βάλεν : sc. κόματα (68) as subject.

73. οἱ δὲ δύν σκοπέλοι : but yonder two peaks, οἱ μὲν being contrasted with ἔνθεν μὲν 59. The independent nominative is more vivacious than the partitive genitive. — ὁ μὲν : the haunt of Scylla, contrasting with τὸν δ' ἑτερον 101, that of Charybdis.

75. τὸ μὲν : this, i.e. this condition of being wrapped in clouds.

81 f. ἡ περ ἂν ἰθύνετε : *where (i.e. on which western side) you will perhaps (δν, in case he selects this course rather than the one by the Planctae 56 f.) guide. For the subjunctive, see § 21 b (2).*

86. σκύλακος : a fanciful etymological explanation of the name Σκύλλα.

93. μέσση : *half-way, i.e. up to the middle of her body.*

98. ἀκήριοι : predicate adjective as adverb.

101. τὸν δ' ἕτερον : corresponding to ὁ μὲν 73.

102. πλησίον : adverb, *sc. εἰσιν οἱ σκόπελοι.*

106. τύχοις : *sc. ὦν.*

107. Cf. i 525.

108. ἀλλὰ μάλα : *so by all means.*

114. τὴν δέ : *i.e. Scylla. The hero is unwilling to accept the dreadful alternative. He wishes to escape both horrors.*

116. δὴ αὖ : pronounced with 'synizesis.'

123. τόσσησιν : *just as many as the first time.*

127. Θρινακίην : *cf. λ 107-113. The name in Homer has nothing to do with Sicily, and must not be associated with Trinacria (Τρινακρία).*

130. ἕκαστα : *in every drove and herd, combining both ἀγέλαι and πώεα.*

137-141. Cf. λ 110-114.

142-200. *Odysseus leaves Circe's isle, and, following the directions of the goddess, succeeds in passing the Sirens in safety and yet in hearing their marvelous song.*

147. This verse is omitted here by the best manuscripts.

148-152 = λ 6-10.

156. εἰδότες : contains the main idea, "that we may know what awaits us, and so be prepared for probable death or possible escape."

162 ff. see on 51 ff.

175. μεγάλη ἰς : *the great force of my hands.*

181. see on i 473.

182. τὰς δέ : apodosis.

184-191. Knowledge of past and future is the bait the Sirens offer. In Eden, it was the fruit of the tree of the knowledge of good and evil that was withheld from the First Parents.

201-259. *Odysseus avoids the terrors of the Planctae, and makes the awful passage between Scylla and Charybdis.*

203. τῶν : *sc. ἐταίρων, with χειρῶν.*

204. βόμβησαν : *splashed as the blades fell upon the water. Then the oars hung trailing from the thole-pins.*

208. γάρ : *surely.*

209. μείζον κακόν : predicate to τόδε, *this is no greater evil which impends.*

212. καὶ πού κτλ. : *and so somehow this peril (τῶνδε) I think we shall (live to) recall. Cf. Vergil's forsan et haec olim meminisse iuvabit Aen. i. 203.*

220. σκοπέλον : *i.e. the Scylla-peak. — λάθῃσιν : sc. νῆυς as subject.*

221. κείσε : *i.e. to the Planctae.*

225. ἐντός : *inside the ship, contrasted with their places at the thole-pins.*

230. πρῶρης : explanatory apposition. There were two ἱκρία.

231. φέρε : *threatened to bring.*

232. ὅσσε : subject of ἔκαμον.

238. πᾶσα : with κυκλώμενη, *all seething, and so in 241.*

245. τόφρα : *i.e. while all eyes were on Charybdis.*

252. δόλον : predicate to εἶδατα, *bits of food as bait.*

253. *κέρας*: i.e. the tube of horn which protected the fish-line above the hook from the bite of the fish.

254. *ἀσπαίροντα*: in this word lies the point of the comparison, which is elaborated into a picture of completest detail.

258. *οἰκτιστον*: predicate, *that was the most pitiful sight my eyes ever beheld*.

260-293. *Odysseus, on approaching Thrinacia, is mindful of the warnings of Tiresias and Circe and would fain sail past, but his comrades protest*.

265. *αἰλιζομένων*: sc. by the nymphs of 132. 267. Cf. λ 106 ff.

278. *Εὐρύλοχος*: mutinous again; cf. κ 429 ff.

279. *πῆρι*: *excessive*, strictly an adverb, sc. *ἐστὶ*.

280. *ἦ ῥά νυ κτλ.*: *verily now thou must be wholly made of iron*.

286. *ἐκ νυκτῶν*: *from the nights*, i.e. during them.

291. *πειθόμεθα*: *let us obey*. Night commands to eat and rest.

293. *ἐνήσομεν*: *will launch out*, sc. *ῥῆα*.

294-373. *Odysseus exacts from his comrades an oath not to touch the cattle of Helius, and lands upon the island, but a month's tempest keeps them there till all provisions are exhausted, and famine drives them to the forbidden food*.

295. *ῥ*: = *ῥτι*.

312. *τρίχα νυκτός*: 'the third watch of the night' and the last, i.e. towards morning. — *μετὰ βεβήκει*: *had passed over the meridian and were sloping toward the horizon*. Cf. ι 58. 313-315 = ι 67-69.

320 f. *γὰρ . . . δέ*: *surely . . . so then, or since . . . then*.

330. *δὴ ἄγρην*: pronounced with 'synizesis.'

331. *ὅτι κτλ.*: *whatever came to their hands*.

336. *ἐπὶ*: *at hand*, adverb with *ἦν*. In 349 it has the force of *thereto*, with *ἐσπώνται accede*.

350. *ἅπαξ*: *for good and all*. — *πρὸς κύμα χανὼν κτλ.*: *open my mouth to the billows and die*, a bitter description of drowning.

357. *φύλλα*: *leaves* to be thrown into the fire in place of the *οὐλόχυνται*. See on γ 447. 359-361. Cf. γ 454-458.

362-365. Cf. γ 459-463.

372. *εἰς ἅτην*: *to my woe*.

373. *μέγα ἔργον*: as in γ 261.

374-396. *Wrath of Helius and awful portents*.

379. *ὑπέρβιον*: adverb.

380 f. Cf. λ 17 f.

389. *ἤκουσα Καλυψούς*: ample opportunity for this is afforded in the action of ε, the Calypso-book.

397-453. *On leaving Thrinacia, Odysseus is shipwrecked, his comrades perish, he himself drifts back past Charybdis, and at last reaches Calypso's isle*.

399. *δὴ ἔβδομον*: pronounced with 'synizesis.' Cf. 330.

413 f. Cf. *excutitur pronusque magister | volvitur in caput Vergil Aen. i. 115 f.* 422. *πρὸ τῆς πύλης*: sc. from the *πρυμνῇ* 411.

423. *ἐπίτονος*: the *πρότονοι* were broken 409.

435. *εἶχον*: intransitive, = *ἔσαν*.

439. *ἀνέστη*: gnomic aorist.

443. *μέσση*: *in the midst of the seething water*.

451. *χθιζὺς ἐμυθόμεν*: sc. in η 244 ff.

453. *ἀριζήλως*: with *εἰρημένα*.

THE THIRTEENTH BOOK OF THE ODYSSEY.

1-92. *Odysseus having thus ended his story (ι-μ), all retire for the night. The next day is spent in feasting, but at evening mutual farewells are said, and the hero is conveyed asleep on the magic ship of the Phaeacians to Ithaca.*

1 f. = λ 333 f.

5. *πάλιν πλαγχθέντα* : sc. from Ithaca.

6. *ἄψ ἀπονοστήσειν* : to Scheria. No more experiences like that with Aeolus κ 56-76.

7. *ἐφίεμενος* : *urgently*.

10 ff. Cf. θ 390 ff., 438 ff. Fourteen 'changes of raiment,' thirteen talents of gold, and a golden beaker lay in the chest, which was fastened with the private knot of Odysseus (θ 447 f.).

13. *δῶμεν* κτλ. : Alcinöus thus fulfils the promise made λ 351 f.

14. *ἀνδρακάς* : there were twelve βασιλῆες besides Alcinöus.

15. *τισόμεθα* : *we will recompense ourselves*, the taxation of heroic times.

17 = γ 396.

21. *ὑπὸ ζυγά* : *below decks*, under the *ἔκρια* fore and aft, as in ι 99.

24 f. *τοῖσι, Ζηνί* : *i.e.* in honor of Zeus, for the guests to eat.

29. *πολλά* : *often*.

32. *νειὸν ἀν'* : = *ἀνὰ νειὸν*.

33. *κατέδυν* : gnomic aorist in simile.

34. *ἐποίχεσθαι* : infinitive in the relation of loose purpose, *for his going*, the cause of gladness and the result of the sun's setting.

35. *ἀσπαστόν* : contains the gist of the comparison. As in μ 251 ff., the simile becomes a picture with minute detail.

39. *χαίρετε* : *fare ye well*, with full meaning, as well as parting formula.

56. *αὐτόθεν ἐξ ἰδρῶν* : *right where they sat*.

60. τὰ . . . *πέλονται* : "which are the unbidden guests of men."

83 f. *ὑψὸς' αἰερόμενοι, ὥς αἰέρετο* : "as spirited horses under the lash leap high in air and dash on their way, so the ship under the mighty propulsion of the oars leaped over the water."

92. One of the 'Ten Thousand,' when that brave band had reached Trapezus on the Euxine, and was deliberating about their further advance homewards, made the following speech (Xenophon *Anab.* v. i. 2) : "For my part, men, I am tired of packing up, and tramping, and running, and carrying arms, and marching in line, and mounting guard, and fighting, and I want to stop these toils, since we have the sea, and to sail the rest of the way, and to go back to Greece stretched out at full length, as *Odysseus did*."

93-125. *At the harbor of Phorcys in Ithaca the Phaeacians land Odysseus, still asleep, with all his treasures.*

98. *λιμένος ποτιπεπτηγῖαι* : *on the harbor-side, gently sloping*, strictly an ablative genitive, as one looks *from the harbor*.

99. *ἀνέμων* : subjective genitive with *κύμα*.

104. *ἱπὸν* : adjective as substantive. A grotto is still shown to visitors at Ithaca, which has features remarkable enough to have suggested the following flight of fancy.

110. *αἱ μὲν* : sc. *θύραι*, one door.

114. ὅσον κτλ. : *as far as half her whole length.*

118. αὐτῷ κτλ. : *bed and all.* The Attic would have αὐτῷ τῷ λίνῳ κτλ.

125-164. *Poseidon is enraged at the Phaeacians for thus favoring his enemy, and turns their returning ship with its crew into stone.*

127. πρῶτον : *once for all*, as with ἐπει (133). Cf. ι 536.

130. τοὶ . . . γενέθλης : according to the genealogy in η 55 ff., Poseidon was grandfather of Alcinoüs, and great-grandfather of Arete.

131. παθόντα : contains the main idea, *would suffer before coming home.*

151. ἴν' ἤδη σχῶνται : *that at last they may check themselves.*

152. ἀμφικαλύψαι : depends on ἐθέλω 149.

156. θεῖναι : infinitive as imperative, sc. νῆα, to which λίθον is predicate. Cf. 163. This stone ship is now pointed out to travellers near the harbor of Corfu, which tradition identifies with the Homeric Scheria.

165-189. *The Phaeacians, fearing the further wrath of Poseidon, sacrifice and pray to him. Meanwhile Odysseus awakes on Ithaca.*

170 f. Cf. δ 772 f.

172 = ι 507.

184. εἶδσαν : for the quantity of the first syllable, see § 62 h β.

187. ἑστέωτες περὶ βωμόν : and this is our last glimpse of this kindly folk. Poseidon seems to have carried out his wish, and walled their city up.

VOCABULARY

TO THE

FIRST TWELVE BOOKS OF THE ODYSSEY.

A.

ἄ: *ah! O. ἄ δειλέ, wretched man!*

ἄ-ᾗς, -ές (ράγνυμι): *adj. unbroken, unbreakable. λ 575.*

ἄ-απτος: *unapproachable, invincible.*

ἄάω, *aor. ἄσε, ἄσαν, aor. pass. ἄσθη (ἄτη): deceive, lead into folly, ruin.*

ἄβακέω, *aor. ἄβάκησαν: am ignorant, suspect nothing. δ 249.*

ἄβληχρός: *soft, gentle, weak.*

ἀγα-: *strengthening prefix, very, exceedingly. Cf. ἀγακλειτός.*

ἀγαγών: *aor. partic. of ἄγω, lead.*

ἀγαθός 3: *good, noble, brave. Rarely used of moral quality. βοήν ἀγαθός, good at the war-cry, brave in war. ἀγαθόν, as subst., good.*

ἀγα-κλειτός 3 and ἀγακλυτός (κλέος): *renowned, honored, famous.*

ἀγάλλομαι: *delight, exult.*

ἄγαλμα, -ατος: *delight, splendid gift.*

ἀγαμαι, *fut. ἀγάσσεσθαι, aor. ἡγάσασατο, ἀγάσασθαι: admire, wonder at; begrudge; am vexed, am angry.*

Ἀγαμεμνόνεος 3: *Agamemnon's.*

Ἀγαμεμνονίδης: *son of Agamemnon. 'Patronymic,' § 42.*

Ἀγαμέμνων, -ωνος: *Agamemnon, son of Atreus, grandson of Pelops, king at Mycenae. As the leader of the expedition against Troy, he is promi-*

nent through the whole of the Iliad. At the close of the war, on his arrival at home, he was slain by his own cousin Aegisthus, the paramour of his wife, Clytaemnestra. α 35 ff., γ 248 ff., δ 512 ff., λ 387 ff., ω 20 ff.

ἀγανός: *kindly, gentle.*

ἀγανο-φροσύνη (φρήν): *kindness. λ 203.*

ἀγάομαι: *grudge, am vexed. Cf. ἀγαμαι.*

ἀγαπάξω (ἀγάπη): *welcome, receive kindly. ἀγαπαζόμενοι φιλέονσιν, welcome with open arms.*

ἀγαπ-ήνωρ, -ορος: *loving bravery, brave.*

ἀγαπητός: *beloved.*

ἀγασσάμενος, ἀγασσεσθαι: *see ἀγαμαι.*

ἀγά-στονος: *loud-groaning, roaring.*

ἀγανός 3: *admirable, excellent, noble.*

ἀγγελίη: *message, tidings, news.*

ἀγγέλω, *fut. ἀγγέλω, aor. ἀγγέλλειε: bear a (the) message, announce.*

ἄγγελος: *messenger, ambassador.*

ἄγγος, -εος: *bowl, pan, vessel.*

ἄγε, ἄγετε: *strictly inv. of ἄγω, lead, bring, but generally used as interjection, up! come!*

ἀγείρω, *aor. ἡγεира, ἄγειραν, 2 aor. mid. ἀγέρεσθαι, ἀγρόμενοι, pl. plpf. ἀγηγέρατο [ἀγηγεμένοι ἦσαν], aor. pass. ἀγέρθη, ἡγερθεν [ἡγέρθησαν, § 47 o]. collect, bring together, assemble.*

ἀγέλαος (ἀγέλη) 3: of the herd.

ἀ-γέλαστος: adj. at which one cannot laugh, dismal.

ἀγε-λείη: giver of booty. Epithet of Athena as war-goddess.

ἀγέλη: herd.

ἀγέρεσθαι, ἀγέρθη: see ἀγείρω, collect.

ἀγέρωχος: proud, mighty, impetuous.

ἄγη: wonder.

ἀγχεράτο: 3 pl. plpf. of ἀγείρω, collect.

ἀγ-ήνωρ, -ορος (ἀνήρ): manly, proud.

ἀ-γήραος, ἀγήρως (γήρας): ageless.

ἀγκάς: adv. in (my) arms.

ἄγκιστρον: hook, fish-hook.

ἀγκοίνη: arm, pl. arms, embrace.

ἄγκος, -εος: glen, valley.

ἀγκρεμάσασα: aor. partic. of ἀνακρεμάννυμι, hang up. § 32 b.

ἀγλαό-καρπος: of splendid fruit, luxuriant.

ἀγλαός, clear, splendid, glorious.

ἀ-γνοίω, aor. ἠγνόησεν (γιννώσκω): fail to notice, not perceive.

ἀγνός 3: pure, holy.

ἄγνυμι, aor. ἔαξε, 2 aor. pass. ἐάγη (φαγ-): break, shatter.

ἀ-γνώς, -ῶτος: unknown. e 79.

ἄ-γνωστος: unknown, unrecognized.

ἀγοράομαι, aor. ἀγορήσατο: address.

ἀγορεύω: say, speak, tell.

ἀγορή (ἀγείρω): assembly, place of assembly, speech to an assembly. ἀγορήνδε, to the place of assembly, § 36 d. ἀγορήθεν, from the place of assembly, § 36 c.

ἀγορητής, -ῆς: speech, eloquence. θ 168.

ἄγρ-αυλος: field-dwelling, dwelling in the fields.

ἄγρη: chase, hunt. μ 330.

ἄγριος (ἀγρός) 3: wild, savage, rough.

ἀγριό-φωνος: rough-voiced. θ 294.

ἀγροίωτης: of the country, boorish.

ἀγρομένοισι: aor. partic. of ἀγείρω, assemble.

ἀγρο-νόμος: field-ranging. ζ 106.

ἀγρός: field, country (opp. to city).

ἀγρότερος 3: wild (of animals). § 43 c.

ἀγρώσσω: catch, hunt. e 53.

ἄγρωστις: a kind of grass. ζ 90.

ἀγυή: street, way, road.

ἄγυρις (cf. ἀγορή): assembly. γ 31.

ἄγχι: adv. near. Const. with genitive

Ἀγχιάλος: Nearsea, — a name coined for the story. α 180.

ἄγχι-βαθής, -ές: near-deep, i.e. the water is deep near the shore. e 413.

ἄγχι-θεος: near the gods, i.e. nearly related to the gods. e 35.

ἄγχι-μολον: adv. near, near by.

ἄγχιστα: adv. nearest. Sup. of ἄγχι.

ἄγχοῦ: adv. near.

ἄγω, fut. ἄξεις, 2 aor. ἤγαγον: lead, conduct, bring, fetch, lead away. The connection indicates from what and to what the motion tends.

ἀγών, -ῶνος: assembly, contest, game.

ἀ-δάημων, -ονος (δαήναι): ignorant, inexperienced.

ἀ-δάκρυτος: without tears, tearless.

ἀδελφεός [ἀδελφός]: brother.

ἀδευκής, -ές: bitter, grievous.

ἀδέω, aor. ἀδήσειεν, perf. ἀδηκότας: am sated with, loathe.

ἄδην: adv. enough, to satisfaction. e 290.

ἀδινός: huddling. ἀδινόν, ἀδινά, cognate acc. as adv., vehemently, loudly.

ἀ-δμής, -ήτος (δάμνημι): untamed, unbroken (of an animal); unwedded (of a maiden).

ἄ-δμητος 3: untamed, unbroken.

ἄδοι: aor. opt. of ἀνδάνω, please.

Ἀδρήσπη: one of Helen's maids. δ 123.

ἀέθλιον: contest, game.

ἔεθλον: prize of contest, contest. § 27 a.

ἄεθλος: contest, trial, struggle, task.

ἀείδω [ᾄδω], aor. imv. ἀείσω: sing.

ἀ-εκέλιος 3: unseemly, wretched.

ἀ-εικέλιος: adv. wretchedly, pitifully.

ἀ-εικής, -ές: unseemly, shameful.

αἶρω [αἶρω], aor. **ἔειραν**, aor. pass. **ἔειρα**, *raise, take up, bear*. **ὑψόσ' αἰερόμενοι**, *borne aloft, stepping high*.
ἀ-έκητι: adv. *against the will*.
ἀ-έκων, -ουσα (φεκ-): *unwilling, against the will*.
ἄελλα (ἀημι): *blast, violent wind, wind*.
ἀ-ελπής, -ές: *unhoped, unlooked-for*.
ἀέντων: gen. pl. partic. of ἀημι, *blow*.
ἀέξω (cf. *wax, augeo*): *give increase, cherish, nourish*; mid. *increase, rise* (of a wave).
αἰετός: aor. pass. partic. of αἶρω.
ἄεσα: aor. *slept, passed the night*.
ἄζαλος 3: *dry, seasoned*.
ἄζομαι: *reverence, feel pious fear*.
ἄημι, inf. *ἀήμεναι, ἀῆναι*, impf. *ἄη*: *blow* (of the wind). *ἀήμενος, beaten by the winds*.
ἄήρ, dat. *ἡέρι*: *air* (as opposed to the clear αἰθήρ), *mist, fog*.
ἀήτης: *wind, breeze, blast*.
ἄ-θάνατος 3: *undying, immortal, imperishable*. *ἀθάνατοι*, *immortals, i.e. gods*.
ἄ-θαπτος (τάφος): *unburied*.
ἀ-θεμίσιος: *lawless*. *ἀθεμίσια εἰδώς*, *knowing lawless things, i.e. lawless-hearted*.
ἀ-θέμιστος: *lawless*.
ἀθερίω: *disregard, slight, despise*.
ἀ-θίσφατος: *ineffable, abundant*.
Ἀθήνη and pl. **Ἀθῆναι**: *Athens*. γ 307, λ 323, η 80. § 40 d.
Ἀθήνη and **Ἀθηναίη**: *Athena*, *Minerva*. She appears often in Homer as war-goddess, as she is represented in works of art; hence she is called *Παλλὰς* (*spear-brandishing*), *γλαυκῶπις* (*flashing-eyed*), *ἀγέλη* (*giver of booty*). She was the special patroness of Odysseus (already before Troy, B 169 ff., K 277 ff., Ψ 768 ff.), and not only contrived his return to his home (*Odyssey, passim*, esp. α,

ε 5 ff., ζ 13 ff., θ 7 ff., ν 221 ff.), but also aided him to slay his wife's suitors (χ 205 ff., 297 ff.) and to make peace with the people (ω 528 ff.).
ἀθηρη-λοιγός: *chaff-destroyer, winnowing-shovel*. λ 128.
ἀθλητήρ, -ῆρος: *athlete*. θ 164.
ἄθλον: *contest*. See *ἀεθλον*.
ἀθρέω, aor. *ἀθρήσαι*: *see, behold*.
ἀθρόος: *assembled, all together*.
ἄ-θυμος: *spiritless, discouraged*. κ 463.
αἰ [εἰ]: *if*. αἰ κε = *εάν*. αἰ (thus accented) γάρ often introduces a wish.
αἶα, gen. *αἶης*: *earth*. Equiv. to γαῖα, γῆ. § 25 f.
Αἰαίη: of *Aea*. Epithet of Circe. ι 32.
Αἰαίη: *Aea*. Mythical island of Circe in the far west. κ 135. The eastern *Aea* (Colchis) was the home of Aetes, Medea's father.
Αἰακίδης: *son of Aeacus*. Of Achilles, *grandson of Aeacus*, λ 471.
Αἴας, -αντος: *Ajax*. (1) Son of Telamon, king of Salamis, the mightiest of the Achaeans next to Achilles. γ 109, λ 469, 553. (2) Son of Oileus, swift-footed leader of the Locrians. δ 499 ff.
Αἰγαί: *Aegae*. Town in Achaea, on the north coast of Peloponnesus. Famed for its worship of Poseidon. ε 381.
αἰγανέη: *javelin*, used chiefly for hunting or in games. The Attic ἀκοντιον.
αἰγείος 3 and **αἰγέος** (αἰξ): of *goat-skin, goat-skin*.
αἰγείρος: *black poplar*.
αἰγί-βοτος: *goat-feeding, pasture for goats*. δ 606.
αἰγί-οχος (ἔχω): *aegis-bearing*. Freq. epithet of Zeus, esp. in genitive.
Αἰγισθος: *Aegisthus*. Son of Thyestes (δ 518), and so cousin of Agamemnon, whose wife, Clytaemnestra, he led astray (γ 263 ff.), and whom he

killed (δ 534 f., λ 409). He was slain by Agamemnon's son, Orestes (α 298 ff.).

αἴγλη: gleam, brightness.

Αἰγύπτιος 3: of *Aegypt*, *Aegyptian*.

Αἰγύπτιος: *Aegyptius*. β 15.

Αἰγυπτόν-δε: to *Aegypt*. § 36 d.

Αἰγυπιος: fem. *Aegypti*; masc. the river *Aegyptus*, i.e. the Nile.

αἰδέομαι and **αἰδομαι**, inv. αἰδέο [αἰδοῦ, § 50 f], aor. pass. (as mid.) inv. αἰδέσθην: feel honorable shame or self-respect, reverence, am abashed before.

ἀ-ἰδηλος (ἀ-φιδ-): (making unseen), destructive, destroying. θ 309.

Ἄ-ιδης, gen. Ἀἰδᾶο, Ἀἰδew, Ἀἰδός (φιδ-): *Hades*, god of the unseen lower world. § 20 a. His realm is the home of the dead; in the *Iliad*, it is beneath the earth (Θ 16, Γ 61 ff.), while in the *Odyssey*, Odysseus sails to it across Oceanus (κ 508 ff.), and finds in it a faint, ghostly imitation of life on earth. Noticeable are the elliptical expressions eis Ἀἰδᾶο (sc. δόμον), εἰν Ἀἰδᾶο (sc. δόμοις), Ἀἰδόσδε ("Ἀἰδός δόμονδε).

αἰδοτός (αἰδώς) 3: revered, honored.

αἰδουότερος: more revered. λ 360.

ἀ-ιδρείη (φιδ-): ignorance.

ἄ-ιδρις: ignorant. κ 282.

αἰδώς, -οῦς: shame, modesty, sense of honor. αἰδοί, modestly. Often in a good sense for which a single word is lacking in modern English.

αἰεῖ, αἰέν [αἰε]: always, ever. § 26 e.

αἰει-γενέτης: ever-existing, eternal.

αἰε-νάων: partic. ever-flowing.

αἰετός: eagle. β 146. § 26 e.

αἰζήιος: vigorous. μ 83.

αἰζήος: adj. as subst. vigorous youth.

αἴης: gen. of αἶα, land.

Αἰήτης: *Aeëtes*. See Αἰατή. κ 137.

αἰθε [αἰθε]: introduces a wish. η 331.

αἰθήρ, -έρος: the pure upper *aether* above the clouds, in contrast with the lower *ἀθήρ*.

Αἰθίοπες pl.: *Aethiopians*; a mythical people, living in two nations at the extreme east and west, beyond the limits of geographical knowledge, on the borders of Oceanus. They are pious men, loved and visited by the gods (as were the Phaeacians, η 201 ff.). α 22 ff., δ 84, ε 282.

αἰθόμενος 3: burning, blazing.

αἰθουσα: portico, corridor. ἵπ' αἰθούσῃ, in the corridor. The pl. is used of the two: one (αἰθουσα αὐλῆς) an outer corridor, through which a passage led from without into the court; the other (αἰθουσα δώματος) a porch before the vestibule of the μέγαρον, through which a passage led from the door into the men's hall. The latter was the usual sleeping-place of transient guests.

αἰθοῦν, acc. αἰθουα: bright, sparkling.

αἰθήρ (αἰθήρ): clearness, clear air.

αἰθήρ-γενέτης: born of the *aether*, *aether-born*. (Possibly, *aether-living*.) ε 296.

αἰθυια: diver, water-hen. ε 337.

αἰθων, -ωνος: bright, lustrous. α 184.

αἶ κε [ἐάν]: if, with the subjunctive.

αἶμα, -ατος: blood; race.

αἰμύλιος: wheedling, winning, coaxing α 56.

αἰνέω (αἶνος): commend, assent. μ 294.

αἰνίζομαι: praise, commend. θ 487.

αἰνό-μορος: of dread fate. ι 53.

αἰνός 3: dread, dreadful, terrible.

αἰνότατος: most dreadful.

αἰνυμαι: take, seize. ι 225, 249, 429.

αἰνώς: adv. awfully, mightily.

αἶξ, gen. αἰγός: goat.

ἄξας: aor. partic. of ἀίσσω, rush.

Αἰολίδης: son of *Aeolus* (not the *Aeolus* of κ 1 ff.). λ 237.

Αἰόλιος 3: *Aeolian*. of *Aeolus*. κ 1, 55.

Αἰολός: *Aeolus*. Ruler of the winds, κ 21. He received Odysseus, and provided for his return. κ 1 ff.

αἰπεινός: *high, lofty*. ζ 123.

αἰπός 3 and **αἰπύς**, *αἰρεῖα*, *αἰπύ*: *high, lofty, steep, sheer; utter*.

αἰρέω, fut. *αἰρήσομαι*, aor. *ἔλεν*, *ἔλε*, *εἴλετο*, *ἔλοντο*, and *ἔλεσκε*: *take, grasp, seize, gain, capture, overcome; mid. choose*.

αἶσα: *lot, share, fate, appointed destiny*.

αἶσιμος (*αἶσα*): *fitting, suitable, due*.

αἴσσω, aor. *ἤϊξαν*, partic. *αἰξάσα*: *start up, rise, rush, flit*.

ἄϊστος (*φιδ-*): *unseen, hidden*. α 235.

αἰστώ, aor. pass. *αἰστώθησαν*: *hide, pass. disappear*. κ 259.

αἰσυλός: *dreadful, horrible*. β 232.

αἰσυμνήτης: *umpire, master of the games*. θ 258.

αἰσχος, -*εος*: *shameful deed, shame*.

αἰσχύνω: *disgrace, bring shame upon*. *αἰσχυνόμενος*, *through shame*.

Αἴσων, -*ονος*: *Aeson*. Father of Jason, king of Iolcus. λ 259.

αἰτέω: *ask, request, beg*.

αἰτιάομαι, 3 pl. *αἰτῶνται* (§ 50 c): *charge, accuse, blame*.

αἰτίζω: *request, beg*. δ 651.

αἰτίος: *accountable, guilty, to blame*.

αἰχμητής: *spearman, warrior*.

αἶψα: *straightway, quickly*.

αἰψηρός 3: *speedy, quick*.

άίω: *hear*.

αἰών, -*ωνος*: *duration of life, life*.

ἄκανθα: *thistle, thistle-down*.

ἀκαχίζω, aor. *ἀκαχοίμην* (§ 46 f), perf. *ἀκάχημαι*: *grieve, pass. grieve (intrans.), perf. am grieved, troubled*.

ἀκαχμένος (acu): *pointed, sharp, tipped*.

ἀκέομαι, aor. inv. *ἀκέσασθε* (*ἄκος*): *heal, cure, provide a remedy*.

ἀκέων, *ἀκέουσα*: *in silence, in peace*.

ἀκηδής, -*ές*: *uncared for, neglected*.

ἀ-κήλητος: *not to be charmed, uncharmed, unmovable*. κ 329.

ἀκῆν: adv. *quietly, still, hushed*.

ἀ-κηράσιος: *unmixed, pure*. ι 205.

ἀ-κήριος: *unharmful*. μ 98.

ἀ-κιδνότερος 3: *meaner, less stately*.

ἄ-κίς: *weak*. ι 515.

ἄ-κλαυτος: *tearless* (§ 54 h), *unwept*.

ἀ-κλεής, -*ές*, acc. sing. *ἀκλέα* (*κλέος*): *without fame, without tidings, inglorious*. δ 728.

ἀ-κλειώς: *mysteriously, ingloriously*, adv. of *ἀκλεής*.

ἄ-κληρος: *without lot, poor*. λ 490.

ἄκμό-θετον: *anvil-block*. θ 274.

ἄκμων: *anvil*. γ 434, θ 274.

ἄκνηστις: *backbone, spine*. κ 161.

ἀ-κοίτης (*κεῖμαι*, *κοίτη*): (*bed-mate*), *husband, spouse*. ε 120.

ἄ-κοιτις, acc. pl. *ἀκοίτις*: *wife, spouse*.

ἀκοντίζω (*ἄκων*): *hurl*. θ 229.

ἀκουάζομαι: *hear, listen*. ι 7.

ἀκουή: *tidings, news*. β 308.

ἄ-κουρος: *without son*. η 64.

ἀκούω, inf. *ἀκούμεναι*, partic. *ἀκούον-τεσσι*, aor. *ἤκουσα* and *ἄκουσα*: *hear, give ear, listen*.

ἀ-κράαντος: *unaccomplished, what will not come to pass*. β 202.

ἀκρ-ᾤῃς, -*ές*: *freshly blowing*. β 421.

ἄκρη (strictly fem. of *ἄκρος*): *height, head, headland*.

ἄ-κρητος: (*unmixed*), *pure*.

ἄκρις, -*ιος*: *height, mountain summit*.

ἄ-κριτος: *confused, indiscriminate*.

ἄκρον: *height, headland, brink*.

Ἀκρόνεως: *Acroneos*. A Phaeacian. θ 111.

ἀκρό-πολις: *acropolis, citadel*.

ἀκρο-πόπος: *sharp-pointed, piercing*.

ἄκρος: *point, end*.

ἀκρότατος: *topmost, furthestmost*.

ἀκτή: *headland, promontory, shore*.

ἀκτή (*ἄγνυμι*): *meal*. β 355.

ἄκτις, -*ιως*: *ray, beam*.

ἄκυλος: *acorn*. κ 242.

ἄλα-δε: *to the sea*. From ἄλς. § 36 d.

ἀλάλησιν κτλ.: see ἀλέξω.

ἀλάομαι, 3 pl. ἀλῶνται, impv. ἀλώω § 50 c), perf. (as pres.) ἀάλημαι: *wander*.

ἀλαός: *blind, sightless*.

ἀλαώω, aor. ἀλάωσεν: *blind, deprive of sight*.

ἄ-λαστος: *not to be forgotten*.

ἀλαωτός, -ός: *blinding*.

ἀλγέω, aor. subjv. ἀλγήσετε: *grieve, suffer*. μ 27.

ἀλγίων, -ον: *more grievous, worse*.

ἄλγος, -εος: *grief, pain, trouble, woe*.

ἀλέασθαι: aor. of ἀλόομαι, *avoid*. § 51 g.

ἀλεγείνους 3: *painful, grievous*.

ἀλεγύνω: *heed, regard, busy (my)self with, make ready and enjoy (of a feast)*. α 374.

ἀλέγω: *care for, regard*.

ἄλεινω: *avoid, shun*.

ἄλεισον: *cup, beaker, chalice*.

ἀλείφαρ, -ατος: *oil, polish*. γ 408.

ἀλείφω, aor. ἀλειψα: *anoint*. ἐπὶ οὐατ' ἀλείψαι, *stop the ears*. μ 47.

Ἀλέκτωρ, -ορος: *Alector*. A Spartan. δ 10.

ἀλέξω, aor. ἀλέξῃς, 2 aor. ἀλάλησιν, inf. ἀλαλέμεν: *ward off; with dat. of interest, defend*.

ἀλόομαι, 1 aor. ἀλεύσθαι or ἀλέασθαι (§§ 26 f, 51 g): *escape, avoid*.

ἄλεοσι: dat. pl. of ἄλς, *salt*.

ἀλετρεύω: *grind*. η 104.

ἄλη (ἀλόομαι): *wandering*.

ἀληθείη: *truth*.

ἀληθής, -ές: *true*. ἀληθέα, *the truth*.

ἀλητεύω: *wander*.

ἀλι-ᾤής, -ές (ἀημι): *sea-blowing, blowing over the sea, with sea-blasts*. δ 361.

ἀλίγκιος: *like*.

ἀλιεύς, -ῆος: *seaman, fisher*. μ 251.

Ἄλι-θήρης: *Halitherses*. An Ithacan. β 157.

ἄλι-μυρήεις, -εντος: *flowing to the sea*. ε 460.

ἄλιος (ἄλς) 3: *of the sea*.

ἄλιος 3: *fruitless, ineffectual, in vain*.

Ἄλιος: *Halius*. A Phaeacian. θ 119.

ἄλιο-τρεφής, -ές: *sea-nurtured*. δ 442.

ἀλιόω, aor. ἀλιῶσαι: *render vain, thwart*.

ἄλι-πόρφυρος: *sea-purple, sea-blue*.

ἄλις: *adv. enough, abundant*.

ἀλίσκομαι, aor. pass. ἀλῶναι: *am captured, overcome*. ε 312.

ἀλιταίνω, aor. ἀλίτοντο, partic. ἀλιτήμενος: *wrong, offend, sin against*.

ἀλιτρός: *knave, rogue*. (Sometimes used playfully.)

Ἄλκ-άνδρη: *Alcandra*. A Theban; wife of Polybus. δ 126.

ἀλκή, dat. ἀλκί (§ 40 b): *defence, help, strength, courage, bravery*.

ἄλκιμος: *brave, courageous; of defence*.

Ἄλκί-νοος: *Alcinoüs*. Phaeacian king. § 12 ff., θ 118. To him Odysseus tells the story of his wanderings. ι 2 ff., λ 363 ff.

Ἄλκ-ῖππη: *Alcippe*. Slave of Helen at Sparta. δ 124.

Ἄλκμήνη: *Alcmene*. Mother of Hercules. β 120, λ 266.

ἀλλά: conj. *but, yet, on the other hand*. Sometimes correlative with μέν. Occasionally it may be translated so now, as γ 359, 380.

ἄλλῃ: adv. strictly dative of ἄλλος, *elsewhere*. ἄλλος ἄλλῃ, *one here, another there*.

ἄ-λληκτος (λήγω): *unceasing*.

ἀλλήλων, ἀλλήλοισι, ἀλλήλους: *each other, one to the other*.

ἄλλο-γνώτος: *stranger, foreigner*. β 366.

ἄλλο-δαπός 3: *strange, foreign*. Pl. *foreigners, men of other lands*.

ἄλλο-εἰδής, -ές: *of other form*.

ἄλλο-θεν: *from another place*. ἄλλοθεν ἄλλος, *one from one quarter, one from another*. § 36 c.

ἄλλοι: *elsewhere, somewhere else.* § 36 b.

ἄλλό-θροος: *of other speech, foreign.*

ἄλλο-ιδής, -ές: *of other form.*

ἄλλος (*alius*) 3: *other, another.* οἱ ἄλλοι, *those others.* ἄλλυδις ἄλλη, *one this way, another that.* ἄλλα, ἄλλα, *some things, others.* It is freq. followed by a noun in apposition, as ἐκτοθεν ἄλλων | μνηστήρων, *apart from the rest, [viz.] the suitors.*

ἄλλ-οτε: *at another time.* δ 236.

ἄλλότριος 3: *of another, another's.*

Cf. alienus.

ἄλλυδις: *adv. in a different direction.*

ἄλλυδις ἄλλη, *here and there.*

ἀλ-λύουσαν: *partic. of ἀναλύω, unloose, ravel.* § 32 b.

ἄλλως (ἄλλος): *adv. otherwise.*

ἄλμα, -ατος: *leap, spring, jumping.*

ἄλμη: *brine, briny crust.* ζ 137.

ἄλμυρός: *briny, salt.* δ 511.

ἀλοιφή (ἀλείφω): *ointment; fat.*

ἄλοσ-ύδνη: *sea-sprung, daughter of the sea.* δ 404.

ἄ-λοχος (λέχος): *spouse, wife.* *Cf. ἀκοίτης.*

ἀλώω, ἀλδωνται: *from ἀλόμαι, wander.*

ἄλς, ἀλός (salum): *fem. sea; esp. the sea near the shore, as distinguished from both the high seas and the land.*

ἄλς, dat. pl. ἄλεσσι: *pl. salt.*

ἄλος, -εος: *grove; esp. a grove consecrated to a divinity.* (*Cf. τέμενος.*) Temples were not frequent in the time of Homer; the god's sanctuary was generally simply a grove or enclosure with an altar. 'The groves were God's first temples.'

ἀλόσσω, aor. ἤλυξα: *escape, avoid.*

ἄ-λυτος: *not to be loosed.* θ 275.

ἀλύω: *rage, am frantic.* ι 398.

Ἀλφειός: *Alphēus.* River and river-god of Arcadia and Elis. γ 489.

ἀλφηστής: *gain-seeking, hard-working.*

(Others conjecture ἀλφεστής, and understand it as *barley-eating.*)

ἄλφιτον: *barley; pl. barley-meal, coarse barley-groats, to be distinguished from ἀλεατα, wheat flour.*

Ἄλφειός, -ῆος: *Alphēus.* λ 305.

ἀλώῃ: (*threshing-floor*), *terrace, field (planted with vines or trees?).*

ἀλώμενος: *partic. of ἀλόμαι, wander.*

ἀλῶναι: *aor. inf. of ἀλίσκομαι, am taken, am overcome.*

ἄμ: *up, along, for ἀνά, by 'apocope' and 'assimilation' before π, β, φ.* § 32.

ἄμα: *adv. at the same time, together, with.*

ἄμαξα: *wagon, wain, car.*

ἀμαρτάνω, aor. ἄμαρτε and (Aeolic) ἡμροτεν (§ 33 g), fut. ἀμαρτήσομαι: *miss, fail to hit, fail, lose.*

ἀμαυρός: *indistinct, faint.*

ἀμάω, aor. ἀμωσάμενος: *mow, reap; mid. gather together.*

ἀμ-βαίνειν: *inf. of ἀναβαίνω, go up.*

ἀμ-βα-τός: *to be ascended, scaled.*

ἀ-μβροσίη: *ambrosia, food of the gods.*

ἀ-μβρόσιος 3: *ambrosial, divine.*

ἄ-μβροτος: *immortal, divine.* § 33 g.

ἀ-μέγαρος (μεγαλῶ): (*unenviable*), *dreadful.*

ἀμείβομαι, aor. subjv. ἀμείψεται, inf. ἀμείψασθαι: *answer, reply; change, pass.*

ἀμείνων, -ον: *better.* Comp. of ἀγαθός.

ἀμέλγω: *milk.*

ἀμενήνός: *powerless, weak, faint.*

ἀμέρδω, aor. ἄμερσε: *deprive, take away.*

ἀ-μηχανίη (μηχάνη): *helplessness.*

ἄμῃς: *gen. of ἄμός [ἡμέτερος], our.*

ἄμμες [ἡμεῖς], ἄμμι(ν) [ἡμῖν], ἄμμε [ἡμᾶς]: *Aeolic forms of the first possessive pronoun, we, us.*

ἄ-μμορος (μόρος): *without lot or portion.*

ἀμνίον: *basin, for catching the blood from a victim's wounded throat.* γ 444.

ἀμό-θεν: *from some point.* α 10. § 36 c

ἀμοιβή (ἀμείβω): *exchange, requital.*

ἀμολγός: *darkness*. δ 841.

ἄμος [ἡμέτερος] 3: *our*.

ἄ-μοτον: *adv. eagerly, ceaselessly*.

ἄμπελος, fem.: *vine*. ε 110, 133.

ἄμ-έχω: *surround, cover*. ζ 225.

ἄμ-πνυτο: *aor. of ἀναπνέω, revive*.

ἄμυδις (ἄμα): *at the same time, together*.

*Ἀμυθᾶων, -ονος: *Amythāon, father of the seer Melampus*. λ 259.

ἄ-μῦμων, -ονος: *blameless, honorable*.

ἀμόντωρ, -ορος: *defender, protector*.

ἀμῦνα, *aor. ἀμῦναι: ward off, defend*.

Freq. with dat. of interest.

ἄμ-φα-δίην: *adv. openly*.

ἄμ-φάδιος 3: *open, unconcealed*.

ἄμ-φα-δόν (φαίνω): *adv. openly*.

ἄμ-φασίη (φήμι): *non-utterance; with ἐπέων, speechlessness, aphasia*.

ἄμφ-αφάω: *feel, handle*.

ἄμφ-έπω: *see ἀμφιέπω, surround*.

ἄμφ-έρχομαι, *aor. ἀμφήλυθε: come about*.

ἄμφ-εχύθη: *aor. pass. of ἀμφιχέω*.

ἄμφήλυθε: *aor. of ἀμφέρχομαι*.

ἀμφί (ἀμφω): *adv. and prep. about, around, on both sides*. Often equiv. to περί, but περί is used strictly of what surrounds in a circle. Const. with gen., dat., and acc. ἀμφί ῥέεθρα, *on the banks of the streams*. Cf. ἀμφίς.

ἀμφί-αλος: *sea-girl*. α 386.

*Ἀμφί-αλος: *Amphialus*. θ 114.

ἀμφι-βαίνω, *perf. ἀμφιβέβηκε: go about; perf. have come upon, stand on both sides of, protect ('bestride'), occupy* (δ 400).

ἀμφιβάλλω, *aor. ἀμφιβαλέσθαι: throw about*.

ἀμφι-γυη-εῖς (γυῖων): (*ambi-dexter*): *strong-armed*. Epithet of Hephaestus; sometimes used as a proper name.

ἀμφι-δινέω, *perf. pass. ἀμφιδεδινηται: turn about, lay about*.

ἑμφι-δυμός: *double, i.e. one on each side (of the island)*. δ 847.

ἀμφι-έλισσα: *fem. adj. curved at both ends (or on both sides), shapely*. Epithet of ships, esp. of those drawn up on shore. Only at the close of the verse.

ἀμφι-έννυμι, *fut. ἀμφιέσω, aor. partic. ἀμφιέσσα: put raiment about, clothe*.

ἀμφι-έπω, ἀμφ-έπω: *am busy about*. ἀμφιέποντες, *busily*. πῦρ ἀμφεπεν, *fire surrounded (with an idea of activity)*.

ἀμφι-θέω: *run about*.

ἀμφι-καλύπτω, *aor. ἀμφικαλύψαι: cover about; receive, of hospitable entertainment*.

ἀμφι-κύπελλον δέπας: *two-handled cup*.

ἀμφι-μέλας 3: *darkened on all sides, of a mind black with passion*.

ἀμφι-μῦκάομαι, *perf. as pres. ἀμφιμέμῳκε: bellow, roar, resound about*.

ἀμφι-πελομαι: *am about, float about*.

ἀμφι-πίπτω, *aor. partic. ἀμφιπεσοῦσα: fall about, throw (her) arms about*.

ἀμφί-πολος (πέλω) fem.: (*one who is busy about*), *maid-servant, maid*. Corresponds to the male θεράπων.

ἀμφί-ρυντος (ῥέω) 3: *flowed about, sea-girl*. Cf. ἀμφιάλος.

ἀμφίς: *adv. and prep. with acc. on both sides, about, round about*. Cf. ἀμφί.

*Ἀμφιτρίτη: *Amphitrite*. A nereid, — 'representative of the surging sea.' γ 91.

ἀμφι-τρομέω: *tremble for, fear about*. Const. with genitive. δ 820.

*Ἀμφιτρύων, -ωνος: *Amphitryo*. Husband of Alcmena, putative father of Heracles. λ 266.

ἀμφι-φορεύς, -ῆος (φέρω): *jar with two handles*. Cf. amphora, Att. ἀμφορεῦς. See ἀσκάς, πίθος.

ἀμφι-χέω, *aor. pass. ἀμφεχύθη: pour about*.

*Ἀμφίων, -ονος: *Amphion*. (1) One of the builders of Boeotian Thebes, λ 262; (2) son of Iasus, λ 283.

ἀμφοτέρως (ἀμφω) 3: *both*. ἀμφοτέρῃσιν (sc. χερσίν), *with both hands*.

ἀμφοτέρωθεν: (*from both sides*), *on both sides*.

ἀμφω (ambo): *both*.

ἀμῶεν: opt. of ἀμᾶν, *mow, reap*.

ἀν: modal adverb, indicating a condition. 'There is no word or expression in English which can be used separately to translate ἀν.' In one use, to denote 'that the action of the verb to which it is joined is dependent upon some condition, expressed or implied, we express it by the form of the verb which we use.' 'When it is joined to *εἰ* or to relative or temporal words, it generally has no force that can be made perceptible in translation.'

In use ἀν is essentially equiv. to κέ or κέν, which is far more frequent, and some scholars think the use of ἀν to be un-Homeric.

'In simple sentences and in the apodosis of complex sentences, ἀν and κέν express limitation by circumstances or condition.'

'In final clauses which refer to the future, the use of ἀν or κέν prevails.'

'In conditional clauses the subjv. and opt. generally take ἀν or κέν when the governing verb is a future or in a mode which implies a future occasion.'

ἀνά, ἄν, ἄμ (before labials, § 32 b): adv. and prep. *up, thereon, upon, along*. With *dat.*, as ἀνά ὤμῳ, *on his shoulder*; thrice with *gen.*, as ἀν νηός, *on the ship*, β 416; more freq. with *acc.* ἀνά λῦσαι, *unfasten*; ἀνά ἴστατο, *he stood up*; ἀνά ἄστν, *up through the city*; ἀνά δῆμον, *through the country, in the country*. ἀνά ἄστν and κατὰ ἄστν are used with slight difference of meaning; in such expressions, metrical convenience seems

to have determined the choice between ἀνά and κατὰ.

ἀνα-βαίνω, aor. ἀμβαιη, ἀναβήμεναι (§ 47 g), ἀναβάς: *go up, ascend, mount, embark*.

ἀνα-βάλλομαι: *strike up*.

Ἄνα-βησι-νεως: *Anabesineos*. θ 113.

ἀνα-βάλλω: *strike up, begin*. α 155.

ἀνα-βρόχω, aor. ἀναβρόξειε, partic. ἀναβροχέν (βρεχ-): *swallow up, gulp down*.

ἀνα-γινώσκω, aor. ἀνέγνω: *recognize*. α 216, λ 144.

ἀνάγκη: *necessity, compelling force*.

ἀν-άγω, aor. ἀνήγαγεν: *lead up*.

ἀνα-δέδρομε: perf. of ἀνατρέχω, *run up*.

ἀνα-δύω, aor. ἀνέδυ or ἀνεδόσσο (§ 53 b), aor. opt. ἀναδῶ (§ 49 b): *dive up, appear from below, rise; draw back*.

ἀν-αίρω, aor. inf. ἀναεῖραι: *lift, raise*.

ἀνά-θημα, -ατος: *accompaniment*. α 152.

ἀν-αιδής, -ές: *shameless, pitiless*.

ἀναίνομαι, aor. ἀνήνατο: *refuse, deny*.

ἀν-αιρέω, aor. partic. ἀνελόντες: *take up, lift*.

ἀν-ᾤσσω, aor. partic. ἀνᾤξας: *start up, spring up*.

ἀνα-καίω: (*burn up*), *kindle*.

ἀνα-κλίνω, aor. inf. ἀνακλίνειν, pass. partic. ἀνακλινθεῖς: *lean back, push back; pass. recline*.

ἀνα-κρεμάννυμι, aor. partic. ἀγκρεμάσασα: *hang up*.

ἄν-αλκίς, -ιδος (ἀλκή): *defenceless, cowardly*.

ἀνα-λῶω, ἀλλῶω, iterative impf. ἀλλύεσκεν (§ 32 b), aor. ἀνέλυσαν (*analyze*): *loose, unravel*.

ἀνα-μετρέω (μέτρον), aor. opt. ἀναμετρήσαιμι: *measure again, repass (a way)*. μ 428.

ἀνα-μνησκω, aor. ἀνέμνησας: *remind*. γ 211.

ἀνα-μίσγω: *mix up, mix*.

ἀνα-μορμύρω, iterative impf. ἀναμορμύρεσκε: *foam up*. μ 238.

ἀνα-νέομαι, with 'apocope' ἀννεῖται: come up, rise. κ 192.

ἀνὰ νεύω: nod up, forbid, in contrast with κατανεύω.

ἄναξ, -ακτος (φάναξ): lord, king, master.

ἀνάξασθαι: aor. mid. of ἀνάσσω.

ἀνα-οίγνυμι, aor. ἀνέωξε: open.

ἀνα-πίμπλημι, fut. ἀναπλήσειν, aor. ἀναπλήσαι: fill up, fulfil, endure.

ἀνα-πλέω: sail up. μ 234.

ἀνα-πνέω, aor. ἀμπνυτο: revive.

ἀνα-πρήθω, aor. partic. ἀναπρήσας: sending forth. δάκρυ ἀναπρήσας, bursting into tears, letting fall a tear. β 81.

ἀν-άπτω, aor. ἀνήψεν, perf. pass. inv. ἀνήφθω: fasten upon, fasten (to); set fire to; hang up.

ἀνά-πυστος (πεύθομαι): (sought out), known.

ἀνα-ροιβδέω: see ἀναρροιβδέω.

ἀν-αρπάζω, aor. partic. ἀναρπάξας: snatch up.

ἀνα-ρρίπτω, aor. ἀνέρριψαν: throw up, cast up. η 328, κ 130.

ἀνα-ρροιβδέω, aor. ἀνερροιβδῃσε: gulp up, swallow down. μ 104.

ἀν-άριστος: hostile. κ 459, λ 401.

ἄνασσα (φάναξ): queen, lady. Applied to goddesses or mortals.

ἀνάσσω, aor. ἀνάξασθαι (φάναξ): am lord, reign. Often construed with dative of interest.

ἀνα-στάς: rising up, 2 aor. partic. of ἀνίστημι, set up.

ἀνα-στήσας: causing to rise, 1 aor. partic. of ἀνίστημι.

ἀνα-σχών: 2 aor. partic. of ἀνέχω, hold up.

ἀνα-τλάω, aor. ἀνέτλη: endure, withstand.

ἀνα-τρέχω, perf. as pres. ἀναδέδρομε: run up, perf. rise of a rock. ε 412.

ἄν-αυδος (αὐδή): speechless.

ἀνα-φαίνω, aor. ἀναφῆναι: show, display, make known; mid. appear. δ 254.

ἀνα-φαν-δά (φαίνω): adv. openly.

ἀνα-φέρω, aor. ἀνένεκα: bring up.

ἀνα-χάζομαι, aor. partic. ἀναχασσάμενος: draw back.

ἀν-άψας: aor. partic. of ἀνάπτω, fasten.

ἀνα-ψύχω (ψύχος): cool, refresh.

ἀνδάνω, impf. ἤνδανε [better ἄνδανε] or ἔνδανε [better ἐάνδανε], aor. opt. ἄδοι (φανδάνω, φανδ-, suavis): please.

ἀνδρακάς: adv. (man for man), each one.

ἀνδρ-αχθής, -ές: of a man's load, i.e. as large as a man could carry. κ 121.

ἄνδρεσσι: dat. of ἀνήρ. § 39 b.

ἀνδρo-κτασίη (κτείνω): slaughter of men.

ἀνδρόμεος (ἀνήρ): man's, human.

ἀνδρo-φάγος (φαγεῖν): man-eater.

ἀνδρo-φόνος: man-slaying.

ἀν-εγείρω, aor. ἀνέγειρα: rouse.

ἀν-έγνω: aor. of ἀναγινώσκω, recognize.

ἀν-έβυ: aor. of ἀναδύω, rise.

ἀν-εἰμι: partic. ἀνιόν, impf. ἀνήιον: go up; return.

ἀν-εἰμων, -ονος (εἶμα): without clothing.

ἀν-είρομαι: question, inquire.

ἀν-ειρωτάω, impf. ἀνειρώτων: question.

ἀν-εκ-τῶς (ἀν-έχομαι): adv. endureably.

ἀν-ελόντες: aor. partic. of ἀναίρω, take up.

ἀν-έμνησας: aor. of ἀναμνησκω, remind.

ἄνεμος: wind.

ἀνεμώλια (ἄνεμος): cognate acc. as adv., (windy), useless, idle, vain.

ἀν-ένεκα [-ήνεκα]: aor. of ἀναφέρω, bring up.

ἀν-ερεῖπομαι, aor. ἀνρηψάντο (ἀρπάζω): snatch up, sweep away.

ἀνέρος: gen. of ἀνήρ.

ἀν-ερρίπτουν: see ἀναρρίπτω, toss up.

ἀν-ερροιβδῃσε: aor. of ἀναρροιβδέω.

ἀν-έρχομαι, aor. ἀνήλυθεν, aor. partic. ἀνελθών: come up, grow up; come back, return.

ἀν-έστη, ἀνέστην [ἀνέστησαν]: stood up, aor. of ἀνίστημι.

ἀν-έτην: aor. *endured, withstood*. See *τλήσομαι*.

ἄνευ: prep. *without, apart from*.

ἀνευθε(ν): adv. *away, apart from*.

ἄ-νέφελος (νεφέλη): *cloudless*.

ἀν-έχω, aor. *ἀνεσχέθμεν*, aor. partic. *ἀνασχών*: *hold up; mid. hold up under, endure*.

ἄνεω, nom. pl.: *dumb, speechless, silent*.

ἀν-έωξε: aor. of *ἀναίγνυμι*, *open*.

ἀν-ήιον [-ῆα]: impf. of *ἀνέμι*, *go up*.

ἀν-ήκεν: aor. of *ἀνιημι*, *let go, urge*.

ἀν-ήλυθεν: aor. of *ἀνέρχομαι*, *come up*.

ἀν-ήμελκτος (ἀμέλγω): *unmilked*. i 439.

ἀνήνασθαι: aor. of *ἀναίνομαι*, *refuse, deny*.

ἀν-ήνωρ, -οπος (ἀνής): *unmanly*.

ἀνής, gen. *ἀνδρός* or *ἀνέρος*, nom. pl. *ἄνδρες* or *ἀνέρες*, dat. pl. *ἀνδράσι* or *ἀνδρεσσι*: *man, vir*, in contrast with boy, woman, or divinity. Sometimes *ἀνδρες* is used of the human race, like *ἄνθρωποι*, as in *πατήρ ἀνδρῶν τε θεῶν τε* (of Zeus). *ἀνής* is sometimes added to ethnic names, as *Κιμμερίων ἀνδρῶν*.

ἀν-ηρείψαντο: aor. of *ἀνελπιπτομαι*, *snatch up, snatch off*.

ἀν-ήροτος (ἀρόω): *unploughed*.

ἀν-ήφθω: perf. inv. pass. of *ἀνάπτω*, *fasten to*.

ἀν-ήψεν: aor. of *ἀνάπτω*, *set fire to*.

ἀνθεμός, -εντος (ἄνθος): *flowery*.

ἀνθέω, aor. *ἀνθῆσαι* (ἄνθος): *bloom, grow*.

ἄνθινος: adj. of *flowers*. i 84.

ἄνθος, -εος: *flower*.

ἄνθρωπος: *man, homo*.

ἀνιάζω (ἀνίη): intrans. *am weary*.

ἀνιάω, fut. *ἀνίησει*, aor. pass. partic. *ἀνιηθείς*: *trouble, vex, weary*.

ἀνίη: *grief, trouble, vexation*.

ἀν-ιημι, opt. *ἀνιηης*, aor. *ἀνῆκεν*: *send up, set free, urge on; cut open, flay*.

ἀνιηρότερος (ἀνίη): *more grievous*.

ἀν-ιόντα: partic. of *ἀνέμι*, *come up, rise; come back, return*.

ἀν-ίστημι, 1 aor. partic. *ἀναστήσας*, 2 aor. *ἀνέστην* [*ἀνέστησαν*], mid. *ἀν-ιστάμενοι*: *cause to stand, raise; 2 aor. and mid., intrans., rise*.

ἀν-νέιται: pres. of *ἀνανέομαι*, *rise*.

ἀ-νόημων, -ονος (νοῦς): *senseless*.

ἀν-όπαια: neut. pl. adj. as adv., *upwards, aloft*.

ἀν-ορούω, aor. *ἀνόρουσε*: *start up, arise*.

ἀ-νόστιμος (νόστος): *without return*.

ἀν-στάντες: *rising*, 2 aor. partic. of *ἀνίστημι*.

ἀν-σχεθέειν: aor. inf. of *ἀνέχω*, *get one's self up, rise*. § 32 a.

ἀν-σχετός (ἀνέχω): *endurable*.

ἄντα: adv. and prep. *before, opposite, face to face with, to meet (him)*.

ἀντάω, aor. *ἤντησα* (ἄντα): *meet, obtain*. Cf. *ἀντιάω*.

ἄντην: adv. *to (my) face, openly, to look upon; in (your) presence*.

ἀντί: prep. *for, as good as*.

ἀντία: prep. *opposite to, against*.

ἀντιάω, fut. partic. *ἀντιῶν* (§ 51 b), aor. opt. *ἀντιάσειεν*: *meet, approach, partake of*.

ἀντι-βολέω, aor. *ἀντεβόλησας* (βάλλω): *go to meet, meet, take part in, am present at*.

ἀντί-θεος §: *godlike*, with no esp. reference to moral qualities, but rather to beauty, valor, strength, or rank.

Ἀντίκλεια: *Anticlea*, mother of Odysseus; daughter of Autolycus. λ 85.

Ἀντικλος: an Argive. δ 286.

ἀντικρύ: adv. (*opposite, against*), *straight forward, straight through*.

Ἀντιλοχος: *Antilochus*; eldest son of Nestor, a distinguished warrior, and friend of Achilles. δ 187, λ 468.

Ἀντινοος: *Antinoös*; the most insolent of Penelope's suitors, matching Eurymachus. α 383, β 84, 301, δ 660

ἀντίον: neut. adj. as adverb. *ἀντίον* ἤδρα, equiv. to *προσηύδα*, *addressed*.

Ἀντιόπη: mother of Amphion and Zethus. λ 260.

ἀντιόων: fut. of ἀντιάω, share in, partake of. § 51 b.

Ἀντιφάτης, acc. Ἀντιφατήα: Laestrygonian king. κ 106.

Ἄντιφος: comrade of Odysseus. β 19.

ἄντρος: bilge-water, hold.

ἀντολή (ἀνα-τέλλω): rising (of the sun).

ἄντρον: cave, cavern.

ἄνσις, -ιος: accomplishment, end.

ἀνύω, aor. ἤνυσεν: accomplish.

ἄνω, impf. ἦνον: accomplish.

ἄνω: adv. up, upward.

ἀνώγω or ἄνωγα (perf. as pres.), impf.

ἤνωγον, ἄνωγον, or ἡνώγεα, aor. inf.

ἀνώξει: command, order, bid.

ἀν-ὠστί (ὀλομαι): adv. (unthought of), unexpectedly.

ἀν-ώνυμος (ὄνομα): nameless.

ἀνώξει: aor. inf. of ἄνωγα.

ἄνωχθι: perf. imv. of ἄνωγα.

ἄξεις: fut. of ἄγω, lead, bring.

ἄξιος: adj. (of equal weight), worthy, having the value of.

ἀοιδή (αἰδῶ): song, lay; gift of song.

ἀοιδιάω: sing.

ἀοιδός: singer, bard.

ἀολλής, -ές: adj. all together, all.

ἄορ, -ος: sword.

ἀορτήρ, -ῆρος (αἰρω): band, strap for carrying a sword.

ἀοσσητήρ, -ῆρος: helper, defender.

ἀπ-αγγέλλω, aor. inf. ἀπαγγεῖλαι, bear back a message, report.

ἀπ-άγω, aor. ἀπήγαγον: lead away.

ἀπ-αιτῶ (αἰτέω): demand back, beg back. β 78.

ἀπ-αλέξω, aor. imv. ἀπάλαλκε: ward off, keep off.

ἀπ-αμείβομαι: answer, reply.

ἀπ-αμύνομαι: defend myself.

ἀπ-αναίνομαι, aor. ἀπανήσθαι: refuse, reject.

ἀπ-άνευθε(ν): adv. away, apart.

ἀπάντη (πᾶς): adv. on every side.

ἀπ-ανύω, aor. ἀπήνυσαν: accomplish a journey.

ἀπ-άρχομαι: begin, intransitive.

ἅπαξ: adv. once, once for all.

ἅπᾶς, ἅπασα, ἅπαν (a strengthened πᾶς): all, whole.

ἄ-παστος, -ον: without tasting, without partaking.

ἀπατάω, fut. ἀπατήσω: deceive.

ἀπαφίσκω (ἀπάτη?): deceive.

ἀπέδρυφθεν: aor. pass. of ἀποδρύπτω.

ἀπειλέω, aor. ἀπέλησας: threaten, boast.

ἀπειλή: threat.

ἄπ-εimi, partic. ἀπώντες: go away.

ἄπ-εimi, partic. ἀπών, impf. ἀπῆμεν, fut. ἀπέσσεσται: am away, absent, am lacking.

ἀπ-ειπέμεν: inf. of ἀπειπον, speak frankly, speak out.

Ἀπειραλή: of Ἀπῖρα ('Ἀπειρη), a mythical land. η 8.

ἀ-πειρέσιος 3: boundless, countless.

Ἀπειρηθεν: adv. from Ἀπῖρα.

ἀ-πειρητος (πειρα): untried, inexperienced.

ἀ-πείριτος: boundless, limitless.

ἀ-πείρων, -ονος: boundless, inextricable.

ἀ-πέλεθρον: immeasurable.

ἀπ-έπλειον: impf. of ἀποπλέω, sail away.

ἀπ-ερρήγῃσι (ῥῆγος): perf. as pres. of ἀπορρήγω, (shiver), shudder, dread.

ἀπ-ερύκω: keep off, ward off.

ἀπ-έρχομαι: go away, depart.

ἀπ-εσκέδασε: aor. of ἀποσκεδάσνυμι, scatter.

ἀπ-έσσεσται: fut. of ἀπειμι, am away, am absent.

ἀπ-εσύμεθα: aor. of ἀποσσύμεμαι, hasten away, hasten.

ἀπ-έστιχον: aor. of ἀποστειχω, depart.

ἀ-πυνθής, -ές (πυνθάνομαι): without hearing, unheard of.

ἀπ-έφθιθεν: see ἀποφθίνω.

ἀπ-εχθαίρω (ἔχθος): make hateful.

ἀπ-εχθάνομαι, fut. ἀπεχθάνεαι, aor. subjv. ἀπέχθεται (ἐχθος): *am hated, hateful.*

ἀπ-έχομαι, aor. ἀποσχέσθαι: *hold (one's self) off from, abstain, refrain from.*

ἀπ-έωσε: aor. of ἀπωθέω, *thrust off.*

ἀπ-ηλεγώς: adv. *frankly, bluntly, openly.* Cf. Οὐκ-αλέγων, *Ucalegon.*

ἀπ-ήμεν: impf. of ἀπειμι, *am away, distant.*

ἀ-πήμων, -ονος (πήμα): *unharméd, safe; harmless.*

ἀπήνη: *mule car, wagon.*

ἀπ-ήνυσαν: *accomplished*, aor. of ἀπανάω.

ἀπήγυρα, 3 pers.: *took away.* (Prob. for ἀπ-εφρα.)

ἀπ-ήωρος (ἀέρω): *hanging far away.*

ἀ-πιθέω, aor. ἀπίθησε: *disobey.*

ἀ-πινύσσω (πινυτός): *lack discretion, am stupid.*

ἄπιος 3: *distant, remote.*

ἀπ-ίσχω (έχω): *hold off.* λ 95.

ἄ-πνευστος (πνέω): *breathless.* § 53 h.

ἀπό: adv. and prep. with gen. *away, off, apart, asunder, from, back.* When it follows immediately the word with which it is construed, it has its accent on the first syllable. § 58 c. ἀπὸ πατρίδος αἰης, *away (far) from his fatherland*; ἀπὸ κρήδεμνον ἔλυσεν, *(loosed off) removed the cover*; βαλέειν ἀπὸ δάκρυ παρειῶν, *drop a tear from the cheeks*; ὄλεσαν' ἀπο πάντας ἐταίρους, *having lost all his comrades.*

ἀπο-αἰνυμαι: *take away*

ἀπο-βαίνω, aor. ἀπέβη: *go away, depart.*

ἀπο-βρίζω, aor. ἀποβρίξαντες: *fall asleep.*

ἀπο-γυμνός, aor. pass. partic. ἀπογυμνωθείς (γυμνός): *(make naked), strip, of armor.* κ 301.

ἀπο-δειροτομέω, aor. ἀπεδειροτόμησα (δειρή): *cut the (neck) throat.*

[**ἀπο-δημία**: *departure.*]

ἀπο-δίδωμι, aor. subjv. ἀποδῶσιν[ἀποδῶ]: *give back, pay back.*

ἀπο-δοχῶ, aor. partic. ἀποδοχμώσας: *bend aside.*

ἀπο-δρύπτω, aor. pass. ἀπέδρυφθεν [ἀπεδρύφθησαν]: *tear off.*

ἀπο-δύω, aor. partic. ἀποδύς: *put off, doff.*

ἀπο-είπω: subjv. of ἀπείπον, *speak out freely.*

ἀπο-έργω: *keep off.*

ἀπο-θαυμάζω, aor. ἀπεθαύμασε: *wonder greatly at.*

ἀπο-θνήσκω, plpf. ἀποτέθνασαν (θάνατος): *die*; perf. *am dead.*

ἀπο-θρόσκω: *leap up, rise.*

ἀπο-οικίζω, aor. ἀπόκισε: *(give a home far away), remove.*

ἀπο-οίχομαι: *am away, am absent.* ἀποιχόμενος, as adj., *absent.*

ἀπο-καίнуμαι: *surpass, excel.*

ἀπο-κόπτω, aor. ἀπέκοψα: *cut off, sever.*

ἀπο-κοσμέω (κόσμος): *remove (to put in order).*

ἀπο-κτείνω, aor. inf. ἀποκτείνειν, aor. subjv. ἀποκτάνη: *slay, kill.*

ἀπο-λείβομαι: *drop off.*

ἀπο-λείπω: *(leave off), intrans. fail, lack*; trans. *leave.*

ἀπο-ολέσθαι, inf., and ἀπολέσκητο, iterative ind.: aor. mid. of ἀπόλλυμι, *destroy.*

ἀπο-αλλήγω, aor. opt. ἀπολλήξειαν: *surcease, cease.*

ἀπο-όλλυμι, aor. ἀπόλεσα, aor. mid. ἀπόλεο and ἀπόλοντο, iterative aor. ἀπολέσκητο, perf. ἀπόλωλε(ν): *destroy, lose*; mid. *perish, die, am lost.* Sometimes with cognate acc., sometimes with dat. of manner.

Ἀπόλλων, -ωνος: *Apollo*, son of Zeus and Leto, twin brother of Artemis. God of the sun and light (hence Φοῖβος, *gleaming*); of the bow (ἐκηβόλος, ἀργυρότοξος); of health and disease (and thus he sends sudden, peaceful death to men). He is the god of prophecy — giving spiritual as well as physical light to men —

- and of song. For the metrical 'quantity' of the A, see § 62 d.
- [ἀπό-λογος: *apologue, narrative, tale.*]
 ἀπο-λούομαι, fut. ἀπολούσομαι: *wash off.*
 ἀπο-λύω, aor. ἀπολύσάμενος: *unloose.*
 ἀπο-ομνύω, aor. ἀπόμοσα: (*swear off*),
swear not to do something.
 ἀπο-νέομαι: *go back, return.*
 ἀπ-ονίηνμι, aor. ἀπόνητο: *mid. enjoy.*
 ἀπο-νοστήω, fut. ἀπονοστήσειν: *depart, return.*
 ἀπο-νόσφι(ν): *adv. away, away from.*
 ἀπο-οξύω (δξύς): *sharpen.*
 ἀπο-ξύω, aor. ἀποξύσαι: *shave off, make smooth.*
 ἀπο-παύω, fut. ἀποπαύσει: *stop; mid. cease.*
 ἀπο-πέμπω, fut. ἀποπέμψω, aor. impv. ἀπόπεμψον: *send away, send back, escort home. See πέμπω.*
 ἀπο-πέτομαι, aor. ἀποπταμένη: *fly away.*
 ἀπο-πλάζω, aor. pass. ἀπεπλάγχθη: *drive off, cause to wander; pass., am driven, wander.*
 ἀπο-πλείω [πλέω, § 50 g]: *sail away.*
 ἀπο-πλήσσω, aor. partic. ἀποπλήξας: *strike off.*
 [ἀπό-πλους, -οος: *sailing away.*]
 ἀπο-πλύνω, iterative impf. ἀποπλύνεσκε: *wash off, wash.*
 ἀπο-πνέω [πνέω, § 50 g]: *breathe forth.*
 ἀπό-προ-θεν: *adv. (from a distance), at a distance.*
 ἀπό-προ-θι: *adv. at a distance.*
 ἀπο-προ-τάμνω, aor. partic. ἀποπροταμών: *cut off from.*
 ἀπο-πταμένη: aor. partic. of ἀποπέτομαι, *fly away.*
 ἀπο-ρραίω, fut. ἀπορραίσει: *tear away, deprive. With two accusatives.*
 ἀπο-ρρήγνυμι, aor. partic. ἀπορρήξας: *break off.*
 ἀπο-ρρῖγέω, perf. with pres. meaning ἀπερρῖγᾶσι: *shudder at. Const. with infinitive.*
- ἀπο-ρρώξ, -ῶγος (ῥήγνυμι): *steep; branch, specimen ('sample'), draught.*
 ἀπο-σκεδάννυμι, aor. ἀπεσκέδασε: *scatter, disperse.*
 ἀπο-σπένδω: *pour a libation.*
 ἀπο-σσεύομαι, aor. ἀπεσσύμεθα: *rush away, hasten away.*
 ἀπο-σταδά (ἵστημι): *adv. (standing away), at a distance.*
 ἀπο-στείχω, aor. ἀπέστιχον: *depart, go away.*
 ἀπο-στιλβω: *gleam, glisten.*
 ἀπο-στρέφω, aor. ἀποστρέφαντες, iterative aor. ἀποστρέφασκε: *turn away, turn back.*
 ἀπο-σφάλλω, aor. subjv. ἀποσφάλλωσιν: *drive from the course.*
 ἀπο-σχέσθαι: aor. inf. of ἀπέχομαι, *refrain.*
 ἀπο-τηλοῦ: *adv. remote.*
 ἀπο-τίνυμαι and ἀπο-τίνω, fut. ἀποτίσεται, aor. ἀπέτισεν: *repay, pay back; fut. mid. exact vengeance.*
 ἀπο-τομότατος: *superl. most wretched.*
 ἀπο-φθίνω, aor. ἀπέφθιτο, ἀπέφθιθεν [ἀπεφθίσαν], aor. opt. ἀποφθίμην (§ 49 b): *perish, die.*
 ἀποφώλιος: *idle, ineffectual, foolish.*
 ἀπο-χάζομαι: *withdraw from.*
 ἀ-πρηκτος (πράσσω): *unconquerable, unmanageable.*
 ἀπτομαι, aor. ἀψασθαι: *lay hold of, clasp, fasten; catch (of fire), take fire.*
 ἀ-πύργωτος (πύργος): *without towers, unfortified.*
 ἀ-πυστος (πυνθάνομαι): *unheard of, out of hearing; without learning. § 53 h.*
 ἀπ-ωθίω, aor. ἀπέωσε, subjv. ἀπώσεται [ἀπώσῃ], inf. ἀπώσαι, ἀπώσασθαι: *thrust off, push away.*
 ἀπ-ώκισε: aor. of ἀποικίζω, *remove.*
 ἀπ-ώλεο, ἀπώλεσα, ἀπώλόμηναι: aors. of ἀπόλλυμι, *destroy, lose; perish.*
 ἀπ-ώμνυ, ἀπώμνυν (impfs.), and ἀπώμοσεν (aor.): *from ἀπόμενυμι, swear not to do.*

ἄρα, ἄρ, ῥά (encl.): *so, then, as is meet.*

Often this marks an action as natural, proper, or well known, or it reminds of something recently said or done; it also marks transitions. Freq. it cannot be translated into English for want of an equivalent particle, but its force must be rendered by a suitable arrangement of words, or by inflection of voice. It never stands at the beginning of a clause. Cf. the Attic use of *δή*.

ἀραιός 3: *narrow.*

ἀράομαι, impf. *ἠρώμην*, fut. *ἀρήσεται*, aor. *ἠρήσαντο* (ἀρά): *pray, pray to.*

ἀραρίσκω, aor. impv. *ἄρσον* (§ 51 e), 2 aor. *ἤραρε*, ἀραρών, perf. subjv. *ἀρήρη*, partic. *ἀρηρώς*, ἀραρυία, aor. partic. as adj. *ἄρμενος*: *fit, fit out, join, suit, adapt*; perf. intrans. *fit, hold firm, am steady*; *ἄρμενος*, *well fitted.*

ἀράσσω, aor. *ἀραξε*, ἀράχθη: *hammer, knock, crush.*

ἀράχινον (ἀράχνη): *spider's web, web.*

ἀργαλός 3: *grievous, hard, difficult.*

ἀργαλιώτερος: *more dreadful.*

Ἄργεϊος (Ἄργος) 3: *Argive.* As subst., Ἄργεῖοι, *the Argives, men of Argos* in the broader sense; used like Ἀχαιοί and Δαναοί of all the Greeks. Metrical convenience generally determined the choice between these words. § 25 e. Homer had no word for Greeks as distinct from barbarians.

Ἀργεῖφόντης: a frequent epithet of Hermes. Its derivation is uncertain, and it is best rendered as a proper name.

ἀργής, -ήτος: *white, gleaming.*

ἀργι-όδους, -οντος: *white-tusked.*

Ἄργος, -εος: *Argos.* (1) Used in a general way for Peloponnesus (Ἀχαιικὸν Ἄργος) or even for Greece, just as Ἀργεῖοι is used for Greeks. (2) In γ 180, the city over which Diomed

ruled. καθ' Ἑλλάδα καὶ μέσον Ἄργος is used for *all Greece*; cf. 'from John O'Groat's to Land's End' of Great Britain and 'from Dan to Beer-sheba' of all Canaan.

ἀργός: *swift.*

ἀργύρεος 3: *of silver, silver.*

ἀργυρό-ηλος: *silver-studded.*

ἄργυρος: *silver.*

ἀργυρό-τοξος: *of the silver bow.*

ἀργύφειος and **ἄργυφος**: *white.*

Ἄργώ, -οῦς fem.: *Argo, the ship of the Argonauts.* μ 70.

ἀρείων, ἄρειον: comp. of ἀγαθός, *good, brave, mighty.* Cf. ἀριστος.

ἀρέσθαι: aor. inf. of ἀρννμαι, *gain, obtain.*

ἀρέσκω, fut. ἀρέσσομαι, aor. ἀρεσσάσθω: *satisfy, make satisfaction.*

ἀρετᾶω (ἀρετή): *thrive, prosper.*

ἀρετή: *excellence, skill, power; prosperity* (ν 45). The word implies no moral quality.

ἄρη: *prayer.*

ἁρή: *harm.*

ἁρήιος: (*pertaining to Ares*), *warlike, martial, brave.*

ἁρήϊ-φατος (πέφνε): *slain by Ares, slain in battle.*

ἄρημένος (ἀρή): *distressed, overcome.*

ἀρήρη, ἀρηρώς: perf. of ἀραρίσκω, *fit.*

Ἄρης, gen. Ἄρεος, dat. Ἄρει and Ἄρει, acc. Ἄρην: *Ares, Mars; son of Zeus and Hera. God of war, but not one of the most powerful divinities. His home is in Thrace.*

ἄρησαίαιτο: see ἀρόμαι.

Ἄρήτη: *Arête*, daughter of Rhexenor, wife of the Phaeacian king Alcinoüs.

Ἄρητος: son of Nestor. γ 414.

ἀράω: aor. pass. partic. of ἀείρω, *raise.*

Ἀριάδνη: *Ariadne* (daughter of Minos of Crete), who helped Theseus to kill the Minotaur. λ 321.

ἀρί-γνωτος 2 or 3: *distinguished.*

ἀρι-δείκετος (δείκνυμι): distinguished, illustrious. With partitive gen., like a superlative.

ἀρι-ζήλως: adv. clearly, distinctly.

ἀριθμέω, fut. ἀριθμήσει: count.

ἀριθμός: number.

ἀρι-πρεπής, -ές: adj. pre-eminent, excellent, distinguished.

ἀριστερός: left, on the left.

ἀριστεύς, -ης: chief, prince.

ἀριστεύω: am chief, am best.

ἄριστος 3: best, most excellent. Superl. of ἀγαθός. Cf. ἀπεῖων.

ἀρι-φραδής, -ές: clear, plain, distinct.

Ἄρκεισιδάης, -ας: son of Arcisius, i.e. Laërtes, father of Odysseus.

ἀρκέω, aor. ἤρκεσε: ward off.

ἄρκτος: bear; the Great Bear. ε 273.

ἄρμα, -ατος: chariot. It was low and light, entered from behind, with a curved rim in front and on the sides, with standing room for two persons; perhaps that used on journeys had a seat; it was drawn generally by two horses. The plural is frequently used like the singular.

ἄρμενος: aor. partic. of ἀπαρῖσκω, used as adj., well-fitted, suited.

ἀρμόζω, aor. ἤρμωσεν: fit, join.

ἀρμονίη: bond, girdle.

ἀρνεός: ram.

ἀρνέομαι, aor. ἀρνήσασθαι: deny, refuse.

ἄρνες, gen. ἀρνῶν pl.: lambs.

ἀρνευτήρ, -ήρος: diver.

ἀρνυμαι, aor. ἤρατο, ἀρέσθαι: gain, secure; in pres. strive to save, strive for.

ἄροσις, -ιος: ploughed land.

ἄροτος: ploughing.

ἄροτρον (aratrum): plough.

ἄρουρα (land for ploughing), field, till, land.

ἄρόω, 3 pl. ἀρόωσιν (§ 50 i), (Eng. ear): plough.

ἀρπάζω, aor. ἀρπαξάν: snatch, seize.

ἀρπαλέος: adj. eagerly sought.

ἀρπαλέως: adv. eagerly.

ἄρπυια: (snatcher), harpy. In Homer these are vague personifications of the sweeping storm winds. It is later mythology, like that of Vergil's *Aeneid*, which makes monsters of them.

ἄρρηκτος (βήγνυμι): not to be broken.

ἄρσας: aor. partic. of ἀπαρῖσκω, fit out, make ready, man. § 51 e.

ἄρσην, gen. ἀρσενος (arsenic): male.

ἄρσον: aor. inv. of ἀπαρῖσκω, fit, make ready. § 51 e.

Ἄρτακίη: Artacia, spring of the Laestrygonians. κ 108.

ἀρτεμής, -ές, dat. pl. ἀρτεμέεσσι: safe, safe and sound.

Ἄρτεμις, -ιδος: Artemis, Diana, daughter of Zeus and Leto, and twin sister of Apollo. Like her brother she bears a bow, and she is his counterpart in several respects, sending peaceful, sudden death to women as he does to men.

ἄρτιος: well-fitting, suitable.

ἀρτί-πος (πούς): perfect-footed.

ἀρτύνω and ἀρτύω, fut. ἀρτυνέουσιν, aor. ἤρτυναντο: put together, fasten, make ready, prepare.

ἀρχή: beginning.

ἀρχός: leader, chief, commander.

ἄρχω, fut. ἀρξεί, aor. ἀρξείην: lead the way, command, begin.

ἀσάμνθος fem.: bath tub, bath. Prob. freq. of metal, judging from the epithet ἐνέστρας.

ἄσβεστος (σβέννυμι): (unquenchable), ceaseless, endless.

ἄσπε: aor. of ἀδω, blind.

ἀσινής, -ές (σιννομαι): unharmed, unmolested.

ἄσitos: without food.

ἄσκελής, -ές: wasted, exhausted.

ἄσκελές: adv. without rest, ever.

ἀσκέω, aor. ἀσκήσας, verbal ἀσκητός:
fashion, prepare, smooth.

ἀσκηθής, -ής: unharmed, unscathed.

ἀσκός: leathern bottle or sack, hide.

Such leathern pouches were used for the transportation of small quantities of liquids; the ἀμφιφορεῖς for larger quantities; and the πίθοι for storage.



ἀσκός

(as held in the hand of Silenus).

ἄσμενος (ἡδομαι): well-pleased, joyful.

ἀσπάρομαι: greet, welcome.

ἀσπαίρω: gasp.

ἄσπαρτος (σπείρω): unsown.

ἀσπάσιος (ἀσπάρομαι): welcome, delightful, well-pleased.

ἀσπασίως: adv. well-pleased.

ἀσπαστός: delightful, welcome.

ἀσπερχής: adv. ceaselessly, furiously.

ἄσπετος: unspeakable, ineffable, endless.

ἀσπίς, -ίδος: shield. Made of several layers of ox-hide, with generally an outer layer of bronze. It was supported by a strap which passed over

the shoulder, and was held by the left hand and arm.

ἄσσα: Ionic for ἅτινα, whatever.

ἄσσον: adv. nearer, comp. of ἀγχι.

ἄσtea: pl. of ἄστυ. § 27 a.

ἄ-στεμφής: adv. firmly.

Ἄσπερίς, -ίδος: Asteris, an island near Ithaca. δ 846.

ἀσπερόεις, -εσσα (ἀστήρ): starry.

ἀστός: man of the city.

ἀσπράγαλος: vertebra of the spine.

ἄστρον: star, constellation.

ἄστυ, gen. ἄστεος, acc. pl. ἄσtea (§ 27 a): city, as a collection of dwellings, while πόλις is thought to refer to the town as a central stronghold, a sort of 'county-seat.' γάστυ, § 35 a.

ἄστυ-δε: adv. to the city, to town.

ἀ-σφαλές and ἀ-σφαλής: firmly, immutably, with security.

Ἄσφαλίων, -ωνος: servant of Menelaus.

ἀσφοδελός: adj. asphodel bearing, asphodel. This plant belongs to the order of lilies, and has tall stalks and many whitish blossoms. It grows freely in waste places. When in bloom it is attractive, but when its flowers have dropped off its bare stalks are rather dreary; and no one knows whether the poet thought of the 'Asphodel Meadow' (λ 539) as cheerful or gloomy.

ἀσχαλάω and ἀσχάλλω: am impatient, grieve.

ἄσχετος (ἔχω): unrestrained, irresistible.

Ἄσωπός: the river-god Asōpus, of Thebes. λ 260.

ἀ-τάλαντος: like, equal.

ἄταλος 3: merry.

ἀτάρ (αὐτάρ): but; yet, while. It always stands at the beginning of its clause (often correl. with μέν), and often marks a distinct contrast with the preceding situation. Freq., however,

the contrast is slight, when *ἀρά* means *and* or *and then* rather than *but*; indeed its proper service is thought by some to be to form a series of things or acts which naturally are connected. It is somewhat more emphatic than *δέ*, since it has a more prominent position.

ἀταρτηρός: (*hard*), *insolent*.

ἀτασθαλῖαι (*ἀτη*) pl.: *infatuations, follies, faults*.

ἀτάσθαλος: *foolish, wanton, insolent*.

ἀ-τειρής, -*ές*: *unwearied, tireless*.

ἀ-τέλεστος (*τέλος*): *unaccomplished*.

ἀτέμνω: *disturb, deceive*; in passive, *lack*.

ἄτερ: adv. with gen., *without*.

ἀτερπής, -*ές*: *cheerless*.

ἄτη (*ἄφάτη*, *ἄω*): *infatuation, ruin*.

ἀ-τιμάζω (*τιμή*): *hold in low esteem, slight*.

ἀ-τίμη pl.: *dishonor, contempt*. § 62 b.

ἀτιτάλλω: *cherish, rear*.

Ἄτλας, -*αυτος*: *Atlas*, whose columns support the firmament. Evidently a sea-deity. α 52.

ἀτραπιτός: *path*.

Ἄτρεΐδης, -*αο* (§ 37 c): *son of Atreus*. Epithet of Agamemnon and of Menelaus. When without special qualification, it refers to Agamemnon. § 42 b.

ἀ-τρεκέως: *truly, exactly*.

ἀ-τρέμας: adv. *motionless, quietly*.

Ἄτρεΰς, -*έως*: *Atreus*, son of Pelops, father of Agamemnon and Menelaus. (Possibly the short form of *Ἄτρεστος*, *Dauntless*.)

ἀτρύγετος: *restless*. Epithet of the sea. (Of uncertain derivation and meaning; some scholars take it as *barren*.)

ἀ-τρωῶνη: *unwearied, invincible*. Epithet of Athena.

ἀτόξομαι: *am confused, frightened*.

αὖ: adv. *again, anew, on the other hand, but now* (forming a transition).

αὐαίνω, aor. pass. partic. *αὐανθέν*: *dry, season*.

αὐγή: *ray, beam, light*.

αὐδάω, aor. *αὐδήσαυτος*: *speak*.

αὐδή: *voice*.

αὐδή-εις, -*εσσα*: *speechful, gifted with human speech*.

αὖθι: adv. *there, here*, often made definite by a following clause.

αὐλειος: adj. *of the courtyard*.

αὐλή: *courtyard, court* (situated before the house); *farmyard*.

αὐλιζομαι: partic. *shut up in the farmyard*.

αῖος: *dry, withered, seasoned*.

ἄ-υπνος: *sleepless, without sleep*.

αὔρη (*aura*): *breeze*.

αὔριον: adv. *to-morrow*.

αὐτάρ (*αὔτε*, *ἄρ*): conj. *on the other hand, but, yet*. Equiv. to *ἀρά*.

αὖ-τε: conj. *again, anew, but*. In general equiv. to *αὖ*.

αὐτή: *shout, cry, battle-cry*.

αὐτ-ήμερ: *the same day, that very day*.

αὐτίκα: adv. *at once, straightway*.

αὖτις (*αὖ*) [*αὖθις*]: adv. *again, a second time, afterwards, back again*.

ἀντμή: *breath, steam, savor*.

ἀντμήν, -*μένος*: *blast*.

αὐτόδιον: adv. *right away, at once*.

αὐτο-ετός (*έτος*): adv. *in the same year*.

αὐτό-θεν: adv. *from the very spot, from where they were*.

αὐτό-θι: adv. *right here, right there*.

αὐτο-κασιγνήτη: *own sister*.

Αὐτό-λυκος: *Autolykus*, maternal grandfather of Odysseus. λ 85, τ 394 ff.

αὐτός, *αὐτή*, *αὐτό*: intensive pron. *self*, generally of the 3 pers. *himself, herself*; rarely used of things. It is intensive not merely in the nom. and when associated with a noun or pers. pron., as in Attic, but also when standing alone in an oblique case; sometimes, however, the intensive

idea (of contrast) is not easily expressed in English. *αὐτός* contrasts the man himself with his associates, his adversaries, his property, etc. § 45 e. It allows a large variety of translations; e.g. *in person, alone (by himself), of free will*. *αὐτὴν ὁδόν* is equiv. to Attic *τὴν αὐτὴν ὁδόν*. *αὐτῷ φάρεϊ*, cloak and all. In the gen. it is sometimes in agreement with the gen. implied in a possessive pron., e.g. *αὐτῶν σφετέρῃσιν* (since *σφετέρῃσιν* is equiv. to *σφῶν*), *τὰ σ' αὐτῆς ἔργα* (since *σά* is equiv. to *σοῦ*).

αὐτο-σχεδὴν: adv. in the very near, hand-to-hand conflict.

αὐτοῦ (strictly, local gen. of *αὐτός*): adv. in the same place, right there, right here. Cf. *αὐθι*, *αὐτόθι*.

αὐτως (*αὐτός*): adv. in like manner. The connexion alone decides the exact meaning. A large variety of translations is required; e.g. *as I am, wholly, vainly, without more ado*.

αὐχένιος: adj. of the neck.

αὐχὴν, -ένος: neck.

αὔω: get fire.

αὔω, aor. *ἄυσαν*, aor. inf. *αὔσαι*: shout.

ἀφ-αἰρέομαι, aor. *ἄφελών*, *ἄφελετο*, *ἄφελοντο*: take away.

ἄφαρ: adv. straightway, at once.

ἄ-φθιτος: imperishable, everlasting.

ἀφ-ίημι, pres. partic. *ἀφιεῖσαι*: let fall, shed.

ἀφ-ικάνω and **ἀφικνέομαι**, fut. *ἀφίξεαι*, aor. *ἀφίκεο*, perf. *ἀφίχθαι*: come to, arrive, am come.

[**ἄφιξις**, -ιος: arrival.]

ἀφ-ίστημι, plpf. *ἄφιστήκει*: place aside; perf. stand aloof.

ἀφνειός: rich, wealthy, abounding (with gen. of fulness).

ἀφνειότερος: richer.

ἀφ-ορμάομαι, aor. pass. partic. *ἀφορμηθέντος*: set out.

ἀφραδέω: am senseless, thoughtless.

ἀφραδής, -ές: thoughtless, senseless.

ἀφραδίη: thoughtlessness, folly.

Ἀφροδίτη: *Aphrodite*, Venus, daughter of Zeus and Dione, wife of Hephaestus. She induced Helen to follow Paris to Troy, and favored the Trojans in their conflicts. δ 261, θ 267 ff.

ἄ-φρων, -ονος (*φρῆν*): foolish, fool, simpleton.

ἀφύσσω, aor. *ἠφυσάμην*, *ἠφύσαμεν*, imv. *ἄφυσσον*, aor. partic. *ἄφυσσάμενοι*: draw, dip (water or wine); heap up.

Ἀχαιαί and **Ἀχαιάδες** (§ 42 g) pl.: Achaeans women.

Ἀχαιῖς, -ίδος: adj. Achaeans; with *γαῖα* to be supplied, Achaeans land.

Ἀχαιοί pl.: Achaeans, the Achaeans. The most powerful race of the Greeks at the time of the Trojan War. Phthiotis in Thessaly was one of their principal seats. Homer often uses this name for all the Greeks. (See *Ἀργεῖοι*.) Their chief epithets are *ἐκνήμιδες* (well-greaved) and *κάρη κομβώντες* (long-haired).

ἄ-χάριστος: without grace. οὐκ *ἀχάριστα*, acceptably.

Ἀχέρων, -οντος: Acheron; a river of the lower world. κ 518. (Cf. Milton's 'Sad Acheron of sorrow, black and deep,' *Par. Lost* ii. 578.)

ἀχέω and **ἄχέω** (*ἄχος*): am troubled, grieve, lament, mourn.

ἄχθος, -εος: burden, load.

Ἀχιλ(λ)εύς, -ῆος: Achilles, son of Peleus and Thetis, leader of the Myrmidons and Hellenes in Thessaly, the mightiest warrior before Troy, the chief hero of the *Iliad*.

ἄχλυσ, -ύος: mist, darkness.

ἄχλύω, aor. *ἠχλύσε*: grow dark.

ἄχνη: foam of the sea.

ἄχυνμαι: am grieved, grieve.

ἀ-χολος (χολή): (*without gall*), expelling bitterness and anger.

ἄχος, -εος: grief, sorrow, pain.

ἄψ (ἀπό): adv. back.

ἀψάμενοι, ἀψασθαι: aor. of ἄπτομαι, lay hold of, fasten, catch.

ἄψ-ορρον: adv. again. ἄψορρον προσέ-φην, replied.

ἄψος, -εος (ἄπτω): joint, limb.

ἄωρος: *unshapely, ugly*. (But of uncertain derivation; possibly hanging down.)

ἄωτέω: sleep, slumber.

ἄωτος: wool, fleece.

B.

βάζω, perf. **βέβακται**: *speak, say*. διχ' ἐβάζομεν, disagreed.

βαθυ-δίνης, -ές: deep-eddying.

βαθύ-ζωνος: deep-girdled, i.e. slender-waisted.

βαθύ-ρροος (ρέω): deep-flowing.

βαθύς, **βαθεῖα**, **βαθύ**: deep, thick, high (of standing grain). § 41 b.

βαῖνω, aor. ἐβήσαμεν, ἐβήσατο (§ 53 b), ἔβην, βῆ (§ 46 b), pl. ἔβαν [ἐβησαν, § 47 p], perf. partic. **βεβαῶτα**, plpf. **βεβήκει(ν)** (§ 33 k) (venio): *go, come*; 1 aor. act. *caused to go*; 2 aor. inceptive, *set out*; perf. *am gone, sometimes stand, rest*. ἀμφὶ βαῖνε, bestrode.

βάλανος: edible acorn, chestnut.

βάλλω, fut. partic. **βαλόντι**, aor. ἔβαλον, βάλετο, subjv. mid. **βάλῃσθα** (§ 47 a), perf. ind. **βεβλήταται**, plpf. **βεβλήτο**, perf. partic. **βεβλημένος** (βέλος): *throw, cast, let fall, shoot at, shoot, (aor.) hit with a missile*. μετὰ (or ἐν) φρεσὶν βαλέσθαι, consider in mind, ἀπὸ νῆας βάλλουσιν, put to sea.

βάν [ἐβησαν]: aor. of βαῖνω, go.

βάπτω: dip.

βαρύνω, perf. **βεβαρηότης**: *weigh down, burden*; perf. partic. as adj., *heavy*.

βαρύν, **βαρεία**, **βαρύ**: *heavy, grievous*. Neuter as adv., *heavily*.

βάς: aor. partic. of βαῖνω, go.

βασίλεια: *queen, princess*.

βασιλεύς, -ῆς (§ 39 d): *king, prince*.

This title is applied more freely than ἀναξ.

βασιλεύω, fut. **βασιλεύσω**: *am king, reign*.

βαστάζω: *lift, bear*.

βεβλήατο: plpf. pass. of βάλλω. § 47 n.

βέλος, -εος (βάλλω): *missile, arrow*.

βεβαρηότης: *heavy*, perf. partic. of βαρύνω.

βεβλημένος: *tossed, distressed*, perf. partic. of βάλλω.

βεβρώσεται: see βιβρώσκω.

βέλτερος [βελτίων]: *better*, comp. of ἀγαθός.

βένθος, -εος (βαθύς): *depth*. βένθοσδε, to the depth.

βέρεθρον [βάραθρον]: *pit*.

βῆν [ἐβην, § 46 b], **βήμεναι** [βῆναι], **βή-σετο** [ἐβήσατο]: aor. of βαῖνω, go.

βῆσσα: *glen, ravine*.

βητάρμων, -οτος: *dancer*.

βιάζω and **βιάω**, aor. **βιήσατο**: *use violence, compel, overcome*.

βίαιος: *adj. of violence*.

βιαίως: *with violence*.

βίβημι (βαῖνω): *go*. μακρὰ βιβάς, with long strides.

βιβρώσκω, fut. perf. pass. **βεβρώσεται** (βρώσις): *devour, consume*. β 203.

βίη: *might, strength*; *deed of violence*. βίη Ἡρακλεῖη, the might of Heracles, the mighty Heracles. § 19 e.

βίη-φι(ν): old locative, *in (by) might, by violence*. § 36 a.

βίος: *houe*.

βιοτή: *life*.

βίωτος (βίος): *life, living*; means of life, possessions.

βιώω, aor. **ἐβιώσας** (βίος): *give life*. μ' ἐβιώσας, thou didst save my life.

βιώνται: 3 pl. ind. mid. of βιδώ.

βλάβομαι (passive) and βλάπτω: *weaken, hinder, keep from, harm.*

βλέφαρον: *eyelid.*

βληχή: *bleating.*

βλώσκει, aor. μολύντες: *go, come.* § 33 g.

βοάω, aor. ἐβόησα (βοή): *shout, cry aloud.*

βοεύς, -ῆος: *strap of ox-hide; halyard.*

βοή: *shout, war-cry, alarm, battle.*

Βοηθείης: an attendant of Menelaus.

βοητός, -ός: *outcry, clamor.*

βόθρος: *pit, hole.*

βολή (βάλλω): *glance of the eye.*

βομβέω, aor. βόμβησεν: *hum, rattle.*

Βορέης, -ας: *Boreas, north wind.*

βόσκει, iterative impf. βοσκέσκοντο, *pasture, feed.*

βοτάνη (botany): *pasture, herbage.*

βουκολέω (bucolic): *herd, tend cattle.*

βουκόλος: *neat-herd, herd, herdsman.*

βουλεύω, fut. inf. βουλευσέμεν, aor. (ἐ)βούλευσα: *advise, counsel, plan; mid. deliberate.*

βουλή: *plan, counsel; council.*

βουλη-φόρος: *counsel-giving, councillor.*

βούλομαι, impf. βούλοντο and ἐβόλοντο (§ 26 d) (βουλή, volo): *wish, will, prefer, wish rather.*

βου-λύτός (λύω): *the time of loosing oxen from the plough, i.e. evening.* βου-λυτόνδε, *toward evening.*

βοῦς, gen. βοός, acc. βοῦν, acc. pl. βόας or βοῦς (bos): *bull, ox, cow; pl. cattle.*

Βωότης: *Boötes (the Ploughman), the constellation of Arcturus.* ε 272.

βραδύς, βραδεία: *slow.*

βριθύς, βριθεία: *heavy.*

βρίθω, aor. partic. βπίτας: *am heavy; weigh down, load; prevail.*

βροντάω, aor. βρόντησε: *thunder.*

βροτο-λοιγός: *man-destroying.*

βροτός (μορ-, mortalis): *adj. and noun, mortal.* § 33 g.

βροτώ, perf. pass. βεβρωμένα (βρότος, gore): *pass. partic. gory.*

βρόχος: *noose, halter.*

βρῦχάομαι, perf. (as pres.) βέβρῡχεν: *roar.*

βρώμη and βρώσις, -ιος: *food.*

βύκτης: *howling, roaring.*

βυσσο-δομέω: *ponder, plan secretly.*

βύω, perf. partic. pass. βεβυσμένος: *fill, stuff.*

βωμός: *altar; pedestal.*

βωστρέω: *call upon with a cry.*

Γ.

γαῖα and γῆ: *earth, land, ground.*

Opposed sometimes to the heavens, sometimes to water. Cf. αἶα.

Γαῖα: *Gaea, Earth, as personified, mother of the Titans.*

Γαίηιος: *adj. of Earth.* η 324.

γαίη-οχος (φεχ-): *earth-holder.* Epithet of Poseidon, bestowed in the belief that the land rested on the sea.

γάλα, gen. γάλακτος (lac): *milk.*

γαλα-θηνός (θησθαι): *suckling.*

γαλήνη: *calm, calm sea.*

γαμβρός (γάμος): *son-in-law.*

γαμέω, aor. ind. γήμεν, inf. γήμασθαι: *marry.* The middle is used of the woman's act.

γάμος: *marriage, marriage feast.*

γανάω, partic. γανώσας (§ 50 c): *gleam, am bright.*

γάννυμαι: *rejoice, delight.*

γάρ (γέ, ἄρα): generally a causal particle, *for.* It often introduces the reason or explanation of something that is merely implied. Sometimes, on the other hand, it seems to retain the force of the two particles of which it is composed, and cannot be translated *for*, but 'marks a statement as certain and incontestable.'

γαστήρ, -έρος: *belly, stomach, hunger.*

γάστρη: *belly of a kettle.*

γαυλός: *tub, milk-pail.*

γέ: an enclitic particle which gives prominence to the foregoing word or to its whole clause. Sometimes it can be translated *at least*, but this phrase is much heavier and clumsier than γέ. Generally its force must be given by inflection of voice, or by arrangement of words. In several cases γ' was inserted by reader or copyist after some other consonant had been lost.

γενᾶσιν, γεγαῶτα: perf. of γίγνομαι, *am born*.

γέγηθε: perf. of γηθέω, *rejoice*.

γέγωνα, perf. as pres.; impf. γεγώνευν: *shout, call*.

γένομαι, aor. (ἐ)γένεατο: pres. *am born* (unless γίγνομαι is read instead); aor. *bore, gave birth, begat*.

γείτων, -ονος: *neighbor*.

γελαστός: *laughable, ridiculous*.

γέλαω, aor. ἐγέλασε, aor. partic. γελάσας: *laugh*.

γέλως: *laughter*.

γενεή: *birth, race, family*.

γενέθλη: *race, blood, family*.

γένειον (γένυς): *chin*.

γένος, -εος (genus): *race, lineage, offspring*.

γένυς, -υος, acc. pl. γένυς: *chin*.

γεραιός (γέρας?): *old, old man*.

Γεραιστός: southernmost point of Euboea, with a harbor.

γεραίτερος (γεραιός): *older, elderly*.

γέρας, -αος: *right, prerogative, gift of honor*.

Γερήνιος: *Gerenian*. Epithet of Nestor, prob. from a Messenian town or district.

γερούσιος: adj. *of the elders (γέροντες)*. Epithet of special wine broached at the 'aldermanic' dinners.

γέρων, -οντος: *old, old man, old god, elder*. Cf. γεραίός, γαῖα.

γῆ: *earth*. Less freq. than γαῖα.

γηθέω, aor. γήθησε, perf. as pres. γέγηθε: *rejoice, am glad*.

γηθόσυνος 3: *rejoicing, delighted, glad*.

γήμη: aor. of γαμέω, *wed*.

γήρας, -αος: *old age*.

γηράσκω: *grow old*.

Γίγαντες pl., gen. Γιγάντων: *Giants*.

γίγνομαι, aor. (ἐ)γενόμην, iterative aor. γενέσκετο, perf. γεγάσιν (γένος): *come into existence, am born, become, arise, come, am*.

γινώσκω, aor. ἔγνω, aor. inf. γνόμεναι and γνῶναι: *recognize, perceive, learn, know*.

γλαυκ-ῶπις, -ιδος (γλαυκός, ὤψ): *bright-eyed, flashing-eyed*. Epithet of Athena as the fierce goddess of war. Cf. her other epithet Παλλὰς (*spear-brandishing*).

γλαφυρός 3: *hollow*.

γλήνη: *eyeball*.

γλυκερός 3, comp. γλυκερώτερος: *sweet*.

γλυκύς, -εία, -ύ, comp. γλυκίων: *sweet*.

γλῶσσα: *tongue*.

γναμπτός: *bent, supple*.

γνώμεναι [γνῶναι]: aor. inf. of γιγνώσκω.

γοάω, iterative impf. γοάσκειν, partic. γοῶντες, γοῶντες, *groan, moan*.

γόμφος: *wooden pin*.

γονή: *seed, offspring, race*.

γόνος: *offspring, race, parentage, stock, birth*.

γόνυ, pl. γούνα or γούνατα, gen. γούνων, dat. γούνασι (genu): *knee*. The knees were to the ancients the seat of bodily strength (cf. 'weak-kneed,' 'strengthen the feeble knees'), and in entreaties the suppliant clasped the knees of him from whom he sought the favor.

γόος: *groan, lamentation*.

Γόργειος 3: *of the Gorgon, Gorgon's*. (Cf. Milton's 'Gorgonian terror,' *Par. Lost* ii. 611.)

Γόρτυς, -ῦνος: *Gortys* or *Gortyna*, an important town in southern Crete.

γόνα: pl. of γόνυ, *knee*.

γουνάζομαι and γουνοῦμαι (γόνυ): *supplicate, entreat*.

γουνός (γόνυ): *hill, knoll*.

γραῖα, gen. γραιῖς, and γρηῖς, dat. γρηῖ: *old woman*. Fem. of γέρων, γεραιός.

γυῖον: (*joint*), *limb, member*. See on γόνυ.

γυμνός: *naked, uncovered*.

γυμνόω, aor. partic. γυμνωθέντα: *strip, make naked*.

γυναικεῖος 3, and γύναιος: *woman's, of women, to women*.

γυνή, gen. γυναικός: *woman, wife*.

Γύραι πέτραι pl.: *Gyraean cliffs*; located by some off S.E. Euboea, by others near Myconus and Naxos of the Cyclades. δ 500.

Γυραῖος 3: *Gyraean*.

γῦψ, γυψός: *vulture*.

Δ.

δαΐσσει (fut., § 54 e), perf. δεδάκκας, intrans. aor. ἐδάην, subjv. δαείω, inf. δαῆναι: *learn, know*. Used as passive of διδάσκω, *teach*. δέδαε is used as aor. act. of the same verb.

δαήμων, -ονος: *taught, skilled*.

δαιδάλεος: *cunningly wrought, richly ornamented*. Cf. *Daedalus*.

δαιμόνιος: (*one under the influence of a divinity*), *strange man! sir!*

δαίμων, -ονος: *divinity*. Much like *θεός*, but esp. of the gods in relation to men. (Never *demon*.)

δαινῶμι, aor. δαισάμενοι: act. *give a feast*; mid. *feast*.

δαίωμα, perf. δεδαλαται (§ 47 n): *am torn, am divided*.

δαῖς, gen. δαῖτος (δαίω): *torch*. Cf. δάος.

δαῖς, gen. δαιρός: *feast, portion*.

δαίτη: *feast*: δαιτῆθεν, *from a feast*.

δαιτρός (δαίωμα): *carver*.

δαιτυμών, -όνος: *feaster, guest*.

δαΐφρων, -ονος: *sagacious, ingenious*.

δαίω: *kindle, set fire*; pass. *burn, blaze*.

δάκρυ and δάκρυον, inst. as gen., δακρυόφει(ν) (§ 36 a) (*lacruma*): *tear*.

δάκρυ-εις, -εντος: *tearful, in tears*.

δάκρῦω, aor. δάκρῦσα: *weep, shed tears*; aor. fell to weeping, burst into tears.

δάλος: *firebrand, coal*.

δάμαρ, -απτος: *wife, spouse*.

δαμνάω and δάμνημι, aor. ἐδάμασσε, aor. subjv. δαμάσῃ, aor. pass. ἐδαμάσθην and δάμεν [ἐδάμησαν] (§ 47 o), perf. pass. partic. δεδημένους: *bring into subjection, subdue, overcome, conquer*. δεδημήην, *I was subject*.

Δαναοί pl.: *Danaëns*; strictly, descendants or subjects of King Danaüs of Argos. Used for the Greeks before Troy, like Ἀχαιοί and Ἀργεῖοι. § 25 e.

δάος, -εος: *torch*. Cf. δαῖς.

δάπεδον: *pavement, floor, ground*.

δά-σκιος: *very shady, shady*.

δασαίμεθα, δασσάμεθα (aor.), δάσσονται (fut.): of δατέομαι, *divide*.

δασύ-μαλλος: *thick-fleeced, shaggy*.

δατέομαι, impf. δατεύντο (§ 27 b), fut. δάσσονται, aor. ἐδάσσατο, aor. opt. δασαίμεθα: *divide, divide among (our)-selves*.

δάφνη: *laurel*. ι 183.

δέ: conj. *but, and*. Freq. δέ is used in the apodosis of a conditional or relative clause,—a transition to the demonstrative construction, or a survival of the older and simpler ‘paratactic’ or ‘co-ordinate’ construction. A clause with δέ is used freq. where a subordinate clause (of cause, concession, time, etc.) might have been used; hence often δέ may be translated, *for, though, while*.

-δέ: inseparable enclitic particle; e.g. ἀγορήν-δε, *to the agora*. § 36 d.

δείατο: impf. *seemed*. Cf. *δοάσατο*.
δείδαι: used as aor. of *διδάσκω*, *teach*.
δεδάηκας: *hast learned, dost know*. See *δαήσαι*.
δεδαλῆται: *are divided*. § 47 n. See *δαλομαι*.
δεδημημένος, δέδημητο: see *δαμνάω*.
δέδημητο: plpf. of *δέμω*, *build*.
δειδέχεται: *hail, greet*. See *δείκνυμι*.
δειδίσκομαι: *greet, welcome*.
δεῖδω, aor. *ἔδεισεν*, perf. *δείδοικα* and *δειδία*, inf. *δειδιμεν* (*δφέος*): *fear, am afraid*. Since the stem originally began with two consonants, a short vowel is often 'long by position' before it. § 62 h β.
δεικνύμι, fut. *δείξω*, aor. *ἔδειξα*, perf. *δείδεται*: *point out, show; hail, greet*.
δειλομαι: *draw nigh to evening* (*δελή*).
δειλός 3: *wretched, miserable, worthless*.
δεινός (*δέος*) 3: *terrible, fearful, dread*.
δεινόν: adv. *terribly, dreadfully*.
δεινότατος: superl. *most dread, direst*.
δειπνέω, aor. *δειπνήσε*: *dine, eat, feast*.
δειπνίζω, aor. partic. *δειπνίσσας*: trans. *give a dinner, feast*.
δείπνον: *dinner*. The chief meal of the day whenever it was taken; generally eaten about noon.
δείραντας: aor. partic. of *δέρω*, *flay*.
δειρή: *neck*.
δείσας: aor. partic. of *δεῖδω*, *fear*.
δέκα: indeclinable numeral, *ten*.
δέκατος 3: ordinal, *tenth*. *δεκάτη*, on the tenth day.
δέκτης (*δέχομαι*): *beggar*.
δέκτο: aor. of *δέχομαι*, *receive*. § 56.
δελφίς, -ίος: *dolphin*.
δέμας: *build, stature, form*.
δέμνια pl.: *bedstead, bed, couch*.
δέμω, aor. *έδειματο*, plpf. pass. *δέδημητο* (*tim-ber, domus*): *build*.
δένδρεον: *tree*.
δενδρή-εις, -εσσα: *full of trees, woody*.
δέξατο: aor. of *δέχομαι*, *receive*.

δεξιός 3: *right, on the right*. § 59 a.
δεξιτέρος: *right, on the right*. § 43 c.
δέον: impf. of *δέω*, *bind*.
δέος, -εος (*δφέος*): *fear, terror*.
δέπας, dat. pl. *δέπαδες*: *goblet, beaker, cup*. Cf. *κύπελλον*.
δέρκομαι, iterative impf. *δερκέσκετο*, aor. *ἔδρακον*: *look, see, behold*.
δέρμα, ατος (*δέρω*): *hide, skin*.
δερμάτινος: *of hide, leather*.
δέρτρον: *caul, peritonæum*.
δέρω, aor. *ἔδειραν*: *flay*. Cf. *δέμμα*.
δέσμα, -ατος and **δεσμός**: *bond, fastening*.
δέσποινα: *mistress, royal lady*. (Fem. of *δεσπότης*.)
δεῦρο: adv. *hither*.
δέυτατος: adj. *last of all*.
δεῦτε: imperatival interjection, equiv. to *δεῦρο* *tre, come hither*.
δεύτερον: adv. *a second time*.
δεύω, iterative *δέυεσκον*: *moisten, wet*.
δεύω [*δέφω*], fut. *δευήσεται*, aor. *έδειψεν*: *need, lack, fall short of, am inferior to*, with gen. of the thing wanted, or of the person with whom comparison is made.
δέχομαι, aor. (*έδέξατο*, *έδέγμην*) (§ 56): *receive, take, accept, await*.
δειψήσας, aor. partic.: *knead*.
δέω, aor. *δήσα*, *έδησε*, *έδήσατο*, plpf. pass. *δέδευτο*: *bind, fasten*.
δή: temporal and determinative particle, *now, already, at length; lo! clearly, just*. No English particles correspond to many of its uses. Freq. with imv. and opt., and with other particles, and strengthening the superlative. It stands at the beginning of a clause in the phrases *δή τότε*, *δή γάρ*. It forms one syllable (by 'synizesis') with the first syllable of *αὔτε*, *αἶ*, and of *οὐτως*, and several other words.
δηθά: adv. *long, for a long time*.
δηθύνω: *delay, tarry*.

διοστής, -ήτος: *strife, conflict, battle.*

δηῖω, aor. pass. δηωθέντες: *slay, kill.*

Δηίφοβος: *Deiphobus*; son of Priam who wedded Helen after the death of Paris. δ 276, θ 517.

δηλέομαι, aor. ἐδήλησαντο: *harm.*

δῆλημα, -ατος: *destruction.*

Δῆλος: *Delos*, the birthplace of Apollo and Artemis.

Δημήτηρ, -ερος: *Demēter, Ceres*, sister of Zeus, goddess of the grain (*cereal*) fruits of the earth.

δήμιος: *adj. of the people, public.* δῆμοι, *yeomen.*

Δημόδοκος: *Demodocus*, the Phaeacian bard. θ 44, 106, 262 ff., 472 ff. Cf. Milton's *Vacation Exercise* 48 f. 'Such as the wise Demodocus once told | In solemn songs at King Alcinous' feast, | While sad Ulysses' soul and all the rest | Are held with his melodious harmony | In willing chains and sweet captivity.'

δῆμος: *country, land; people.*

δῆμός: *fat.*

δῆν (δῆν): *adv. long, a long time.*

δῆνεα pl.: *wiles, devices.*

δηριόομαι, aor. δηρίσαντο (δῆρις): *dispute, contend, strive.*

δῆρὸν: *adv. long.* Cf. δηθά, δῆν.

δῆσα: aor. of δέω, *bind.*

δῆω: *as fut. shall find.* § 51 f.

δηωθέντες: aor. pass. partic. of δηῖω, *kill, slay.*

δία: *fem. of δῖος, magnificent, divine.*

διά (δύο): *adv. and prep. with gen. and acc., between, through, in different directions, on account of.* διὰ τρία κοσμηθέντες, *arranged in three companies*; διὰ ταμῶν, *cutting in pieces.* In composition with verbs, διά indicates motion *through* something, completion, separation, reciprocal relation.

διαβαίνω, aor. inf. διαβήμεναι: *cross.*

διαγλάφω, aor. partic. διαγλάψασα: *scoop out.*

διαδράμοι: aor. opt. of διατρέχω, *traverse.*

διαειπέμεν (§ 47 g) (εἶπον): aor. inf. *say thoroughly, say in full.*

δι-άημι: *blow through.*

διακρίνω, aor. διέκρινεν (*discerno*): *separate, distinguish.*

διάκτορος: *messenger.* Epithet of Hermes; generally connected with Ἀργειφόντης.

δι-αμπερές: *adv. through and through, completely through, right through.*

διαπέρθω, aor. διέπερσε, διέπραθον: *sack, lay waste.*

διαπέτομαι, aor. διέπτατο: *fly through (the air).*

διαπλήσσω, aor. inf. διαπλήξαι: *strike through.*

διαπρήσσω [πράσσω]: *pass through, accomplish.*

διαπρᾶλω, fut. διαπρᾶλσει: *tear in pieces.*

διασεύομαι, aor. διέσαντο: *rush through, hasten through.*

διασκιδνημι, aor. διεσκέδασεν: *scatter, shatter.*

διασχίζω, aor. διέσχισεν: *split, rend, tear.*

διατμήγω, aor. διέμαγον, aor. partic. διατμήγας: *cut in two, cleave, separate.*

διατρέχω, aor. διέδραμον: *run (through) across, traverse.*

διατρίβω (rub), *hinder, delay.*

διαφαίνομαι: *gleam brightly.*

διαφράζω, aor. διεπέφραδε: *point out clearly, admonish.*

διαχέω, aor. διέχευαν: *quarter.*

διδάσκω, aor. δίδαξε: *teach.* See δαῖσεαι.

δίδημι, imv. διδέντων (δέω): *bind.*

δίδωμι, 3 pers. δίδωσι and διδοῖ, pl. διδοῦσιν (§ 55 a), fut. δώσω, aor. ἔδωκα, ἔδωσαν, subjv. δῶσι, inf. δόμεναι, δοῦναι, aor. opt. pass. δοθείη (do): *give, grant.*

δι-έδραμον: aor. of διατρέχω, *traverse*,
run across.

δι-έλομεν: aor. ind. said in detail. See
διαειπέμεν.

δι-έλομεν: impf. of διέπω.

δι-έρομαι: *inquire, ask*.

δι-έκ: prep. *forth, through*.

δι-έκρινεν: aor. of διακρίνω, *separate*.

δι-ελθέμεν: aor. inf. of διέρχομαι, *go*
through.

δι-έπερσε: aor. of διαπέρθω, *sack*.

δι-επέφραδε: aor. of διαφράζω, *admonish*.

δι-έπραθον: aor. of διαπέρθω, *sack*.

δι-έπτατο: aor. of διαπέτομαι, *fly through*.

δι-έπω, impf. διεπομεν: *am busy about*,
accomplish, do.

δι-ερέσσω, aor. διήρεσα: *row stoutly*.

διερός: *living, quick*.

δι-έρχομαι, aor. inf. διελθέμεν: *go through*.

δι-εσκέδασε: aor. of διασκίδναι, *scatter*.

δι-έσσυτο: aor. of διασέομαι.

δι-έσχισεν: aor. of διασχίζω.

δι-έτμαγον: aor. of διατμήγω.

δι-έχευαν: aor. of διαχέω, *quarter*.

διζημαι: *seek*. (Equiv. to ζητέω.)

Δή: small island near Crete.

διηνεκώς: adv. *exactly, at length*.

διηνεκής, -ές: *continuous, long*.

δι-ήρεσα: aor. of διερέσσω.

δι-πετής, -έος (Ζεύς, πίπτω): *sent from*
Zeus, heaven-sent.

δικάζω, aor. δικάσαν (δικη): *judge; mid.*
claim my right, contend.

δικαίος (δικη): *just, civilized, well-man-*
nered.

δικασ-πόλος: *guardian of justice, judge*.

δικη: *custom, way, manner, right*.

δι-κλῆς, -ίδος: *two-leaved*.

δινεύω and δινέω: *turn; mid. wander*.

δίνη: *eddy*.

δινή-αις, -εσσα: *eddying*.

διο-γενής, -εος: *sprung from Zeus*. Epi-
thet of Odysseus as king, and thus
under the special care of the king of
the gods. See διοτρεφής.

δι-οὔστεύω, aor. opt. διοὔστεύσεις: *shoot*
an arrow across.

Διοκλῆς, -ῆος: king in Phera in Mes-
senia. γ 488.

δι-όλλυμι, perf. δόλωλε: *ruin utterly;*
perf. as pass. am ruined.

Διομήδης, -εος: *Diomed*. Son of Tydeus
(who fell in the first expedition
against Thebes), king of Argos, one
of the bravest and mightiest of the
Achaeans before Troy. Only Aga-
memnon and Nestor led a larger
fleet on the expedition. γ 181.

Διονῦσος: *Dionysus, Bacchus*. Son of
Zeus and Semele, reared by nymphs
in Thrace. He is mentioned only
incidentally in Homer, and clearly
has not gained a place among the
gods of Olympus. λ 325.

διος, δία, δῶν: *glorious, divine, godlike*,
noble, without reference to moral
quality. A freq. epithet of Odysseus
and of Achilles, having convenient
metrical adaptation to their names,
allowing the bucolic diaeresis (at the
close of the fourth foot). δία θεῶν,
heavenly (of goddesses) goddess, since
δία has a superlative idea and may be
construed with a partitive genitive.

διο-τρεφής, -έος: *Zeus-nourished, Zeus-*
cherished. Epithet of Menelaus, who
as king enjoyed Zeus's care; also of
the Phaeacians, ε 378. See διογενής,
which was suited metrically to Odyss-
seus (Λαερτιάδης), as this is to Mene-
laus. § 25 f. See on διος.

δι-πτύξ, acc. διπτύχα: *double*.

δῖς: numeral adv. *twice*.

δισ-θανής, -έος: *twice-dying*.

δισκῶ: *hurl a quoit*.

δίσκος (cf. disk): *discus, quoit*. The
game was more like 'putting the
shot' than the modern 'pitching
quoits,' the effort being made to hurl
the discus as far as possible rather

than to have it remain at a definite spot.



δίσκος.

δίφρος: footboard of chariot, chariot; low seat, chair. (See ἄρμα.)

δίχα and διχθά (§ 33 i): adv. in two parts, divided.

διψάω (διψα): I thirst.

διώκω: pursue, chase.

δμωή (δάμνημι): female slave, maid.

δμῶαι γυναῖκες, serving women.

δμῶς, acc. δμῶα: slave.

δοάσασατο: aor. of δέατο, seem.

δοθείη: aor. opt. pass. of δίδωμι.

δοιά (dual), pl. δαιοῖς, δοιά [δύο]: two.

δοκέω: watch, observe.

δοκέω, aor. δόκησε: seem, appear.

δόλιος 3: wily, crafty, cunning.

Δολίος: an old slave of Penelope. δ 735.

δολιχ-αυλος: long-shafted.

δολιχ-ήρετος: long-oared.

δολιχός 3: long.

δολό-εις, -εσσα: wily, crafty, cunning.

δολό-μητις, acc. -ιν: crafty-minded.

δόλος: wile, craft, trick, deceit, bait.

δολο-φρονέω: have crafty mind.

δόμεναι [δοῦναι]: aor. inf. of δίδωμι.

δόμον-δε: adv. to (his) home. § 36 d.

δόμος (δέμω, domus): dwelling, house, home; great hall. See δῶμα.

δόξα: opinion, expectation.

δορός (δέρω): skin, leather sack.

δορπέω, aor. δορπήσαι: take supper, sup.

See δείπνον.

δόρπον: supper, evening meal.

δόρυ, dat. δούρατι, nom. pl. δοῦρα and δούρατα, dat. pl. δοῦρεσσι: tree, timber, beam, spear.

δός imv., δόσαν ind., δότε imv.: aor. of δίδωμι, give.

δόσις, -ιος: gift. Cf. δῶρον, δωρίνη.

δούλη: female slave.

Δουλίχιον: Dulichium. Island in the Ionian Sea, southeast of Ithaca, inhabited by Epēans. (Or, perhaps, part of Cephallenia, — Same being the other part.)

δοῦπος: heavy noise, thud.

δοῦρα, δουρί: see δόρυ, tree, spear.

δουράτεος (δόρυ): of wood, wooden.

δουρο-δόκη (δέχομαι): spear-holder.

δράκων, -οντος (cf. dragon): serpent.

δρέπω, aor. δρεψάμενοι: break off, pluck.

δρήστειρα: (worker), female servant, maid.

δρόμος: running, course, road.

δρυμά pl.: wood, thickset.

δρύπτω, aor. δρυψάμενω, aor. pass. δρύφθη: tear, tear off.

δρῦς, gen. δρυός: tree, (esp.) oak.

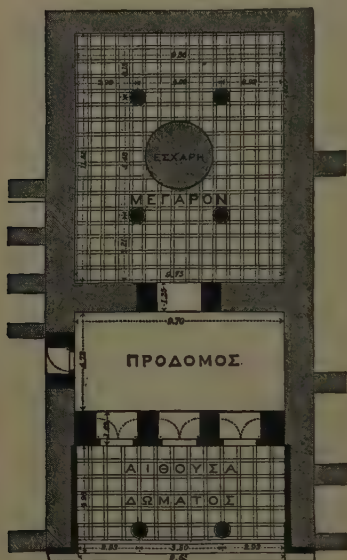
Δρύμας, -αυτος: a Phaeacian. § 22.

δύναμαι, fut. δυνήσεται, aor. pass. as mid. δυνάσθη: can, am able.

δύναμις, -ιος: power, might, ability.

δύνω: enter, go in.

δύο and δύνω: indeclinable, *two*. See δοῖω. § 44.



δῶμα.

(Plan of part of the palace at Tiryns, with measurements in metres.)

δωκαδέκα [δῶδεκα]: indeclinable, *twelve*.

δυσ-: inseparable prefix indicating something grievous.

δυσ-ᾄς, -έος (ἀημι): *harsh-blowing*.

δύσσετο: *set* (of the sun), *sank*, *crept*, aor. of δύνω. §§ 51 h, 53 b.

δύσ-ζηλος: *quick-tempered*, *hot-headed*.

δυσ-κηδής, -ές (κηδος): *dreary*, *noxious*.

δυσ-μενέω: *am ill-disposed*, *bear ill-will*.

δυσ-μενής, -ές: *ill-disposed*, *hostile*. ἀνδρες δυσμενέες, *enemies*.

δυσ-μορος: *ill-fated*, *wretched*.

δυσόμενος. *set*, aor. of δύνω. § 51 h.

δυσ-πονός, gen. δυσπονέος: *laborious*, *painful*.

δύστηνος: *wretched*, *unhappy*.

δύνω: see δύο, *two*.

δύνω, fut. δύσομαι, aor. (ἐ)δύσετο, ἐδύν, perf. δέδυκεν: *enter*, *go into*, *go among*, *put on*; of the sun and the constellations, *set*, *sink*.

δυνάδεκα: indeclinable, *twelve*.

δυνδέκατος 3: *twelfth*.

δῶ: indeclinable short form of δῶμα.

δῶδεκα: indeclinable, *twelve*.

δωδέκατος 3: *twelfth*.

δῶμα, -ατος: *house*, *home*, *palace*.

δῶρον (δίδωμι): *gift*.

δῶσι [δῶ]: aor. subjv. of δίδωμι.

δωτήρ, -ήρος: *giver*.

δωτήνῃ: *gift*, *present*.

δώτωρ, -ορος: *giver*.

δῶχ' [ἐδωκα]: aor. ind. of δίδωμι.

E.

ἐ (εἰ): enclitic, 3 pers. pron. acc. *him*, *her*. It is equiv. to Attic αὐτόν, αὐτήν, which is usually intensive in Homer.

ἐᾶ inv., ἐάας pres. ind. or subjv., ἐᾶν inf.: of ἐάω.

ἐά: neut. pl. of ἐός, *his own*.

ἐάγῃ aor. pass., ἔαξαν aor. act.: of ἀγννυμι, *break*.

ἔασιν [εἰσίν]: 3 pl. pres. of εἰμι, *am*.

ἐάω, impf. εἶων, fut. ἐάσει, aor. ἔασα and

ἔασα: *allow*, *permit*, *leave alone*.

ἐᾶων: *good things*, gen. pl. of ἐός.

ἔβαν [ἐβησαν]: 2 aor. of βαίνω, *go*.

ἐβδόματος 3: *seventh*.

ἐβδομος: *seventh*.

ἐβεβρύκειν: plpf. as impf. of βρυχάομαι, *roar*.

ἐβήσαμεν, 1 aor., transitive, ἐβήσετο [ἐβη], aor. mid.: of βαίνω, *go*.

ἐβόλοντο: impf. of βούλομαι, *wish*.

ἐγγυαλίζω, aor. ἐγγυάλισα: *put in* (one's) *hands*, *give*.

ἐγγυάομαι: *receive security*.

ἐγγυή: *security*, *surety*, *pledge*.

ἐγγύθεν: adv. *from near at hand*, *near*.

ἐγγύθι, ἐγγύς: adv. *near*.

ἐγείρω, aor. ἔγειρε and ἔγρετο, inf. ἔγρεσθαι: rouse, wake.

ἐγῆμ: aor. of γαμέω, marry, wed.

ἐγκατα pl.: inwards, entrails, vitals.

ἐγ-κατα-πήγνυμι, aor. ἐγκατέπηξα, fix within, fix.

ἐγ-κατα-τίθημι, aor. ἐγκάτθετο: place within.

ἐγ-κέφαλος (κεφαλή): brain.

ἐγ-κονέω: partic. actively, zealously.

ἐγ-κρύπτω, aor. ἐνέκρυψε: conceal in.

ἐγνων: aor. of γιγνώσκω, know.

ἔγρετο, ἔγροιτο: aor. of ἐγείρω, wake.

(Perhaps ἔγρετο should be written ἥγρετο, assembled, from ἀγείρω.)

ἐγχείη (ἐγχος): spear, lance.

ἐγχείη: pres. subjv. of ἐγχέω.

ἐγχεσί-μωρος: spear-wielding.

ἐγ-χέω or ἐγχείω: pour in.

ἐγχος: lance, spear. Generally of ash-wood, with a bronze point.

ἐγώ(ν), gen. ἐμεῖο, (ἐ)μεῦ, or ἐμέθεν (§ 36 c), dat. (ἐ)μοί, acc. (ἐ)μέ: 1 pers. pron. I, me.

ἐδάην: learned, aor. pass. of διδάσκω, teach.

ἐδάσσατο: aor. of δατέομαι, divide.

ἐδαφος: bottom.

ἐδέγμην: aor. of δέχομαι, await. § 56.

ἐδείματο: aor. of δέμω, build.

ἔδειραν: aor. of δέρω, flay.

ἔδεισαν: aor. of δέδω, fear.

ἔδεκτο: aor. of δέχομαι, receive. § 56.

ἔδησαν: aor. of δέω, bind.

ἐδητύς, -ύος (ἔδω): eating, food.

ἔδμεναι: pres. inf. of ἔδω, eat.

ἔδνα and ἔδνα pl.: wedding-gifts, dowry, used both of the presents given by the suitor to the bride's father and of the dowry given by the father (a 277, β 196). See ἐένδω.

ἔδοσαν: aor. of δίδωμι.

ἔδος, -εος (sedes): seat, home.

ἔδρακον: aor. of δέркоμαι, see.

ἔδρη (ἔδος): seat, row of seats.

ἐδρίαομαι: am seated.

ἔδυν, ἐδύσето: aor. of δύω, sink. §§ 51 h, 53 b.

ἔδω, inf. ἔδμεναι, fut. ἔδομαι (edo): eat.

Cf. ἐσθίω. θυμὸν ἔδοντες, devouring our souls in impatience or grief.

ἔδωδή: food.

ἔδνα: see ἔδνα.

ἔένδω, aor. ἐένδωσαιτο: dower, give in betrothal.

ἐεικοσά-βοιος: adj. (of) the worth of twenty cattle.

ἐείκοσι: see εἴκοσι, twenty.

ἐείκος-ορος: adj. twenty-oared.

ἐεικοστός [εἰκοστός]: twentieth.

εἶπε: see εἶπον, said.

εἶσατο: appeared, aor. of εἶδομαι.

ἐέλδομαι: desire.

ἐέλδωρ: wish, desire.

ἐέργω and ἐέργνυμι, perf. ἐρχαται, plpf.

ἐρχατο, ἐέρχατο (φερ-): (separate), shut in, enclose, shut out; keep away from.

ἐέρση: dew.

ἔζευξαν: aor. of ζεύγνυμι, yoke.

ἔζομαι, aor. εἶσε, imv. εἶσον, partic. ἐσᾶσα (ἔδος): sit, aor. seated.

ἔην [ἦν]: see εἰμι.

ἐήνδανε: impf. of ἀνδάνω, please.

ἔησιν [ῆ]: pres. subjv. of εἰμι.

ἔησιν: dat. fem. pl. of ἐός, his.

ἔθεεν: impf. of θέω, run.

ἔθελξεν: aor. of θέλω, charm.

ἔθελοντήρ, -ῆρος: volunteer.

ἔθέλω, impf. ἤθελε, fut. ἐθέλῃσω: wish, am willing, consent. οὐκ ἐθέλων, unwilling.

ἔθεμεν, ἔθισαν: aor. of τίθημι, place.

ἐθηέμεσθα, impf. ind., ἐθήσαντο aor. of θηέομαι, look with wonder.

ἔθνος, -εος: nation, tribe, host.

ἔθορε: aor. of θρώσσω, leap.

εἰ, αἰ: conditional particle, if, whether (in indirect questions). It often introduces a wish. εἰ που or εἰ πως

with the subjv. or opt. can be rendered freq. by *on the chance that, in the hope that, if haply*. In *ei δ' ἄγε*, *ei* seems to be an interjection, *pray!* a particle of encouragement and stimulus leading up to the exhortation *ἄγε*.

εἶα: impf. of *εἶω*, *allow, permit*.

εἶατο [ἦντο, § 47 n]: impf. of *ἵμαι*, *sit*.

εἵβω: *drop* (a tear).

ei δ' ἄγε: *but up! come!* See *ei*.

εἶδαρ, -ατος: *food, viands*.

εἶδῃ subjv., *εἶδησέμεν* fut. inf.: of *οἶδα*, *know*.

Εἰδοθέη: *Eidothea*, a sea-nymph. δ 366.

εἶδομαι, aor. *εἶσατο* and *εἶσατο*: *appear, seem, appear like, take the form of*.

εἶδον, *ἴδον*, and *ἰδόμεν*, subjv. *ἴδω* and *ἴδωμαι*, inv. *ἴδε* (*φιδ-*, *video*): *saw, see*. Used as aor. of *ὁράω*. Cf. *οἶδα*.

εἶδος, -εος (*φιδ-*): *appearance, face*.

εἰδότα partic., *εἰδῶ* subjv., *εἰδώς* partic.: of *οἶδα*, *know*.

εἰδῶλον (*ιδολ*): *shape, phantom*.

εἶεν, *εἴη*: opt. of *εἶμι*.

ei-the: *would that, O that!* introduces a wish.

εἶκελος (*φικ-*), *like, resembling*.

εἴκοσι (*φελκοσι*, *viginti*): *twenty*.

εἰκοστός: *twentieth*.

εἰκτιν plpf. (§ 52 c), *εἰκυῖα* fem. partic. (§ 52 g): of *εἶοικα*, *am like, resemble*.

εἴκω, aor. *εἴξαν*, iterative aor. *εἴξασκε* (*φεικ-*, *weaken*): *yield, make way*.

εἰλαπινάζω: *feast*.

εἰλαπίνη: *feast, banquet*.

εἰλαρ acc.: *defence, protection*.

εἰλάτινος 3 (*εἰλάτη*): of *στρ*, *στρ*.

εἰλέω: *drive, shut in*.

εἰλήλουθας [*εἰλήλυθας*], *εἰλήλουθμεν* [*εἰλήλυθαμεν*]: perf. of *ἐρχομαι*, *come*.

εἰλ-πος, -οδος: (*leg-twisting*), *rolling-gaited, swing-paced*. Epithet of cattle in contrast with *δεσποδοὶς ἱπποῖ*.

εἰλῦμα, -ατος: *wrapping, covering*.

εἰλῦω, plpf. pass. *εἰλῦτο*: *wrap*.

εἶλω, aor. partic. *ἔλσας* (*φελ-*): *check*.

εἶμα, -ατος (*ἐννυμι*, *φεισ*, *vestis*): *garment, robe*, pl. *clothes*.

εἵμαρτο: plpf. of *μείρομαι*, *allot, ordain*.

εἰμέν [*έσμέν*]: 1 pl. of *εἶμι*, *am*.

ei μή: *if not, unless*.

εἶμι, 2 sing. *έσσι* or *εἰς*, 3 sing. *έστι(ν)*, 1 pl. *εἰμέν*, 2 pl. *έστέ*, 3 pl. *εἰσι(ν)* or *έασι(ν)*, 1 sing. subjv. *έω*, 3 sing. *έησιν* or *ήσι(ν)*, 3 pl. *έωσι*, opt. *έην*, 3 pl. *έεν*, 2 sing. inv. *έσσο* (mid.), 3 sing. *έστω*, pl. *έστων*, inf. *εἶναι*, *έμ(μ)εναί*, or *έμεν*, partic. *έών*, 1 sing. impf. *ἦα*, 2 sing. *ἦσθα*, 3 sing. *ἦν*, *ἦεν*, or *έην*, 3 pl. *ἦσαν* or *έσαν*, iterative impf. *έσκε* (§ 57 a), fut. *έσομαι*, 2 sing. *έσσεαι*, 3 sing. *έσται* or *έσσεται* (§ 33 a), 1 pl. *έσόμεθα* (§ 47 m), 3 pl. *έσ(σ)ονται*, inf. *έσεσθαι*, partic. *έσσομένοισι*: *am, exist, live*. *καὶ έσσομένοισι*, *even for future generations*. The vowel of the stem *έσ-* is regularly retained.

εἶμι, 3 sing. *έσι*, 1 pl. *έμεν*, subjv. *έω*, 1 pl. *έμεν*, inv. *έθι*, inf. *έμεν(αι)* or *λέναι*, partic. *έών*, impf. *ἦα*, 3 sing. *ἦε(ν)*, *ἦει*, or *έε*, 3 du. *έτην*, 1 pl. *έμεν*, 3 pl. *έσαν*, aor. *έσατο*: *go, depart, come*. (The connexion decides whence and whither the action proceeds.) The pres. ind. is freq. used as fut. (as regularly in Attic), while the impf. ind. and the other moods are used as aorists.

εἰν [*έν*]: prep. *in*.

εἰνά-ρες (*έννέα*): adv. *for nine years*.

εἰν-άλιος (*έλις*) 3: *in the sea, of the sea*.

εἰνεκα: see *ένεκα*, *on account of*.

εἰνί [*έν*]: prep. *in*.

εἰνοσι-φυλλος: *leaf-shaking, leafy, wooded*.

εἴξαν, *εἴξασκε*: see *εἴκω*, *yield*.

εἰος, *εἰως*, *έως*: adv. *while, meanwhile, until; till then; in order that*. (*ἦος* is prob. the original form.)

εἰ περ: *if really, if indeed.*

εἶπετο: impf. of ἔπομαι, *follow.*

εἶπον or ἔειπον (aor. ind.), 2 sing. εἶπας, 2 sing. subjv. εἴπῃσ(θα), 3 sing. εἴπῃσ(ιν), inv. εἰπέ, partic. εἰπών, inf. εἰπεῖν or εἰπέμεν(αι), iterative εἴπεσκε (ἑπτος, voco): *said, told, spoke. ὡς εἰπών, thus speaking, with these words.*
See φημί, εἶρω.

εἴ που, εἴ πως: *if perchance, if haply, in the hope that.*

ἐργάζετο: impf. of ἐργάζομαι, *work.*

εἵρεπος: *servitude, slavery.*

ἐρεσίη: *rowing.*

ἐρμημένα: perf. pass. of εἶρω, *say.*

εἶρομαι, 2 subjv. εἴρῃαι, fut. εἰρήσομαι, aor. subjv. ἐρώμεθα, inf. ἐρέσθαι: *ask, inquire about.* Cf. εἶρω and ἐρέω.

ἐρο-πόκος: *wool-fleeced, woolly.*

εἶρος, -eos: *wool.*

εἶρπον: impf. of ἐρπω, *creep.*

εἶρύαται: perf. pass. of ἐρύω, *draw up.*

εἶρυσθαι: see ἔρυναι, *guard.*

εἶρυσσε: aor. of ἐρύω, *draw.*

εἶρω, fut. ἐρέω, perf. pass. partic. εἰρημένα (ἑρ-, verbum, word): *say, tell, announce.*

ἐρωτάω [ἐρωτάω]: *ask, inquire.*

εἷς [εἴ]: 2 sing. of εἶμι, *am.*

εἰς, ἑς: adv. and prep. with acc., *into, to, until.* Sometimes it seems to be followed by a gen. because of an ellipsis, as εἰς Ἀΐδαο, *to Hades's realm*; εἰς Αἰγύπτῳ, *to the country of Aegyptus.* It rarely follows its noun.

εἷς, μία, ἓν, gen. ἐνός, μίας, ἐνός: *one.*

εἰσ-άγω, aor. partic. εἰσαγαγούσα: *lead in.*

εἶσαν: *seated*, aor. of ἕξομαι, *sit.*

εἰσ-αυ-βαίνω: *go up to.*

εἰσ-αν-άγω: *lead into.*

εἰσ-άντα: adv. *in the face, opposite.*

εἶσατο: aor. of εἶμι, *go.*

εἰσ-αφ-ικνέομαι, aor. subjv. εἰσαφίκηται: *come to, reach.*

εἰσ-βαίνω: *go in, enter, embark.*

εἰσ-δέркоμαι, aor. ἐσέδρακεν: *look in, behold.*

εἶσε(ν): *seated*, aor. of ἕξομαι, *sit.*

εἶσαι: fut. of οἶδα, *know.*

εἰσ-εἶδον: aor. of εἰσπράω, *look upon.*

εἰσ-ελάω (ἐλαύνω): *drive in, row in.*

εἰσ-ενόησα: aor. of εἰσνοέω, *perceive, see.*

εἰσ-ερύω, aor. εἰσερύσαντες: *draw in.*

εἰσ-έρχομαι, fut. ἐσελεύσομαι, aor. εἰσ-ἦλθεν or εἰσήλυθεν: *come in, enter.*

ἕστη (ἑστος): fem. adj. *equal, well-balanced, trim, shapely* (of ships); *fair*, of a feast where each has a portion suited to his rank.

εἰσ-ἦλθεν or εἰσήλυθεν: aor. of εἰσερχομαι, *enter.*

εἶσ-ιδε [εἰσεῖδε], εἰσιδέειν: aor. of εἰσπράω, *look upon.*

εἰσῖθμη (isthmus): *entrance.* § 264.

εἰσκω (εἰκ-): *think* (him) *like, liken, make like.*

εἰσ-νοέω, aor. εἰσενόησα: *behold, see.*

εἶσ-οδος: *way in, entrance.*

εἰσ-οιχνέω: *come in, enter.*

εἰς ὃ κε(ν): *until.* (For εἰς τοῦτο ἐν ᾧ κε.) Equiv. to Attic ἕως ἄν.

εἶσον: *seat*, aor. inv. of ἕξομαι, *sit.*

εἰσ-οράω, 3 pl. (or partic. dat. pl.) εἰσ-ορώσιν, inf. εἰσπράσθαι, aor. εἰσεῖδον or εἰσιδον, inf. εἰσιδέειν: *look upon, behold, see.*

εἰσ-φέρω, ἐσφέρω: *bring in.*

εἰσ-φορέω, ἐσφορέω: *bring in.*

εἶσω, ἕσω (εἰς): adv. *within.* Twice with a gen.; more freq. with an acc. ('limit of motion').

εἶται: perf. pass. of ἔννυμι, *clothe.*

εἴ τε . . . εἴ τε: *whether . . . or.*

εἰφ': ἐπέ, *say, tell*, inv. of εἶπον.

εἶων: impf. of ἐάω, *permit, allow.*

εἶως: adv., see εἶος.

ἐκ, ἐξ (before vowels): adv. and prep. with gen., *out, forth, from.* ἐξ οὗ, *since*; ἐξ ἀρχῆς, *from of old*; ἐξ ἔριδος,

(out of) in strife; μῆνις ἐξ ὀλοῆς, as a result of the destructive rage. In composition, ἐκ denotes separation or completion (utterly).

ἐκά-εργος (φεκάς, φέργων): far-worker.

Epithet of Apollo. Cf. ἐκατηβόλος.

ἐκάς: adv. far, far away, far from.

ἐκαστέρω: adv. farther.

ἐκάστο-θι: adv. at each place.

ἐκαστος 3 (φεκ-): each. It is freq. added in appos. with the subject of the principal verb, — in the sing. when the individual is to be made prominent.

ἐκάτερθε(ν): adv. on either side.

ἐκατη-βόλος: far-darter, far-shooter.

Epithet of Apollo (the sun-god) as god of the bow. Cf. ἐκάεργος.

ἐκατόμ-βη (βοῦς): hecatomb; strictly a sacrifice of a hundred cattle, but the poet is not exact as to number or class of the victims, hence sacrifice.

ἐκ-βαίνω, aor. subjv. ἐκβητε, partic. ἐκβάς: go forth, disembark (as opposite of εἰσβαίνω).

ἐκ-βάλλω, aor. ἐκβαλε: cast out, knock out, utter, fell (a tree).

ἐκ-βασίς, -ιος: way out, exit.

ἐκ-γίγνομαι, perf. partic. ἐκγεγαυῖα, plpf. ἐκγεγάτην: am born from, perf. am sprung from.

ἐκ-γονος: child, offspring.

ἐκ-δέρω, aor. partic. ἐκδείρας: flay.

ἐκ-δύνω: put off, doff.

ἐκέασσε: aor. of κέδω, shatter.

ἐκέδασσεν: aor. of (σ)κεδάννυμι, scatter.

ἐκεῖνος, -η, -ο (ἐκεῖ): the (man) there, that one, yon.

ἐκεῖ-σε: adv. thither, there.

ἐκέκαστο: plpf. of καλνυμαι, excel.

ἐκεκεύθην: plpf. of κεύθω, conceal.

ἐκέκλετο: aor. of κέλομαι, order.

ἐκηε(ν): aor. of καίω, burn.

ἐκηλος: in peace, undisturbed.

ἐκίρνα: impf. of κίρνημι, mix.

ἐκίχεν: aor. of κιχάνω, come to, find.

ἐκ-καλέω, aor. partic. ἐκκαλέσαντες: call out (of the house).

ἐκ καλύπτω: uncover.

ἐκ-λανθάνω, aor. ἐκλάθετο, opt. ἐκλελάθοιτο: forget utterly.

ἐκλυνω: impf. of κλύω, hear.

ἐκλύσθη: see κλύω, dash.

ἐκ-λύω, fut. ἐκλύσομαι: release from.

ἐκπαγλος: terrible.

ἐκπάγλως: adv. terribly, mightily.

ἐκ-περάω, 3 pl. ἐκπερώσιν, aor. ἐξεπέρησεν: traverse, pierce.

ἐκ-πίνω, aor. ἐκπιεν: drink out, drink all.

ἐκ-προ-καλέω, aor. ἐκπροκαλεσσομένη: call forth from.

ἐκ-προ-λείπω, aor. ἐκπρολιπόντες: go forth and leave.

ἐκ-πτύω, aor. ἐξέπτυσσε: spit out.

ἐκ-σαώω, aor. ἐξεσάωσε (σφύω, sanus): save out of, save from.

ἐκ-σεύω, aor. ἐξέσυντο: rush forth.

ἐκτα and ἐκτανε, aor. act.; ἐκταθεν [ἐκτάθησαν], aor. pass.: of κτείνω, slay.

ἐκ-τάμνω, aor. ἐκταμεν, ἐξέταμον: cut out, cut.

ἐκ-τελέω, impf. ἐξετέλειον, aor. ἐξετέλεσσε, subjv. ἐκτελέσω (τέλος): accomplish, perform.

ἐκτο-θεν: adv. with gen., apart from.

ἐκτος (ἕξ): sixth.

ἐκτός and ἐκτοσ-θεν: without, outside of, away from.

ἐκ-φαίνω, aor. pass. ἐξεφάνθη and ἐξεφάνη: show forth, pass. appear.

ἐκ-φέρω: carry forth, bring out.

ἐκ-φεύγω, aor. ἐκφυγε: escape.

ἐκ-φημι, inf. ἐκφάσθαι: speak out, utter.

ἐκ-φθίνω, plpf. pass. ἐξέφθιτο: waste, use up.

ἐκ-φυγίην: aor. inf. of ἐκφεύγω, escape.

ἐκ-χέω, aor. mid. ἐκχύμενοι, plpf. pass. ἐξέκχυντο: pour out, drop.

ἐκών, -όντος (φεκ-): willing, of (my) own will.

ἐλάαν: inf. of ἐλάω, drive, row. § 50 c.

ἐλαίη: *olive, olive tree.*

ἐλαῖνεος and ἐλαῖνος: *adj. of olive wood, olive.*

ἐλαιον: *olive oil, used (perfumed) as an unguent after the bath, but not in the preparation of food.*

ἐλάτη: *pine tree, pine, pine oar.*

Ἑλατρεύς: a Phaeacian. θ 111.

ἐλαύνω and ἐλάω, *inf. ἐλάαν (§ 50 c), impf. ἔλων, fut. ind. ἐλώσι, inf. ἐλάαν, aor. ἔλασα, ἔλασεν, ἔλασσε, aor. subjv. ἐλάσῃ, pf. ἐλήλαται, plpf. ἐληλέδαται: drive, strike, beat, row, sail, run (trans.); mid. is run, runs (intrans.).*

ἐλαφος *fem.: deer, doe.*

ἐλαφρός: *light, nimble, quick. ἐλαφρότερος, ἐλαφρότατος, comparative and superlative.*

ἐλαφρῶς: *adv. lightly, buoyantly.*

ἐλαχία: *fem. adj. small.*

ἐλαχον: *received a lot or portion, aor. of λαγχάνω.*

ἐλάω: *see ἐλαύνω.*

ἐλε [εἰλε]: *aor. of αἰρέω, seize, take.*

ἐλεῶ (ἐλεος): *pity.*

ἐλέγμην: *aor. of λέγω, number.*

ἐλέγχιστος: *most disgraced.*

ἐλεῖν: *aor. inf. of αἰρέω, take.*

ἐλεεινός (ἐλεος): *pitiable, pitied. Sup. ἐλεεινότατος.*

ἐλέω, *aor. ἐλέησα: pity.*

ἐλεήμων, -ωνος: *full of pity.*

ἐλείπτο: *plpf. of λείπω, leave.*

ἐελίξω, *aor. ἐέλιξε, aor. pass. ἐελίχθη: turn about.*

Ἑλένη: *Helen, daughter of Zeus, sister of Castor and Polydeuces, wife of Menelaus, mother of Hermione. Famed for her beauty. Carried off to Troy by Paris, son of Priam, and thus the occasion of the Trojan War. After the capture of Ilios, she returned to Sparta with Menelaus. δ 121 ff.*

ἔσκεν: *iterative aor. of αἰρέω, take.*

ἐλεύσεαι: *fut. of ἔρχομαι, come, go.*

ἐλέφας, -αντος (*elephant*): *ivory.*

ἐληθε: *aor. of λανθάνω, escape notice.*

ἐλήλαται, ἐληλέδαται: *see ἐλαύνω.*

ἐθέμεν(αι): *aor. inf. of ἔρχομαι, go, come.*

ἐλιξ, -ικος: *rolling. Epithet of cattle, with reference to their rolling, clumsy gait.*

ἐλέω, *aor. ἔληκσε: drag, assail.*

ἐλκω: *draw.*

ἐλλαβε, ἐλλάβετο: *aor. of λαμβάνω, take, take hold of, seize. § 46 c.*

Ἑλλάς, -άδος: *Hellas. Strictly the country under the rule of Peleus in Thessaly, λ 496. Thence in later times (but not in Homer) the name was extended to all Greece.*

ἐλλισάμην: *aor. of ἵκτομαι, pray.*

ἐλλιτάνευε: *impf. of λιτανεύω, pray, beg.*

ἐλοντο: *aor. of αἰρέω, take.*

ἐλώσι: *fut. of ἐλαύνω, sail. § 51 b.*

Ἑλπήνωρ, -ορος: *a comrade of Odysseus, who lost his life at the home of Circe. κ 552, λ 51, μ 10.*

ἐλπω, *subjv. mid. ἔλπη, impf. ἤλπετο and ἔλπετο, perf. ἔολπα (φελπ-): pres. act. give hope, make hopeful, β 91; mid. and perf. hope.*

ἐλπωρή: *hope.*

ἔσας: *aor. partic. of εἶλω, check.*

ἐλύω, *aor. pass. ἐλυσθεις: curl.*

ἔλων: *impf. of ἐλαύνω, drive.*

ἔλωρ: *booty, prey.*

ἐμ-βαίνω, *aor. ἐμβη: set foot upon, embark.*

ἐμ-βάλλω, *aor. ἐμβαλε: throw in, cast upon, place in.*

ἔμβρυον (*embryo*): *young one, suckling.*

ἐμέ-θεν, ἐμεῖο, ἐμεῦ [ἐμοῦ]: *gen. of ἐγώ.*

ἔμεινα: *aor. of μένω, wait, await.*

ἔμεν(αι) [εἶναι]: *inf. of ἐμῖ.*

ἐμίγη, ἔμιξαν: *aor. of μίγνυμι, unite.*

ἔμμεναι [εἶναι]: *inf. of ἐμῖ. § 33 e.*

ἔμμενές: *adv. continually.*

ἔμπορε: *perf. of μείρομαι, receive as my portion, with genitive.*

ἔμμορος (μέλομαι): *partaker.*

ἔμός 3: *my.*

ἐμψάζομαι: *regard, pay attention.*

ἔμπεδος: *firm, unshaken, steadfast, constant, unchanged, appointed.*

ἔμπεδον: *adv. without change, continually.*

ἔμ-πεσε [ἐνέπεσε]: *aor. of ἐμπίπτω.*

ἔμπης: *in spite of all, albeit, still.*

ἐμ-πίπλημι, *fut. inf. ἐμπλήσμεν, aor. partic. ἐμπλήσας, aor. mid. ἐμπλήσατο,*

aor. mid. as pass. ἐμπλήντο, aor. pass. ἐνιπλησθῆναι: fill up, fill, satisfy.

ἐμ-πίπτω, *aor. ἔμπεσε: fall into, fall upon.*

ἐμ-πλησμέν: *fut. inf. of ἐμπίπλημι.*

ἐμ-πνέω, *aor. ἐνέπνευσεν: breathe in, inspire.*

ἔμμορος: (*voyager, trader*), *passenger.*

ἐμ-φορέω (φέρω): *bear among.*

ἐν, ἐνί, ἐν, ἐνί: *adv., and prep. with dat., in, therein, among. ἐν with the dat. is freq. used with verbs of motion, because of the state of rest that follows the motion. It sometimes seems to be construed with the gen. because of an ellipsis; ἐν Ἀΐδαο, in Hades's realm; ἐν Ἀλκινόοιο, in the palace of Alcinöus (as we say, 'T was at Mr. Blank's'). Cf. ἐς.*

ἐνα: *acc. of εἷς, one.*

ἐν-αίσιμος (αἶσα): *according to fate, portentous, righteous, fitting.*

ἐν-αλγικίος: *like, resembling.*

ἐν-αμείλω: *milk in. i 223.*

ἐν-αντίος 3: *opposite, to meet, face to face.*

ἐν-αργής, -ές: *visible, before (my) eyes, in plain view.*

ἐν-αρηρώς, -ός: *fitted in. e 236.*

ἐν-αριθμῖος (ἀριθμός): *adj. in the number, i.e. to make the number full.*

ἐνδέκατος 3: *eleventh.*

ἐν-δέω, *aor. ἐνέδησεν: bind in.*

ἐνδῖος: *adj. at noon.*

ἐνδο-θεν: *adv. from within, within.*

ἐνδο-θι, ἐνδον: *adv. within, in the house.*

ἐν-δουπέω, *aor. ἐνδούπησα: fall with a thud.*

ἐνδυκέως: *adv. cheerfully, heartily.*

ἐν-έηκε: *aor. of ἵημι, put in.*

ἐνείκαν [ἤνεγκαν]: *aor. of φέρω, bear.*

ἐν-εἰμι, *impf. ἐνέην: am in.*

ἐνεκα and (more freq.) εἵνεκα: *prep. with gen. on account of, for the sake of, because of; for lack of.*

ἐν-έκρυψε: *aor. of ἐγκρύπτω, conceal in.*

ἐν-έπνευσεν: *aor. of ἐμπνέω, inspire.*

ἐνέπω, *imv. ἔνεπε (§ 33 e), fut. ἐνίψω, ἐνισπήσω, aor. subjv. ἐνίσπω, imv. ἐνίσπες (cf. θές, δός), inf. ἐνισπεῖν (σεν-): tell, say. (Used only in poetry.)*

ἐν-ερείδω, *aor. ἐνέρισαν: thrust in.*

ἐνερ-θεν: *adv. from below, beneath.*

ἐν-έστακται, *perf. of ἐνστάζω.*

ἐν-εύδω: *sleep in.*

ἐν-ηής, -ές: *kindly, trusty.*

ἐν-ημαι: *am seated in. δ 272.*

ἐν-ήσομεν: *fut. of ἐνίημι, launch.*

ἐνθα: *adv. there, here, where, then.*

ἐνθα (ἦ) καὶ ἐνθα, *in this direction or in that, back and forth, on this side and on that.*

ἐνθά-δε: *adv. hither, here, there.*

ἐν-θέμεναι [ἐνθεῖναι]: *aor. inf. of ἐντίθημι, place in.*

ἐνθεν [ἐντεθεν]: *adv. thence, from that source, hence, on this side.*

ἐνθέν-δε: *hence.*

ἐν-θετο [ἐνέθηκε]: *aor. of ἐντίθημι.*

ἐνί: *in. See ἐν.*

ἐνι: *by 'anastrophe' for ἐνί. Also for ἔνεστι or ἐνεσι, as i 126. § 58 c.*

ἐνί: *dat. of εἷς, one.*

ἐνιαυτός: *year. (Possibly anniversary, in εἷς ἐνιαυτόν.) Cf. ἔτος.*

ἐν-ιαύω: *sleep in, dwell in.*

ἐν-ίημι, *fut. ἐνήσομεν, aor. ἐνέηκε, ἐνῆκαμεν: put in; (put in the water), launch, put to sea.*

Ἐνῖπεύς, -ῆος: a river of Phthiotis. λ238.

ἐνῖπῃ: rebuke.

ἐνι-πλησθῆναι: aor. pass. of ἐμπλήνμι, fill, satisfy.

ἐνίσπες aor. impv., ἐνισπήσω, ἐνίψω fut.: of ἐνέπω, say, tell.

ἐννέα: indeclinable numeral, nine.

ἐννεά-πηχυς, -υ: adj. of nine cubits.

ἐννε-όργυιος: adj. of nine fathoms.

ἐννεπε: see ἐνέπω, say, tell.

ἐννέ-ωρος: of nine years, nine years, nine years old. (νεω is pronounced as one syllable, by 'synizesis'.)

ἐνν-ῆμαρ: adv. for nine days.

ἐννοσί-γαιος: earth-shaker. Epithet of Ποσειδών, in the belief that the earth rested on the water, and that earthquakes were caused by the movement of the sea. Cf. Milton's 'earth-shaking Neptune,' *Comus* 869.

ἐννῦμι, aor. ἔσσα, ἔσσατο, inf. ἔσασθαι, perf. pass. εἶται (φέννυμι, φεσ-, vestis): clothe, put on; mid. put on (my)self.

ἐν-νύχιος 3: adj. at night, in the night.

ἐνοπή (ἐνέπω): voice.

ἐν-όρνυμι, aor. ἐνώρτο: arouse among, mid. arise among.

ἐνοσί-χθων, -ονος: earth-shaker. See ἐννοσίγαιος.

ἐν-στάζω, perf. pass. ἐνέστακται: instill in, pass. rest in.

ἐντεα pl.: arms, utensils, dishes.

ἐν-τίθημι, impf. ἐντιθέμεσθα, fut. ἐνθήσω, aor. ind. ἐνθετο, inf. ἐνθέμεναι: place in, put in.

ἐντο: aor. of ἵημι, send.

ἐντο-θεν, ἐντός, ἐντοσ-θε(ν): adv. and prep. with gen., within.

ἐν-τρέπομαι: (turn to), regard, pity.

ἐντύνω, aor. subjv. ἐντόνεια, partic. ἐντύναμένη: make ready, prepare, array.

ἐνώπια pl.: side walls of the portal from street to αὐλή, facing each other.

ἐνώρτο: arose among. See ἐνόρνυμι.

ἐξ: see ἐκ, out of, from.

ἕξ (sex): numeral, six.

ἕξ-αγορεύω: speak out, tell.

ἕξ-άγω: lead forth from.

ἕξά-ετες: adv. for six years.

ἕξ-αίρετος: selected, chosen.

ἕξ-αίρώ, aor. ἕξελον, ἕξειλετο: take out, take from, select.

ἕξ-αἰσῖος (αἰσα): unfitting, evil.

ἕξ-αιτος: goodly, excellent.

ἕξ-ακέομαι, aor. opt. ἕξακέσαιοτο (ἄκος): (heal), appease.

ἕξ-αλαώω, aor. ἕξαλάωσε: blind.

ἕξ-αλαπάζω, aor. ἕξαλάπαξαν: sack, clear out, empty, depopulate.

ἕξ-ανα-δύομαι, aor. partic. ἐξαναδύς: emerge from, rise out of.

ἕξ-απατάω, aor. ἐξαπάτησεν: deceive.

ἕξαπλῆνης [ἐξαίφνης]: adv. suddenly.

ἕξ-απο-βαίνω, aor. ἐξαπέβησαν: come out of, disembark.

ἕξ-απο-δύνω: put off, doff.

ἕξ-άρνυμαι, aor. ἐξήρατο: gain.

ἕξ-αρπάζω, aor. partic. ἐξαπατάω: snatch, seize away.

ἕξ-άρχω: begin. Const. with genitive.

ἕξ-αὐτίς: adv. again, a second time.

ἕξῃς: adv. in order, in a row.

ἕξ-εἰλετο: aor. of ἕξαιρέω, take from.

ἕξ-εἰμι: am out of.

ἕξ-εἰμι, impv. ἕξτε: go forth.

ἕξ-εἰρόμαι: ask of, inquire.

ἕξ-εκέχυντο: plpf. of ἐκχέω, pour out.

ἕξ-ελάω, fut. inf. ἐξελάαν, aor. ἐξήλασε: drive out.

ἕξ-ελθέμεναι [ἐξελθεῖν]: aor. inf. of ἐξέρχομαι, go forth.

ἕξ-έλκω: draw out, drag forth.

ἕξ-ελον [ἐξείλον]: see ἕξαιρέω.

ἕξ-έμεναι [ἐξείναι]: aor. inf. of ἐξίημι, send forth.

ἕξ-εμέω, aor. opt. ἐξεμέσειε: vomit forth.

ἕξ-εναρίζω, aor. partic. ἐξεναρίξας: (despoil), slay, kill.

ἕξ-επέρησεν: aor. of ἐκπεράω.

ἕξ-έπτυσεν: aor. of ἐκπτύω, spit out.

ἐξ-ερεῖναι : *question, ask of, explore.*

ἐξ-ερέω : *will speak plainly, fut. of ἐξεῖπον.*

ἐξ-ερέω : *search out, explore, inquire about, question, ask.*

ἐξ-ερύω, aor. ἐξέρυσσε : *draw out.*

ἐξ-έρχομαι, aor. inf. ἐξελθόμεναι : *go forth.*

ἐξ-εσάωσσε : aor. of ἐκσαώω.

ἐξ-έσσυτο : aor. of ἐκσεύω.

ἐξ-έταμον : aor. of ἐκτάμνω.

ἐξ-ετέλειον : impf. of ἐκτελέω.

ἐξ-εφαάνθη : aor. of ἐκφαείνω.

ἐξ-έφθιτο : *was exhausted.* See ἐκφθίνω.

ἐξ-ἡμαρ : adv. *for six days.*

ἐξ-ημιβός (ἀμειβω) : adj. *for a change.*

εἱματα ἐξημοιβά, *changes of raiment.*

ἐξ-ήρατο : aor. of ἐξάρνυμαι, *gain.*

ἐξῆς : *in order.* See ἐξεις.

ἐξ-ίημι, aor. inf. ἐξέμεναι : *send forth, suffer to go forth.*

ἐξ-ικνέομαι, aor. ἐξικετο : *arrive at, come to, reach.*

ἐξ-ίσχω (έχω) : *hold out.*

ἐξ-ιτε : inv. of ἐξεῖμι, *go forth.*

ἐξ-ονομάλω, aor. ἐξονομήναι (δνομα) : *utter the name, name, speak of.*

ἐξ-ονομα-κλή-δην : adv. *by name.*

ἐξ-οπίσω : adv. *hereafter.*

ἐξ-ορμάω, aor. ἐξορμήσαα : *rush forth, sail out.*

ἐξοχα, ἐξοχον : adv. *chiefly, above, apart from the rest.*

ἐξ-οχος (έχω) : *pre-eminent, chief.*

ἐξω (έξ) : adv. *out, without.*

ἐο [οῦ] : gen. of 3 pers. pron. *him.*

ἐοι [οἰ] : dat. of 3 pers. pron. *him.*

ἐοικα, 3 du. ἐικτον [εοικατον], partic.

εοικώς, ἐικυῖα, plpf. ἐφκει, du. ἐκτην, pass. ἤκτο (φυκ-) : perf. as pres. *am like, resemble; impers. it is fitting, suitable.*

ἐολπαι : *hope, think, perf. of ἐλπω.*

ἐόντα : partic. of εἶμι, *am.*

ἐός, ἐή, δόν, gen. οἶο, ἧς (οῦ) : poss. pron. *own, his, her.*

ἐπ' : ἐπί. § 58 c δ.

ἐπαθον : aor. of πάσχω, *suffer.*

ἐπ-αινέω, impf. ἐπήνεον : *give assent.*

ἐπ-αινός 3 : *dread, terrible.*

ἐπ-αῖσσω, aor. ἐπήξα : *rush upon.*

ἐπ-ακούω : *hear, give ear to.*

ἐπ-αλάομαι, aor. pass. ἐπαληθéis : *wander, wander to.*

ἐπ-αλαστώ, aor. ἐπαλαστήσαα : aor. partic. *in a burst of rage.*

ἐπ-αμάομαι, aor. ἐπαμήσατο : *heap together, heap up.*

ἐπ-αμοιβαδís : adv. *responsively.*

ἐπ-απειλώ, aor. ἐπητείλησε : *threaten against, utter against.*

ἐπ-άρουπος (άρουρα) : adj. *on the field, 'field-hand,' peasant.*

ἐπ-αρτής, -ές : *equipped, ready.*

ἐπ-αρτύω : *make ready, fasten.*

ἐπ-άρχομαι, aor. ἐπαρξάμενος : *begin the rites. ἐπαρξάμενος δεπάδεσιν, "after fit initial cups."*

ἐπ-αρωγός : *helper, defender.*

ἐπασσάμεθα : aor. of πατέομαι, *partake*

ἐπεα : acc. pl. of ἐπος, *word.*

ἐπέδησε : aor. of πεδάω, *fetter.*

ἐπέεσι(ν) dat. pl., ἐπει dat. sing. : of ἐπος, *word.*

ἐπεί : temporal and causal conj. *when, since, for. ἐπεὶ πρῶτον, as soon as. ἐπεὶ generally stands at the head of its clause.*

ἐπ-εργω : *urge, hasten; mid. partic. in haste, eager, with accusative.*

ἐπεὶ δή : *since once, since, when.*

ἐπεὶ ἦ : *since in truth. Always causal.*

ἐπ-εἰμι, impf. ἔπесαν, fut. ἐπέσσεται (εἶμι) : *am upon, am at hand.*

ἐπ-εἰμι, 3 sing. ἔπεισιν, impf. ἐπήσαν (εἶμι) : *come to, approach.*

Ἐπειός : *Epēus, the builder of the wooden horse. θ 493, λ 523.*

ἐπ-εἴτα : adv. *then, after that, next, hereafter, in this case. Freq. in apodosis, giving it independence and prominence.*

ἐπ-εκλώσαντο: aor. of ἐπικλώσω.
 ἐπέλασσαν: aor. of πελάζω.
 ἐπ-εν-ήνοθεν: 3 sing. of an old perf., as
 pres., *grows thereon, glistens on*.
 ἔπειο: inv. of ἔπομαι, *follow*.
 ἐπ-έοικε: impers. *it is fitting*.
 ἐπ-ἐπλως: aor. of ἐπιπλώω, *sail upon*.
 ἐπ-ερείδω, aor. ἐπέρεισε: *thrust upon, exert*.
 ἐπέρησα: aor. of περάω, *traverse*.
 ἔπερσεν: aor. of ἐπέρω, *sack*.
 ἐπ-ερύω, aor. ἐπέρυσε: *draw to*.
 ἐπ-έρχομαι, fut. ἐπελεύσεσθαι, aor. ἐπήλθε, ἐπήλυθε(ν), partic. ἐπελθών, perf. ἐπε-
 λήλυθα: *come to, come upon, come, go*.
 ἔπ-εσαν: impf. of ἔπειμι, *am there*.
 ἔπ-εσ-βολή: *word-throwing, chattering*.
 ἔπεισε: aor. of πίπτω, *fall*.
 ἐπ-έσπεν: aor. of ἐφέπω, *meet*.
 ἐπ-έσσεται: fut. of ἔπειμι, *am at hand*.
 ἐπισσεύοντο: impf. of ἐπισεύομαι, *hasten*.
 ἔπ-εσσι(ν): dat. pl. of ἔπος, *word*.
 ἐπ-εσσύμεθα: aor. of ἐπισεύομαι, *rush upon, hasten to*.
 ἐπ-ετείλατο: aor. of ἐπιτέλλω, *enjoin*.
 ἐπ-ετήσιος: adj. *all the year through*.
 ἐπ-εύχομαι, aor. ἐπεύξασθαι: *pray to, pray*.
 ἔπεφνεν, subjv. πέφνην (φόνος): aor. *slew*.
 ἐπέφραδον: aor. of φράζω, *show*.
 ἐπ-εφράσατο, ἐπεφράσθη: aor. of ἐπι-
 φράζομαι, *consider, devise*.
 ἐπ-έχευε: aor. of ἐπичέω, *pour on*.
 ἐπέχραον: aor. *beset*.
 ἐπ-ήβολος: adj. *possessed of, owner*.
 ἐπ-ηγκενίδες pl.: *binders, of a boat, which stretched across from one braced rib to another, and together formed a continuous gunwale*.
 ἐπ-ητανός: adj. *for all time, in abundance*. ἐπητανόν, neut. *abundance*.
 ἐπ-ήξα: aor. of ἐπάσσω, *rush upon*.
 ἐπ-ήισαν: impf. of ἔπειμι, *come on*.
 ἐπ-ήλθε, ἐπήλυθε: aor. of ἐπέρχομαι.
 ἐπην: for ἐπελ ἄν.

ἐπ-ήνεον: impf. of ἐπαινέω, *assent*.
 ἐπ-ηπειλήσε: see ἐπαπειλέω.
 ἐπ-ήρατος (ἔραμαι): *lovely, charming*.
 ἐπ-ήρετμος: adj. *at the oar, equipped with oars*.
 ἐπ-ηρεφής, -ές: *overhanging, beetling*.
 ἐπ-ήρτυε: impf. of ἐπαρτύω.
 ἔπι: (1) for ἔπεστι, *is upon, is over, is at hand*; (2) adverbial, *upon, distinguished by its accent from the prepositional use*; (3) by 'anastrophe' for ἐπί, when it immediately follows the word with which it is construed. § 58 c.
 ἐπί: adv. and prep. *upon, on, to, over, at, against, after, in addition, besides*. Const. with dat., acc., and genitive. ἐπὶ ἔσπερος ἦλθε, *evening came on*; ἐπὶ μακρόν, *to a long distance, loudly*; ἐπ' ἡματι, *on a single day* β 284, *daily* μ 185; ἔξεσθαι ἐπ' ἑρμαῖ, *to seat (my)-self at the oars*; ἐπὶ τῇσι, *in addition to these*; ἐπ' ἐσχάρῃ, *on the hearth*; ἐπὶ φάτνῃ, *at the crib*; ἐπὶ σχεδῆς, *on a raft*; νῆσου ἐπὶ Ψυρίας, *toward the island Psyria*.
 ἐπι-ανδάνω, impf. ἐπὶήνδανε: *please*.
 ἐπι-βαίνω, 1 aor. subjv. ἐπιβήσῃ, aor. mid. ἐπεβήσεται, 2 aor. ἐπέβημεν, subjv. ἐπιβέομεν, opt. ἐπιβαίη, inf. ἐπιβήμεναι, ἐπιβῆναι, partic. ἐπιβάς: *go upon, set foot upon, tread, mount, embark*.
 ἐπι-βάλλω: (cast upon), *lay on*.
 ἐπι-βή-τωρ, -ωρος: *mounter*.
 ἐπι-βοάω, fut. ἐπιβώσομαι [ἐπιβοάσομαι]: *cry out to, call upon*.
 ἐπι-βουκόλος: *neatherd, herdsman*.
 ἐπι-δέδρομεν: perf. as pres. of ἐπιτρέχω, *run over*.
 ἐπι-δευής, -ές: adj. *lacking, in want*.
 ἐπι-δήμιος: adj. *in the country, at home*.
 ἐπι-δινέω, aor. ἐπιδινήσας, pass. as mid. ἐπιδινηθέντε: *circle, swing about*.
 ἐπι-εικής, -ές: *fitting, suitable*.
 ἐπι-εικτός: *endurable*.

ἐπι-έννυμι, perf. partic. ἐπιειμένον: *clothe, mid. am clad in.*

ἐπι-ξαφελῶς: *adv. violently, furiously.*

ἐπι-θεῖη: aor. of ἐπιτίθημι, *place upon.*

ἐπι-κάρσιος 3: *headlong.*

Ἐπικάστη: wife of Laius and mother of Oedipus. After the latter had killed his father in ignorance, and had solved the riddle presented by the Sphinx to Thebes, he received his own mother's hand in marriage. When she learned the truth she hanged herself. (Her name in tragedy is Iocasta.)

ἐπι-κείμαι: *lie against, i.e. am closed, of a door.*

ἐπι-κέλλω, aor. ἐπικέλαι: *run aground, beach, come to shore.*

ἐπι-κεύθω, fut. ἐπικεύσω: *hide.*

ἐπι-κίρνημι, aor. inf. ἐπικρῆσαι: *mix, sc. with water.*

ἐπι-κλείω (κλέος): *praise, applaud.*

ἐπι-κλήσις: in acc. of specification (originally cognate acc.), *by name.*

ἐπι-κλοπος: *deceiver, cheat.*

ἐπι-κλύω: *give ear to, listen to.*

ἐπι-κλώθω, aor. ἐπέκλωσαν, ἐπεκλώσαντο: *spin to, allot, appoint.*

ἐπι-κόπτω, fut. ἐπικόψω: *strike.*

ἐπι-κρατέω: *hold sway over, rule.*

ἐπι-κρῆσαι: aor. of ἐπικίρνημι, *mix.*

ἐπι-κρίριον: *sail-yard.*

ἐπι-λανθάνω, fut. ἐπιλήσεται: *mid. forget.*

ἐπι-λείβω: *pour a libation over.*

ἐπι-ληθος: *causing forgetfulness.*

ἐπι-λήθωμαι: *am forgetful, forget.*

ἐπι-ληκέω: *respond thereto, i.e. mark with feet or hands the tempo of the dancers.* θ 379.

ἐπι-λωβεύω: *mock, jeer.*

ἐπι-μαίωμαι, aor. ἐπιμασάμενος: *lay hand on, make for, strive for.*

ἐπι-μάρτυρος: *witness thereto.*

ἐπι-μένω, aor. inv. ἐπιμεινον: *wait, tarry.*

ἐπι-μήδομαι: *contrive, meditate.*

ἐπι-μυμήσκομαι, aor. opt. ἐπιμνησάμεθα, aor. pass. as mid. ἐπιμνησθῆις: *think of, remember, aor. call to mind.*

ἐπι-μίξ: *adv. pell-mell, impartially.*

ἐπι-μίσσομαι: *minge with, come to.*

ἐπι-όψομαι: *select, fut. of ἐφοράω.*

ἐπι-πείθομαι: *render obedience (thereto), am persuaded.*

ἐπι-πέλομαι, aor. partic. ἐπιπλόμενον: *come on. Cf. περιπέλομαι.*

ἐπι-πύλαμαι: *come nigh, approach.*

ἐπι-πλάζομαι, aor. ἐπιπλαγῆθῆις: *wander over.*

ἐπι-πλέω: *sail over.*

ἐπι-πλόμενον: *see ἐπιπέλομαι.*

ἐπι-πλώω, aor. ἐπέπλωσ (§ 56): *sail over.*

ἐπι-πνέω and ἐπιπνέω, pres. subjv. ἐπιπνέησιν, aor. subjv. ἐπιπνέουσιν: *breathe upon, blow upon, blow.*

ἐπι-ποιμήν, -ένος: *shepherd, shepherdess.*

ἐπι-ρρίπτω, aor. ἐπέρριψαν: *hurl upon, cast against.*

ἐπι-σεύω, aor. subjv. ἐπισείη, aor. mid. ἐπέσσυτο, ἐπεσσύμενος: *send against, set upon; mid. rush upon, hasten to.*

ἐπι-σκοπος (bishop): *overseer, watcher.*

ἐπι-σκόζομαι, aor. opt. ἐπισκόσασαιτο: *am darkened, am angry.*

ἐπι-σμυγερῶς: *adv. pitifully, miserably.*

ἐπι-σπείν: aor. of ἐφέπω, *meet.*

ἐπι-σπέρχω: *drive upon.*

ἐπι-σσειή: *see ἐπισεύω.*

ἐπι-στα-δόν (ἵστημι): *adv. coming up.*

ἐπίσταμαι, opt. ἐπίσταιτο, partic. ἐπιστάμενος: *know, understand, am skilled; partic. skilled.*

ἐπισταμένος: *adv. skilfully, with understanding.*

ἐπι-στεφής, -ές: *crowned with, full of.*

ἐπι-στέφω, aor. ἐπεστέψαντο: *crown, 'fill high the bowl,' fill to the brim.*

ἐπι-στειον: *dock, a sort of dry dock.*

ἐπι-στροφος: *adj. attentive to, thoughtful of.* a 177.

ἐπι-τέλλω, aor. ἐπετέλλατο: enjoin, direct, appoint to, ordain.

ἐπι-τίθημι, fut. ἐπιθήσομεν, aor. ἐπέθηκε, inf. ἐπιθεῖναι, partic. ἐπιθεῖσα: place upon, put to, hence close (a door).

ἐπι-τίμῃ-τωρ, -ορος: defender, avenger.

ἐπι-τολμάω: endure.

ἐπι-τόνος: back-stay of a ship. Cf. πρότονος.

ἐπι-τρέπω, aor. opt. ἐπιτρέψειν, aor. mid. ἐπετράπετο: commit to, entrust to, urge upon.

ἐπι-τρέχω, perf. as pres. ἐπιδέδρομε: run over.

ἐπι-φθονέω: grudge to, refuse.

ἐπι-φράζομαι, aor. ἐπεφράσατο, ἐπεφράσθης: devise, consider, notice.

ἐπι-φροσύνη: prudence, thoughtfulness.

ἐπί-φρων, -ον: prudent, wise.

ἐπι-χέω, aor. ἐπέχευε, ἐπεχεύατο (§ 51 g): pour on, heap over, heap upon.

ἐπι-χθόνιος: upon the earth, earthly.

ἐπι-χράω, aor. ἐπέχραον: beset.

ἐπι-ψάύω: touch. ὀλίγον ἐπιψάύη, has a little grasp.

ἐπι-ωγαί pl.: roadsteads.

ἐπλετο: (he) is. Aor. of πέλω, move, become.

ἐπόλατο: opt. pl. of ἐπομαι, follow.

ἐπ-οίχομαι: go to, attack. ἔργον ἐποίχεσθαι, be busy with work; ἰστὸν ἐποιομένη, going to and fro before the loom, plying the loom.

ἐπομαι: follow. See ἔπω.

ἐπ-οπίζομαι: regard.

ἐπ-οπτάω, impf. ἐπώπτων: roast there-upon.

ἐπ-ορνύμι, aor. ἐπῶρσε: arouse upon.

ἔπος, -εος, dat. pl. ἔπεσ(σ)ι(ν) or ἐπέεσσ(ι)ν (ῥέπος): word, tale, speech, song. 'The words ἔργον, ἔπος, μῦθος, with pronouns, are used nearly as the neuter of the same pronoun.'

ἐπ-οτρύνω, aor. impv. ἐπoτρύνον, partic. ἐποτρυνῶν, mid. subjv. ἐποτρυνώμεθα: rouse, urge on, impel.

ἐπ-οψόμενον: fut. of ἐφορᾶω, look upon.

ἔπραθον: aor. of πέρθω, sack.

ἔπρησεν: aor. of πρήθω, puff out, fill.

ἐπτά: indeclinable, seven.

ἐπτά-ετες: adv. for seven years.

ἐπτά-πύλος (πύλη): seven-gated.

ἔπτατο: aor. of πέτομαι, fly.

ἔπηξαν: aor. of πτήσσω, crouch, cower ἔπω, mid. opt. ἐπόλατο, impv. ἔπεο, impf.

εἵπετο, ἐποντο, fut. ἔσφομαι, aor. ἔσπετο, inf. σπέσθαι (σπ-, sequor): am busy with, approach; mid. follow.

ἐπ-ώνυμος: adj. as given name.

ἐπ-ώπτων: impf. of ἐποπτάω.

ἐπ-ῶρσε: aor. of ἐπoρνύμι.

ἐπ-ώχτο: impf. of ἐποίχομαι.

ἐραμαι, aor. ἠράσσατο (ἔρω): love, am enamoured; aor. became enamoured.

ἐραννός 3: lovely.

ἔρανος: club-feast, an informal meal, where the guests bring their own provisions; a sort of picnic.

ἐρατεινός 3: lovely, charming.

ἐργάζομαι, impf. ἐργάζετο: work.

ἔργον (φέργον): work, labor, act, deed, thing, task. ἔργα ἀνδρῶν, labors of men, tilled fields, till, farm. Cf. the English 'works' for 'factory' or 'place of work.' See ἔπος.

ἔργω: see ἐέργω, shut in.

ἔρδω, fut. ἔρξω, inf. ἐρξέμεν, aor. ἔρξε, impv. ἔρξον, inf. ἔρξαι, plpf. as impf.

ἐώργειν (φερδ-, φεργ-): do, work. ἔρδειν ἐκατόμβας, offer hecatombs. Sometimes with both cognate acc. and direct object. Cf. ῥέζω.

ἔρεβος, gen. ἐρέβευς (Erebus): darkness, the realm of darkness.

ἐρεῖνω (ἐρέω): question, ask, inquire.

ἐρεθίζω: excite, irritate.

ἐρέθω: excite, irritate, distress.

ἐρεῖδω, aor. inf. ἐρεῖσαι, plpf. ἐρηπέδατο, aor. pass. ἐρεσθῆς: rest, lean, press.

Ἐρεμβοί pl.: Erembi, a mythical people of Asia. δ 84.

ἔρεμνός (ἐρεβός) 3: *dark, gloomy*.

ἔρεξα: aor. of ῥέζω, *do*. § 46 c.

ἐρέπτομαι: *pluck, munch, eat*.

ἐρέσθαι: aor. of ἐρομαι, *ask*.

ἐρέσσω: *row*.

ἐρέτης: *oarsman, rower*.

Ἐρετμῆς: a Phaeacian. θ 112.

ἐρετμόν (remus, row, rudder): *oar*.

ἐρεύγομαι: *belch, vomit, break forth*.

Ἐρεχθεύς, -ῆος: *Erechtheus*. An old hero of Athens, under whose rule (acc. to Hdt. viii. 44) the people were first called Athenians.

ἐρέχθω: *tear, rend*.

ἐρέω [ἐρῶ]: fut. of ἐρῶ.

ἐρέω, opt. ἐρέοιμι, mid. ἐρέεσθαι, impf. ἐρέοντο: *ask, question*. Cf. ἐπελνῶ.

ἐρήμος [ἐρημος] 3: *deserted, desolate*.

ἐρηρέδατο: *leaned*, plpf. of ἐπελδω.

ἐρηγνύω: *restrain, check, hold*.

ἐρι-: *strengthening prefix*. Cf. ἀρι-.

ἐρί-βωλος: *large-clodded, rich-soiled*.

ἐρί-γδονπος and ἐρίδονπος: *loud-sounding, heavy-thundering, re-echoing*.

ἐριδαίνω, inf. ἐριδαινέμεν (§ 47 g) (ἐρις): *contend*.

ἐρίζω, iterative impf. ἐρίζεσκον, fut. ἐρίσσεσθαι: *contend, vie*.

ἐρί-ηρος, pl. ἐρίηρες: *faithful, trusty*.

ἐρι-κυδής, -ές (κῦδος): *glorious*.

ἐρίνεός: *wild fig-tree*.

ἐρινύς, -ύος, acc. pl. ἐρινῦς: *Erinys, Fury*, who in the Homeric time watched over family relations with special care.

ἐριον (εἶρος): *wool*.

ἐρι-οῦνης: *very helpful*. Epithet of Hermes, almost as a proper name.

ἔρις, -ιδος: *strife, contention, rivalry*.

ἐρι-σθενής, -ές: *very strong, mighty*.

ἐρίσσεσθαι: fut. of ἐρίζω, *vie*.

ἐρι-στάφυλος: adj. *of great clusters*.

ἔριφος: *kid*.

Ἐριφύλη: *Eriphyle*. She was bribed to induce her husband, Amphiaraus, to join the expedition against Thebes.

ἔρκος, -εος: *wall, enclosure*, ἔρκος ὀδόντων, *wall of teeth*, i.e. wall formed by teeth.

Ἑρμῆας and Ἑρμῆς (Ἑρμῆς, Ἑρμῆν only ε 54, θ 334), gen. Ἑρμῆας: *Hermes, Mercurius*, son of Zeus and Maia, messenger of the gods. α 38, ε 28, κ 277. (Iris is the usual messenger of the gods in the *Iliad*.) Hermes was, like Milton's Raphael, a 'social spirit,' an 'affable archangel.'

Ἑρμιόνη: *Hermione*, daughter of Helen and Menelaus. δ 14.

ἐρμός, -ῖνος: *bed-post*.

ἔρνος, -εος: *sapling, young tree*.

ἔρῶ: fut. of ἐρῶ, *do*.

ἔροιτο: aor. opt. of ἐρομαι, *ask*.

ἔρος [ἔρως]: *love, desire*.

ἐρπετόν (ἐρπω): *moving thing*.

ἐρπύζω and ἐρπω, impf. ἐρπον (serpo): *creep*.

ἐρρίζωται: perf. pass. of ῥιζώω, *root, plant*.

ἔρρω: *go, wander*. Imv. *go! begone!* off with you! Freq. in vexation, with an idea of going to the bad.

ἔρση: *new-born lamb*. ε 222.

ἐρυθρός (ruber): *ruddy, red*. (For its use as an epithet of nectar, cf. Milton's 'rubied nectar,' *Par. Lost* v. 633.)

ἐρῦκανάω, ἐρῦκάνω, and ἐρύκω, 3 pl. ἐρυκανώσι (§ 50 c), fut. ἐρύξει, aor. ἐρύκακε, inf. ἐρῦκατέω: *check, detain, hold, keep*.

ἔρῡμαι and ἐρῡμαι (ἐρρῡμαι): *shield, protect, defend*. Cf. ῥύομαι.

Ἑρύμανθος: a lofty range of mountains on the frontiers of Arcadia, Achaia, and Elis. The principal summit is more than 7000 feet above the sea.

ἐρύω, aor. ἐρυσ(σ)ε, ἐρυσσαν, subjv. ἐρύσομεν, mid. ἐρυσάμεν, ἐρύσαντο, part. ἐρυσσάμενος, perf. pl. ἐρύσεται (fer-): *draw, draw off, draw up*.

ἔρχεται: perf. pass. of ἔεργω, *shut in*.

ἐρχομαι, fut. ἐλεύσομαι, aor. ἦλθον, ἦλθον,
inf. ἐλθέμεν(αι), subjv. ἐλθῃσι (§ 47 a),
ἐλθεῖν, perf. ἐλήλουθας, ἐλήλουθμεν:
come, go. The direction of the motion
is made distinct by the connexion.

ἐρώω: depart from, withdraw.

ἐρώμεθα: aor. subjv. of εἶρομαι, ask.

εἰς: adv. and prep. into. See εἰς.

ἔσαν [ἦσαν]: impf. of εἰμι.

ἐσ-άντα: adv. face to face.

ἐσῶσα: seating, aor. partic. of ἕζομαι.

ἔσασθαι: aor. inf. of ἔννυμι, clothe.

ἐσάωθεν [ἐσώθησαν], ἐσάωσε [ἔσωσε]:
aor. of σάω, save.

ἔσβη: aor. of σβέννυμι, fail.

ἐσ-έδρακεν: aor. of εἰσδέσχομαι.

ἐσ-έρχομαι, ἐσ-ελεύσομαι: see εἰσέρχομαι.

ἐσθής, -ῆτος (ἑσθ-, vestis): clothing,
raiment.

ἐσθήμεναι [ἐσθlein]: inf. of ἔσθω, eat.

ἐσθ(ω), inf. ἐσθίμεν, impf. ἤσθιε, aor. ἔφαγε,
φάγες, inf. φαγέμεν: eat, devour, con-
sume. Cf. ἔσθω.

ἐσθλός 3: noble, excellent, good.

ἔσθω, inf. ἐσθήμεναι, ἔσθειν: eat. Cf.
ἔδω, ἐσθλω.

ἔσκει(ν) [ἦν]: iterative impf. of εἰμι.

ἐσ-ορῶντι: partic. of εἰσορᾶω.

ἐσπέριος: adj. at evening (§ 59 a); of the
evening, i.e. of the west.

ἔσπερος (ἑσπ-, vesper): evening.

ἔσπετο: aor. of ἔπομαι, follow.

ἔσσα: aor. of ἔννυμι, clothe.

ἔσσαι [ἔση], ἔσεται [ἔται]: see εἰμι.

ἔσσι [εἰ]: 2 sing. ind. of εἰμι.

ἔσσο [ἔσθι]: 2 sing. inv. of εἰμι.

ἔσσομένοισιν [ἔσομένοις]: see εἰμι.

ἔσσύμενος: eager, perf. of σέω.

ἔσσυμένως: adv. eagerly, quickly.

ἔσταμεν: were standing, plpf. of ἵστημι.

ἔστα [ἔστησαν]: stood, aor. of ἵστημι.

ἑσταότες and ἑστειότες [ἑστῶτες]: stand-
ing, perf. of ἵστημι.

ἑστόν du., ἑστών inv.: of εἰμι, am.

ἑσφαγμένα: perf. of σφάζω, slay.

ἐσ-φόρεον: impf. of εἰσφορέω.

ἔσχ': for ἔσκε (see εἰμι), before an
aspirate.

ἐσχάρη, locative as gen. ἐσχαρόφιν:
hearth.

ἐσχατή: extremity, extreme end.

ἔσχατος: most remote.

ἔσχεθεν: aor. of ἔχω, hold.

ἔσω: adv. within. See εἰσω.

ἐταῖρος, ἑταρος: comrade, companion.

ἐτέθαπτο: plpf. of θάπτω, bury.

ἐτεθήπεια: was amazed. See θαπ-.

ἑτέλεσσε: aor. of τελέω, accomplish.

ἑτέόν: adv. in truth, really.

ἑτεος: gen. of ἑτος, year.

ἐτερ-ήμερος: living every second day, of
Castor and Polydeuces. λ 303.

ἑτερος 3: other, the other of two, one or
other, one of two.

ἐτέρω-θεν, ἐτέρω-θι: adv. on the other side.

ἐτέρως: adv. otherwise.

ἑτετμον: aor. overtook, found.

ἐτένυκτο: had come to pass, was, plpf.
of τεύχω.

ἑτεχ' [ἔτεκε]: aor. of τικτω, bring forth.

Ἑτεωνεύς, -ῆος: Eteōneus, an attendant
of Menelaus. δ 22. He was of noble
birth and yet served Menelaus as
θεράπων (§ 20), just as Patroclus did
Achilles. He had been with Mene-
laus on his wanderings (δ 33), and
at Sparta dwelt near him (ο 96).

ἑτης: kinsman, connexion.

ἐτήτυμος: true, real, to be realized, pos-
sible. Neut. as adv. truly. Cf. ἐτέον.

ἑτι: adv. still, yet, again. οὐκ ἑτι, no
longer.

ἐτίθει: impf. of τίθημι, place. § 55 a.

ἑτλη: aor. endured. See τλήναι.

ἐτοιμάζω, aor. ἐτοίμασαντο: make ready

ἐτοίμος: ready, prepared, true.

ἑτος, -εος (ἑτός, vetus): year.

ἑτραπον: aor. of τρέπω, turn.

ἑτυμον: truth. Cf. ἐτήτυμος.

ἐτύχθη: happened, aor. of τεύχω.

εὖ, εὖ: adv. *well, happily, carefully.*
 § 27 a. Cf. *εὖς, ἥς.*
 'Ευάνθης, -eos: father of Maron. ι 197.
 ἐν-ανθής, -eos: *blooming, abundant.*
 'Εύβοια: *Euboea*, long island in the Aegean, near the coast of Attica and Boeotia.
 ἐν-δείλος: *conspicuous, easily seen.*
 ἐν-δμητος (δέμω): *well-built.*
 εὐδω, subjv. εὐδῃσθα, impf. εὐδον: *sleep, slumber.*
 ἐν-εργής, -eos: *well-built, well-wrought.*
ἐνεργέα, pl. as subst. *kindly deeds.*
 ἐν-εργός: *right-acting, well-doing.*
 ἐν-ζυγος: *well-yoked, well-built.*
 'Ευηνορίδης: an Ithacan. β 242.
 ἐν-ήνωρ, -oros: *manly.*
 ἐν-ήρης, -es: *well-fitting, handy.*
 ἐν-θρονος: *well-throned.*
 εὐ-κέατος: *well-split, fissile.*
 εὐ-κηλος: *at ease, undisturbed.*
 ἐν-κνήμιδες pl. (κνήμη): *well-greaved.*
 The greave was of leather or metal for the protection of the warrior's shin—either from the weapons of the enemy or the knocks of his own shield.
 ἐν-κτίμενος 3: *well-built, well-tilled.*
 ἐν-κυκλος: *well-wheeled.*
 ἐν-λείμων, -onos: *with good meadows.*
 εὐ-μενέτης: *well-disposed.*
 'Εὐμηλος: *Eumēlus*, son of Admetus and Alcestis. δ 798.
 ἐν-μμελής: *with good ashen spear.*
 εὐνάζομαι: *am couched, lie.*
 εὐνάω, aor. εὐνήσε, pass. εὐνηθῆναι: *lay down, lull to rest, assuage; pass. lie on the couch.*
 εὐνή, gen. εὐνῆς, εὐνήφι (§ 36 a): *bed, couch; anchor-stone, thrown from the prow.*
 εὐνις, -ιος: *bereft.*
 ἐν-ννητος: adj. *well-spun, well-woven.*
 ἐν-ξεστος (ξέω) 3: *well-polished.*
 ἐν-ξοος: *well-polished.*
 ἐν-ορμος: adj. *with good moorings.*

εὐ-πατέρεια: *daughter of a noble sire.*
 'Ευ-πείθης, -eos: an Ithacan. α 388.
 ἐν-πεπλος: *well-robed.*
 ἐν-πλοκαμίδες fem. pl. and ἐν-πλόκαμος (πλέκω): *fair-tressed.*
 ἐν-πλυνής, -ές: *well-washed.*
 ἐν-ποίητος: *well-made.*
 ἐν-πωλος: *with good (many?) steeds.*
 εὐρίσκω, aor. εὕρον, inf. εὐρέμεναι: *find.*
 Εὐρος: *Eurus*, the East wind.
 εὐρος, -eos: *breadth.*
 ἐν-ρραφής, -ές: *well-sewed, well-stitched.*
 εὐρυ-άγυια: *broad-streets.*
 Εὐρύαλος: a Phaeacian. θ 115.
 Εὐρυδίκη: Nestor's wife. γ 452.
 Εὐρύκλεια: nurse of Odysseus. α 429, β 347, δ 742.
 Εὐρύλοχος: companion and connexion of Odysseus. κ 205, λ 23, μ 195.
 Εὐρύμαχος: treacherous leader of Penelope's suitors. α 399, β 177, δ 628.
 Εὐρυμέδουσα: Nausicaa's nurse. η 8.
 Εὐρυμέδων, -οντος: a giant. η 58.
 εὐρυ-μέτωπος: *with broad forehead.*
 Εὐρυμίδης: patronymic of Telemus. ι 509.
 Εὐρύνομος: a suitor of Penelope. β 22.
 εὐρύνω, aor. εὐρῦναν (εὐρύς): *broaden.*
 εὐρυ-όδεια: fem. adj. *with broad ways.*
 εὐρύ-οπα nom. (δψ, νο π): *far-sounding, far-thundering.* Epithet of Zeus. § 37 b.
 εὐρύ-πορος: *with broad ways.*
 εὐρυ-πυλῆς, -ές: *with broad gates.*
 Εὐρύπυλος: son of Telephus. λ 520.
 εὐρύς, εὐρεία, εὐρύ, gen. fem. εὐρείης, acc. masc. εὐρύν, εὐρέα (with κόλπον and πόντον): *broad, wide, wide-spread, spacious.*
 εὐρυ-σθενής, -ές: *of mighty strength.*
 Εὐρυτος: a famous archer. θ 224.
 εὐρυ-φυής, -ές: *wide-growing, broad-eared.*
 εὐρύ-χορος: (with broad squares for the choral dance), *spacious.*

εὐρώ-εις, -εσσα: mouldy, murky.
 εὖς, gen. pl. fem. ἑδων: adj. good.
 εὔσεν: aor. of εὔω, singe.
 εὖ-σκοπος: clear-sighted. § 27 a.
 εὖ-σελμος: well-decked.
 εὖ-στέφανος: with fair diadem.
 εὖ-στρεπτος: well-twisted.
 εὖ-στρεφής, -ές: well-twisted.
 εὔτε: conj. when. See ἤτε.
 εὖ-τρεφής, -ές: well-fed, fat.
 εὖ-τροχος: well-wheeled.
 εὖ-τυκτος: well-made.
 εὖ-φραίνω: cheer, mid. am of good cheer.
 εὖ-φροσύνη: good cheer, merriment.
 εὐχετάομαι, opt. εὐχετοῦμην: pray, boast, claim. Cf. εὐχομαι.
 εὐχή: prayer, vow.
 εὐχομαι, aor. εὐξάτο, subjv. εὐξέαι: pray, boast, claim. εὐχομαι εἶναι is a freq. formula in Homer, sometimes meaning hardly more than εἶμι, as a 187, though originally indicating pride.
 εὐχος, -εος: boasting, glory, victory.
 εὐχολή: prayer, vow.
 εὔω, aor. εὔσεν: singe. Hogs' bristles were singed off, not boiled off as in modern times.
 εὖ-ώδης, -ες (odor): sweet-smelling.
 εὖ-ώπις, -ιδος: fair-faced.
 ἔφαγε: aor. of ἐσθίω, eat.
 ἔφαν [ἔφασαν], ἔφασκε, ἔφατο: see φημι.
 ἔφ-άπτω, aor. subjv. ἐφάψεται: lay hold of, with genitive.
 ἔφ-έζομαι: sit upon.
 ἔφ-έηκεν, ἐφέλῃ (opt.): aor. of ἐφίημι.
 ἔφ-έπω, iterative impf. ἐφέπεσκον, aor. ἐπέσπον, subjv. ἐπίσπῃ, mid. ἐπισπόμενοι: follow, meet (fate or death), traverse, busy (myself) with.
 ἔφ-εστάμεν: see ἐφίστημι.
 ἔφ-έστιος: adj. (on) to the (his) hearth.
 ἔφ-ετμή (ἔημι): behest, command.
 ἔφ-εὐρίσκω, aor. ἐφεύροι: find.
 ἔφ-ημαι: sit at, sit upon.
 ἔφ-ήμεριος: adj. on that day. § 59 a.

ἐφ-ημοσύνη: command, behest.
 ἐφ-ήσει: fut. of ἐφίημι, put upon.
 ἔφησθα: impf. of φημι, say.
 ἔφθης: aor. of φθάνω, anticipate.
 Ἐφιδάλτης: son of Iphimedia. λ 308.
 ἐφ-ίζω (έδος): sit upon.
 ἐφ-ίημι, fut. ἐφήσει, aor. ἐφήκεν, ἐφέηκεν: send upon, put upon, enjoin upon.
 ἐφ-ίστημι, perf. inf. ἐφεστάμεν (§ 47 g): station at; perf. stand at.
 ἐφοίτων: impf. of φοίταω.
 ἐφ-οπλίζω, fut. ἐφοπλίσουσιν, aor. opt. ἐφοπλίσσεις, inf. ἐφοπλίσαι: make ready, prepare.
 ἐφ-οράω, fut. ἐπιόψομαι, ἐποψόμενον: look upon, visit; select.
 ἐφόρει: impf. of φορέω, bear.
 ἐφ-ορμάω, aor. ἐφορμήσας, pass. as mid. ἐφορμήθην: urge upon; mid. rush upon, am eager.
 ἐφ-ύπερ-θε(ν): adv. above, over.
 Ἐφύρη: Ephrya, an inland town of Elis. α 259, β 328.
 ἔχεαν: aor. of χέω, pour.
 ἐχέ-θυμος: mistress of her desires.
 Ἐχένης: an old Phaeacian. η 155.
 ἔχεσκον: iterative impf. of ἔχω.
 ἔχευαν: aor. of χέω, pour.
 Ἐχέφρων, -ονος: son of Nestor. γ 413.
 ἐχέ-φρων, -ονος: discreet, prudent.
 ἐχθαίρω, aor. ἤχθηρε: hate.
 ἔχθομαι: am hated.
 ἐχθος, -εος: enmity, wrath.
 ἐχθρός: hateful.
 ἔχω, subjv. ἔχρσιν, inf. ἐχέμεν, ἔχειν, impf. εἶχον, ἔχον, iterative ἔχεσκον, fut. ἔξει, σχήσεις, aor. ἔσχον, σχέθον, inv. σχεθέω, mid. inv. σχέσθε (σεχ-): have, have to wife, check, hold, inhabit, guide, manage, keep, protect; mid. cting. The aor. mid. is used not only by Homer but even by Plato as passive. ἐκ τοῦ ἔχεται, on him depends.
 ἔω [ᾶ]: subjv. of εἶμι, am.
 ἐφ: dat. of ἐός, own, his.

ἐῴκειν: see *ῥοικα*, resemble.

ἑῶν [ῶν]: partic. of *εἰμί*, am.

ἐῴργειν: plpf. of *ἔρδω*, do, with cognate acc. and direct object.

ἕως: conj. *until*. See *εἰς*.

Z.

ζᾶής, -ές (ἀημι): *fiercely blowing*.

Ζάκυνθος: *Zacynthus*, modern *Zante*.

A short open final syllable retains its quantity before this word. § 62 g.

ζα-τρεφής, -ές: *well-fed*.

ζεῖαί pl.: *grain, spelt*.

ζεῖλ-δαρος: *grain-giving, fruitful*.

ζεύγνυμι, aor. ζεύξεν: *yoke*.

Ζεύς, gen. Ζηνός, Διός, dat. Ζηνί, Διί, voc. Ζεῦ: *Zeus*, Jupiter, son of Cronus (Κρονίων), and both husband and brother of Hera. The wisest and mightiest of the gods, father of both men and gods. He controls the elements, sending lightning (τρεπικέραυνος, ὑψιβρεμέτης) and gathering the clouds (νεφεληγερέτα).

ζεφυρία: a fem. adj. as subst. equiv. to Ζέφυρος. For the metrical 'quantity' of the first syllable, see § 62 h.

Ζέφυρος (zephyr): *Zephyrus*, the West wind. δ 567, μ 289. In general this wind in Homer had a reputation for fierceness, only surpassed by that of Boreas.

ζέω, aor. ζέσσειν: *seethe, boil*.

Ζήθος: *Amphion's brother*. λ 262.

ζηλήμων, -ος: *jealous*.

Ζηνός: gen. of *Ζεύς*.

ζόφος: *gloom, darkness; evening*.

ζυγόν (jugum): *yoke, thwart*; possibly fore or aft deck of the Homeric ship.

ζω-άγρια pl.: *life-forfeits, the reward for saving a life*.

ζώνη (zone): *woman's girdle, waist*.

ζῶς 3: *alive, living*.

ζώστρα pl.: *tunics, undergarments for men*.

ζῶω, inf. ζῶμεναι, ζῶειν, partic. ζῶντος: *live*.

H.

ἢ or ἢέ: particle, (1) disjunctive, *either, or*; (2) interrogative, *whether*; (3) comparative, *than*. In a double question ἢ (ἢέ) . . . ἢ (ἢε) is used for Attic πότερον . . . ἢ.

ἢ: fem. of dem. or rel. pronoun.

ἦ: *truly, surely, indeed*. This sometimes introduces a direct question, but always expresses feeling, and never is a mere interrogation point as it is in Attic.

ἦ: impf. of *ἡμί*, say.

ἦ: dat. of rel. or of poss. pronoun.

ἦα (eram): impf. of *εἰμί*, am.

ἦα pl.: *provisions, chaff*. See ἦα.

ἦβαιόν: adv. *a little, little*. οὐδ' ἦβαιόν, *not in the least*.

ἦβάω, partic. ἦβώσα, aor. subjv. ἦβήσῃ: *am youthful, vigorous*; aor. came to manhood.

Ἥβη: *Hebe*, daughter of Zeus and Hera, cup-bearer of the gods. λ 603.

ἦβη: *youth, youthful vigor*.

ἦγάσθε: impf. of ἀγάομαι.

ἦγαγε: aor. of ἄγω, lead.

ἦγάθεος 3: *very sacred, holy*.

ἦγαιρα: aor. of ἀγέλω, collect.

ἡγεμονεύω, fut. ἡγεμονεύσω: *am leader, lead*.

ἡγεμών, -όνος: *leader, chief*.

ἡγέομαι, aor. ἡγήσατο, opt. ἡγήσαιο (ἄγω): *lead, guide*.

ἡγερέομαι: *collect, gather*.

ἡγερθεν [ἡγέρθησαν]: see ἀγέλω.

ἡγήλαζω: *lead, endure*.

ἡγήτωρ, -ορος: *leader, ruler*.

ἡγνοίησεν: aor. of ἀγνοίω.

ἦδέ: *and*. Freq. correl. with ἡμέν.

ᾔδα, ᾔδη: plpf. of perf. οἶδα, know.

ἤδη : temporal adv. *now, already, before now.* νῦν ἤδη, *now, at once.*

ἡδιος : *most sweet.* Sup. of ἡδύς.

ἡδομαι, aor. ἦσατο : *am pleased.*

ἡδύ-ποτος : *sweet-to-drink, sweet.*

ἡδύς, ἡδεῖα, ἡδύ, gen. ἡδέος (ἀνδάνω) : *sweet, pleasing.* (Not saccharine.)

ἦέ, ἦε ; see ἦ.

ἦείδη [ἦδη] : *knew.* See οἶδα.

ἦειδε : impf. of αἶδω, *sing.*

ἦειν : impf. of εἶμι, *go.*

Ἥλιος, gen. Ἡελίου [Ἡλίου, § 38 a] :

Helius, sun-god.

ἥλιος [ἥλιος] : *sun.*

ἦεν [ἦν] : impf. of εἶμι, *am.*

ἥερα, ἥερί : see ἀήρ, *mist.*

ἥριος : adj. *early in the morning.*

ἥερο-ειδής, -ές : *hazy, misty.*

ἥερό-εις, -εσσα : *murky, gloomy.*

ἦεα pl. : *provisions, chaff.* See ἦα. ἦλων, ε 368, is dissyllabic, by 'synizesis.'

ἦμα [ἦα], ἦε [ἦε] : impf. of εἶμι.

ἦθεος : *unmarried young man, youth.*

ἦικτο : *was like.* See εἰκα. § 52 c.

ἦιξεν : aor. of αἶσσω, *dart.*

ἦισκεν : impf. of εἶσκω, *make like.*

ἦών, -νος : pl. *seashore, strand.*

ἦκα : aor. of ἵημι, *send.*

ἡλάκατα pl. : *wool, yarn.*

ἡλακάτη : *spindle, distaff.*

ἦλασε : aor. of ἐλαύνω, *drive.*

ἡλασκάζω : *skulk from, flee.*

ἦλάτο : impf. of ἀλάομαι, *wander.*

ἦλεκτρος : *silver-gold.* δ 73. (But τὸ ἦλεκτρον, *amber*, would furnish the same form of the genitive, and may have been meant.)

ἦλεός : *foolish, mad.*

ἡλίβατος : *towering, steep.* (But of uncertain derivation and meaning.)

ἦλιθα : adv. *in abundance.* ἦλιθα πολλή, *in great abundance.*

Ἥλιος : *Helius.* See Ἥλιος.

Ἥλις, -ιδος : *Elis, the western country of Peloponnesus.* δ 635.

ἦλκησε : aor. of ἐλκέω, *assail.*

ἦλυθε [ἦλθε] : aor. of ἐρχομαι.

ἦλυξα : aor. of ἀλύσκω, *avoid.*

Ἥλύσιον πεδῖον : *the Elysian plain, a blessed abode near the western Oceanus for the relatives of Zeus who are translated thither instead of being sent to Hades.* δ 563. It is the original of the 'Island valley of Avilion | Where falls not hail or rain or any snow, | Nor ever wind blows loudly,' to which Arthur goes, Tennyson's *Morte d'Arthur*.

ἡλώμην : impf. of ἀλάομαι, *wander.*

ἡμαθός-εις, -εσσα : *sandy.*

ἦμαι, pl. εἶται, impf. du. ἦσθην, pl. εἶατο : *sit.* This verb with a partic. often marks the continuance of a state, opposed to the idea of *moving*.

ἦμαρ, -ατος (ἡμέρα) : *day.* νόστιμον ἦμαρ, *day of return, return.* § 19 e.

ἡμάτιος 3 : adj. *by day.* § 59 a.

ἡμβροτεν : see ἀμαρτάνω. § 33 g.

ἡμεῖς or ἄμμες, gen. ἡμέων (§ 28), dat. ἡμῖν, ἡμιν, ἄμμι(ν), acc. ἡμέας, ἄμμε : *we, us*, pl. of ἐγώ.

ἡμελγεν : impf. of ἀμέλγω, *milk.*

ἡμέν : particle generally correl. with ἡδέ, both . . . and. Cf. μέν . . . δέ.

ἡμέρη : *day.*

ἡμερίς, -ιδος : *cultivated vine.*

ἡμέτερος (ἡμεῖς) 3 : *our.* ἐς ἡμέτερον or ἡμετερόνδε, sc. δῶμα, *to our house.*

ἡμί, impf. ἦ (ait) : *say, speak.* ἦ καί is used after a speech that is reported, where the same subject is continued for the following verb.

ἡμι-όνειος 3 : *belonging to mules, mule.*

ἡμί-ονος fem. : (half-ass), *mule.*

ἡμισυς, pl. ἡμίσεις : *half.*

ἦμος : conj. *when.*

ἦν : fem. acc. sing. of the rel. or of the possessive (ἐόν) pronoun.

ἦν : *el ἄν, if*, with subjunctive.

ἦνειακᾶν [ἦνεγκαν] : aor. of φέρω.

ἡνεμό-εις, -εσσα (ἀνεμος): *windy, wind-swept.*

ἡνία pl.: *reins of chariot-horses.*

ἡνι-οχέω (ἔχω): *hold the reins, drive.*

ἡνις: *sleek. (Possibly yearling.)*

ἡνον: impf. of ἄνω, *accomplish.*

ἡνοψ, -οπος: *shining, gleaming.*

ἡντήσατε: see ἀντάω, *meet, obtain.*

ἡνώγεα: see ἀνώγω, *bid.*

ἡοί: dat. of ἡώς, *dawn.*

ἡοίος 3: adj. *of the dawn, of the East.*

ἡοίην (sc. ἡμέρην), *morning.*

ἥομεν [ἡμεν]: impf. of εἶμι, *go.*

ἥους: gen. of ἥως, *Eos, Dawn.*

ἥπαρ, -ατος (jecur): *liver.* This was considered by the ancient Greeks the seat of the passions, and the use of the word often agrees with that of the English *heart*.

ἥπεδανός: *slow.*

ἥπειρος: *mainland, inland, land.* ἥπειρόνδε, *to land.*

ἥπεροπέυς, -ῆος: *cheat, deceiver.*

ἥπιος: *kindly, gentle.*

ἥπύω: *hail, call to.*

ἥρα (-ῆρα): *pleasure, always obj. of φέρειν.*

Ἡρακλῆς, acc. Ἡρακλῆα: *Heracles, Hercules, son of Zeus and Alcmena, husband of Hebe.* θ 224, λ 267.

Ἡρακλῆιος 3: *of Heracles.* βλῆ Ἡρακλῆϊ, *the might of Heracles, the mighty Heracles.* λ 601. § 19 e.

ἥραρε: *strengthened.* See ἀπαρίσκω, *fit.*

ἡράσσατο: aor. of ἔραμαι, *love.*

ἡράτο: aor. of ἀρνευμαι, *gain, secure, accomplish.*

ἡράτο: impf. of ἀράομαι, *pray.*

ἡρειν: impf. of αἰρέω, *seize.*

Ἥρη: *Hera, Juno, daughter of Cronus, both wife and sister of Zeus.* In the Trojan War she strongly favored the Greeks.

ἡρήσαντο: aor. of ἀράομαι, *pray.*

ἡρι-γένεια: *early-born, child of the morning.* Epithet of Ἡώς, *Dawn.*

ἡρώμην: impf. of ἀράομαι, *pray.*

ἥρως, gen. ἥρως: *brave warrior, brave.*

(Not yet the modern hero.)

ἥσατο [ἥσθη]: aor. of ἥδομαι.

ἥσειν: fut. of ἵμι, *hurl.*

ἥσθα: impf. of εἰμι, *am.*

ἥσθε: impf. of ἔσθω, *eat.*

ἥσθην: impf. du. of ἵμαι, *sit.*

ἥσι [ῆ]: subjv. of εἰμι, *am.*

ἥσι(ν) [αῖς]: dat. fem. pl. of ὅς.

ἥσται: 3 sing. of ἵμαι, *sit.*

ἥσχυνε: impf. of αἰσχύνω.

ἥττε: impf. of αἰτέω, *ask.*

ἦ τοι: *in truth, believe me, now truly.*

ἦτορ neut.: *heart, as the seat of joy, grief, etc., mind.*

ἦν-γένειος: *well-bearded, bearded.*

ἦδθα: impf. of αἰδέω, *speak.*

ἦν-κομος: *fair-haired.*

ἦς, neut. ἦς, gen. pl. ἑών (εῶ): *valiant, good; pl. good things.*

ἦτε: *as, introducing a comparison.*

Ἡφαίστος: *Hephaestus, Vulcanus, son of Zeus and Hera, god of fire and of metal-work (done by the aid of fire).* δ 617, ζ 233, η 92, θ 268 ff.

ἦφύσαμεν: aor. of ἀφύσσω.

ἦχῆ: *roar, din.*

ἦχῆ-εις, -εσσα: *resounding.*

ἦχθης: aor. of ἐχθαίρω, *hate.*

ἦχι: locative adv. *where.*

ἦχλῦσε: aor. of ἀχλύω, *grow dark.*

ἦω-θεν, ἦω-θι: adv. *in the morning.*

Ἡώς, gen. Ἡώς: *Eos, Dawn, Aurora, goddess of the morning. Wife of Tithonus (εἰ) and mother of Memnon (δ 188, λ 522). She is called early-born (ἡριγένεια), rosy-fingered (ροδοδάκτυλος), and golden-throned (χρυσόθρονος).*

ἦώς, gen. ἦως, dat. ἦοι, acc. ἦω (better ἥα) [ἔως]: *morning, dawn.*

Θ.

θάασσω, inf. θαασσόμεν: sit.

θαλάμη: chamber, hole.

θαλαμη-πόλος: chamber-maid.

θάλαμος: women's hall, bed-chamber, store-room. Usually thought of as back of, and opening into, the men's hall (μέγαρον).

θάλασσα: sea.

θαλάσσιος: adj. of the sea.

θαλέθω: bloom.

θάλεια: fem. adj. blooming, luxurious.

θαλερός 3: blooming, big, rich, fresh, vigorous, happy.

θαλή: delight, festivity.

θάλλω, perf. partic. as pres. τεθλώς, fem. τεθάλυια: bloom, blossom; partic. fruitful.

θάλος, -eos: scion, "flower."

θαλπωρή: (warmth), comfort, joy.

θαμά: adv. often.

θαμβέω, aor. θάμβησαν: wonder.

θάμβος, -eos: wonder.

θαμές, dat. θαμέσι, pl.: thick, close.

θαμιζω: am frequent. θαμιζων, making frequent trips.

θάμνος: bush, shrub.

θάνατος: death.

θανέειν [θανεῖν], θάνησι [θάνη], θάνον [έθανον]: aor. of θνήσκω.

θάομαι, inf. θήσθαι: suck, milk.

θαπ-, present stem of a perfect with present meaning, τέθηπα, plpf. έτε-θήπεα: perf. wonder, am amazed.

θάπτω, plpf. έτέθαπτο: bury.

θαρσαλέος: bold, confident.

θαρσαλέως: confidently, boldly.

θαρσέω, aor. partic. θαρσήσας: dare, am of good courage.

θάρσος, -eos: courage, daring.

θαρσύνω, aor. subjv. θαρσύνω: encourage, embolden.

θᾶσσον (comp. of ταχύς): adv. quicker, right speedily.

θαῦμα, -ατος: wonder, marvel.

θαυμάζω and θαυμαῖνω, fut. partic. θαυμανέοντες (θέομαι): watch, explore, wonder, admire. ιδόντες θαύμαζον. gazed with wonder.

θεά and θέαινα: goddess.

θείον: sulphur. The odor which accompanies a thunderbolt was ascribed to sulphur. Similarly the old Hebrews believed that 'fire and brinstone' from heaven destroyed Sodom.

θείν: inf. of θέω, run.

θειλόπεδον: curing-place for grapes.

θειμέν: aor. opt. of τίθημι.

θείνω: strike.

θεῖος or θέιος (θεός): adj. of the gods, inspired, sacred, god-like.

θειότερος: of the gods, for the gods. § 43 c.

θείω [θῶ]: aor. subjv. of τίθημι. § 55 c.

θέλω, iterative impf. θέλγεσκεν, aor. έθελξε, pass. έθελχθης: charm, beguile.

θελκτήριον: charm, propitiation.

θέμεν(αι): aor. inf. of τίθημι.

θέμις, pl. θέμιστες: natural law, what is fitting; pl. laws. ἡ θέμις έστί, as is right, as is lawful, as is natural.

Θέμις, gen. Θέμιστος: Themis, daughter of Uranus and Gaea, goddess of justice.

θεμιστεύω: am judge, rule, give laws.

θεμώ, aor. θέμωσε: urge, drive.

-θεν: inseparable suffix, forming an ablative genitive. § 36 c.

θέο [θεού]: aor. impv. of τίθημι, place.

θεο-ειδής, -ές (είδος), and θεο-είκελος: god-like. Of beauty or strength of person, without reference to moral qualities. Cf. ισόθεος.

θεο-προπέω: prophesy, declare the divine will.

θεο-προπίη: oracle, prophecy.

θεο-πρόπις: seer, prophet.

θεός: god, divinity. See δαίμων.

θεουδής, -ές (δφεός): god-fearing.

θεό-φιν: old locative as dat. pl. of θεός.

θεράπων, -οντος: attendant. A servant, but doing voluntary service.

θερμαίνω: heat.

θερμός (thermo-meter) 3: hot.

θερμός: warm, heat.

θέρος, gen. θέρεως (θερμός): summer.

θές, θέσαν: see τίθημι, place, make.

θέσκελος: wondrous, strange.

θεσπέσιος 3: divine, marvellous.

θεσπι-δαής, -ές: fiercely burning.

θεσπια, -ιος: inspired.

θεσφατος: divine; decreed, oracle.

θέτο [ἐθετο]: aor. of τίθημι.

θέω and θέλω, partic. θέων, impf. ἔθει, ἔθειν: run. Cf. τρέχω.

θεώτερος: of (for) the gods. § 43 c.

Θήβαι pl. and Θήβη: Thebes. § 40 d.

(1) The principal town of Boeotia.

(2) Aegyptian Thebes, δ 126.

Θηβαῖος: Theban.

θηόμαι, impf. θηεντο, ἐθεύμεσθα (§ 27 b), aor. θηήσατο (θαψ-, θαύμα): look, look with wonder, wonder.

θήκαν: aor. of τίθημι.

θηλέω (θάλλω): bloom, flourish.

θήλυς, θήλεια: feminine, delicate; fresh.

As subst. female. Comp. θηλύτεραι. § 43 c.

θημών, -ῶνος: heap.

θήν: enclitic particle, surely, forsooth. οὐ θην, "I don't think."

θήρ, gen. θηρός: wild beast.

θήρη: hunt, chase.

θηρίον: beast.

θής, gen. θητός: retainer, a freeman working for hire. Cf. θητεύω.

Θησεύς, -ῆος: Theseus, mythical king of Athens and national hero of Attica. λ 322, 631.

θησθαι: see θέομαι.

θητεύω (θής): serve as hireling.

-θι: inseparable locative suffix. § 36 b.

θίς, dat. θίνι: heap, down, shore, strand.

θήσκω, aor. θάvon, ἔθαve, inf. θαρύνειν, perf. τεθνήκε, partic. τεθνηῶτος (§ 47 i), τεθνηυῖαν (θαν-): die; perf. am dead.

θνητός 3: mortal, dying.

θoinάω, aor. pass. θoinηθῆναι: feast.

θοός 3: swift. θοῶς, swiftly.

θοόω, aor. ἐθόωσα: sharpen.

θοῦρις, -ιδος: fem. adj. impetuous.

θώκος: seat, session. See θῶκος.

Θῶν, -ωνος: a Phaeacian. θ 113.

θοῶς (θοός): adv. quickly.

Θόωσα: mother of Polyphemus. α 71.

θρασυ-μέμων, -ονος: brave-hearted.

Θρασυμήδης, -εος: son of Nestor. He had been at Troy with his father.

θρασύς, θρασεῖα (θάραρος): bold.

θρέψε: aor. of τρέφω, nourish, curdle.

Θρήκην-δε: to Thrace.

θρήνυς: foot-stool.

θριγκός: frieze.

Θρινακίη: Thrinacia, a mythical island. λ 107, μ 127, cf. μ 351.

θρίξ, gen. τριχός: hair, bristle.

θρόνος: seat, chair, esp. a high arm-chair with back and foot-stool, throne.

θρόσκω, aor. ἔθορε: leap.

θυγάτηρ, gen. θυγα-
τρός, dat. θυγατέρι,
nom. pl. θυγατέ-
ρες and θυγατρεις: daughter. The
first syllable is long in all forms of
four syllables.



θρόνος.

θύελλα: blast.

θύειν: surged, impf. of θύω.

Θυεστής: Thyestes, grandson of Tantalus, son of Pelops, brother of Atreus, father of Aegisthus (Clytaemnestra's paramour). δ 517.

Θυεστιάδης: son of Thyestes. § 42 d.

θυή-εις, -εσσα (θύος): rich with incense

θυμ-αλγής, -ές: heart-grieving.

θυμ-ηγερέω (ἀγέλω): (collect spirit),
regain strength.

θυμ-ήρης, -ες: heart-satisfying, comfortable.

θυμο-δακής, -ές: heart-(biting) stinging.

θυμο-λέων, -οντος: lion-hearted, 'lion-mettled,' *coeur-de-lion*.

θυμός: heart, soul, spirit, as the seat of life, and of the desires, passions, reason, will; thought. ὀρίω θυμόν, touch the heart.

θυμο-φθόρος (φθέρω): life-destroying.

θύον: arbor-vitae (?), cedar (?).

θυρεόν: door-stone.

θύρη: door. θύρη-φιν, at the door, without. θύρα-τε, to the door, out.

θύω, aor. ἐθόσαμεν: rage, surge; aor. (sent up in sacrificial smoke), sacrificed.

θυώδης, -ες: fragrant.

θωή: fine, penalty.

θῶκος: seat, sitting, session. θωκόνδε, to a session. Cf. θαάσσω.

Θών, gen. Θώνος: an Egyptian. δ 228.

θωρήσσομαι: (equip with cuirass), arm myself.

I.

ἰάλω, aor. ἰήνατε, aor. pass. λάνθη: warm, heat, cheer.

ιάλλω, aor. ἔηλε: send, put. Construed with adv. ἐπί.

ιάομαι, fut. ἰήσεται: heal.

ἰάπτω: with κατά, bring down, injure.

Ἰάρδανος: Cretan river. γ 292.

Ἰασίδης: i.e. Amphion. λ 283.

Ἰασίων, -ωνος: favorite of Demeter. ε 125.

ἰαύω, iterative impf. λαύσκεν, aor. λαύσαι: sleep, rest by night. Cf. ἄεσαν, γ 490.

ἰαχή (φιαχή): shriek, loud cry.

ιάχω (φιάχω): shout, shriek, yell, roar.

Ἰαωλκός: Iolcos, city in Magnesia on the Pagasaeon Gulf, the modern Volo. λ 256.

ἰδέ: conj. and. See ἡδέ.

ἰδε [ἰδέ]: see to, provide, aor. impv. of ὀράω.

ἰδε(ν) [εἶδε]: aor. ind. of ὀράω. § 46 a.

ἰδιος 3: (my) own, private.

ἰδμεν [ἰσμεν] 1 pl. ind., ἰδμεναι [εἰδέναι]

inf.: of οἶδα, know.

ἰδνώω, aor. pass. as mid. ἰδνωθῆς: bend.

ἰδοίαιτο [ἰδουιτο] opt., ἰδομεν [εἰδομεν] ind.: aor. of ὀράω.

Ἰδομενεύς, -ῆος: leader of the Cretans, son of Deucalion and grandson of Minos. One of the older leaders of the expedition against Troy. γ 191.

ἰδρις, -ιος (οἶδα): skilled, skilful.

ἰδρώω: sweat.

ἰδρύω, aor. ἰδρῦσεν (ἔδος): seat.

ἰδρώς, -ῶτος (sudor, sweat): sweat.

ἰδυία [εἰδυῖα]: fem. partic. of οἶδα.

ἔει [ῆει]: impf. of εἰμι, go.

ἔει impf., ἔεισα partic. of ἔημι.

ἔμαι, impf. ἔσθην, partic. ἔμενος, aor. εἰσατο (φι-): desire, strive for, set out. (Distinguish from ἔημι.)

ἱερεύω, fut. inf. ἱερευόμεν, aor. ἱερευσεν: sacrifice, offer in sacrifice; slaughter, since though most of the flesh of the victims was eaten, yet on the other hand no flesh was eaten until a part had been presented to the gods.

ἱερήιον: victim for sacrifice.

ἱερόν: victim, sacrifice.

ἱερός 3: holy, sacred; sturdy.

ἵζω, iterative impf. ἵεσκεν (ἔδος): sit.

ἱηλεν: aor. of ἰάλλω, send, put.

ἱημι, 3 sing. ἱησι, partic. ἱέντες, impf. ἔει, mid. ἔσθην, fut. inf. ἥσειν, aor. ἦκα, mid. ἔντο: send, hurl, cast, throw, drop, put; flow. (Distinguish from ἔμαι.)

ἱήνατε: aor. of ἰάλω, heat.

ἱήσεται: fut. of ἰάομαι, heal.

Ἰήσων, -ωνος: Jason, son of Aeson, leader of the Argonautic Expedition to Colchis for the Golden Fleece. μ 69 ff.

τητρός: *healer, physician.*

Ἰθάκη: *Ithaca, a small rocky and mountainous island of the Ionian Sea; the home of Odysseus.*

Ἰθακήσιος: *Ithacan.*

ἴθι: *inv. of εἶμι, go.*

ἰθύω, aor. inv. ἴθυνε (ἰθύς): *make straight; guide.*

ἰθύς, -ύος: *undertaking, enterprise.*

ἰθύς [εὐθύς]: *adv. with gen., straight, straight for. ἀν' ἰθύν, straight up, (throwing) into the air.*

ἰθύνω, aor. opt. ἰθύσσει: *aim at, reach after.*

ἰκάνω, inf. ἰκάνεμεν: *come, freq. with acc. of 'limit of motion.' τὸδ' ἰκάνεις, comest thus, comest hither. Cf. ἰκνέομαι, ἴκω.*

Ἰκάριος: *Icarius, Penelope's father.*

ἴκελος (ἴκ-) 3: *like, resembling.*

ἰκέσθαι: *inf. of ἰκνέομαι.*

ἰκετεύω, aor. ἰκέτευσε: *come as suppliant, supplicate, beg.*

ἰκέτης (ἰκνέομαι): *suppliant.*

ἰκμενος: *favoring, favorable, secundus. Construed with οὔρος.*

ἰκνέομαι, partic. ἰκνέμεναι, fut. ἕξεται, aor. ἰκόμην, 2 pers. ἴκεν, subjv. ἴκηαι, opt. ἰκόμην, inf. ἰκέσθαι: *come, arrive at, reach, come as suppliant, am suppliant. Freq. with acc. of 'limit of motion.' § 22 b γ. Cf. ἰκάνω, ἴκω.*

ἰκρία, locative gen. or dat. ἰκρίφιν pl.: *ribs of a ship; deck.*

ἴκω, aor. ἴξε: *come. Cf. ἰκνέομαι.*

ἰλάσκομαι, aor. subjv. ἰλάσσομαι: *propitiate, appease.*

ἰλημί, inv. ἰληθι: *inv. be gracious.*

Ἰλίο-θεν: *adv. from Ilios. § 36 c.*

Ἰλίο-θι: *old locative, at Ilios. § 36 b.*

Ἰλίος fem. (ἴλιος): *Ilios, capital city of the Troad, named for its founder Ilus (son of Tros and grandfather of Priam). (Neut. in Homer only O 71.)*

Ἰλος: *Ilus, Ephyræan prince. α 259.*

ἱμάς, -αντος: *leather strap.*

ἱμάσθλη: *whip.*

ἱμάσσω, aor. ἱμάσεν: *lash.*

ἱμεῖρω, aor. subjv. ἱμελραι (§ 48 α): *desire, long, am eager.*

ἱμεν [ἰέναι] inf., ἱμεν 1 pl.: *of εἶμι, go.*

ἱμερό-εις, -εσσα: *lovely; yearning.*

ἱμερος: *longing, desire.*

ἵνα: *adv. where. Conj. (more frequent) in order that, that, with subjv. or optative.*

ἰνδάλλομαι: *show (my)self, appear.*

Ἰνώ: *Ino. ε 333. See Λευκοθέη.*

ἰζον: *aor. of ἴκω, come.*

ἰζύς, -ύος: *loins, waist.*

ἰο-δνεφής, -ές: *violet-dark, dark.*

ἰο-ειδής, -ές: *violet-color, dark-blue.*

ἰομεν: *subjv. of εἶμι, go.*

ἰον (ἴον): *violet.*

ἰός: *arrow.*

ἰότης, -ητος: *will. θεῶν ἰότητι, by the will of the gods.*

ἰουλος: *down, the first soft beard.*

ἰο-χάιρα (ἰός, χέω): *(she who showers arrows), the archer goddess. Epithet of Artemis.*

ἵππειος 3: *of the horses, horse.*

ἵππ-ηλάτα (ἐλαύνω): *Aeolic for ἵππ-λάτης (horse-driver), knight. § 37 b.*

ἵππ-ήλατος: *adj. fit for the driving of horses.*

ἵππιο-χάρμης: *(fighting on the chariot), knightly.*

ἵππό-βοτος (βόσκω): *horse-feeding. Epithet of Argos, as suited to the rearing of horses.*

ἵππό-δαμος (δαμάω): *(horse-tamer, master of horses), knight.*

ἵππό-θεν: *adv. from the horse.*

ἵππος: *horse; pl. freq. chariot. ἀφ' ἵππων, on chariots. Horses drew by the yoke, without 'traces.' They were not used for 'cavalry.'*

ἵππότης [ἵππότης, ἵππεύς]: *horseman, knight. § 37 b.*

Ἴπποτάδης: Aeolus. κ 2, 36. (Milton's 'sage Hippotades,' *Lycidas* 96.)

ἱερεύς, -ής [*ἱερεύς*]: priest.

ἱρηξ, ηκος: hawk, falcon.

ἱρόν, pl. ἱρά: pl. sacrifices.

ἱρός 3: sacred, holy. See *ἱερός*.

ἴς, pl. ἴες (*fls*, *vis*): sinew; strength.

ἴς Τηλεμάχιοι, the strength of Telemachus, the strong Telemachus.

§ 19 e.

ἴσαν [*ἴσαν*]: impf. of εἶμι, go.

ἴσαν [*ἴδεσαν*]: plpf. of οἶδα, know.

ἴσῃσι: 3 pl. of οἶδα, know.

ἴσθι: inv. of οἶδα.

ἴσκω: liken. Cf. *ἐίσκω*.

Ἰσμαρος: a town in Thrace. ι 40, 198.

ἰσό-θεος: god-like. Cf. *θεοειδής*.

ἰσόω, aor.mid. ἰσώσαιμην: liken, compare.

ἴσος 3 (*ῥι-*): equal, like. ἴσον and ἴσα, cognate acc., adv. equally.

ἴστε: 2 pl. of οἶδα, know.

ἴστημι, impf. ἴστασαν, partic. mid. ἰστάμενος, impf. ἴστατο, fut. στήσειν, aor. στήσα, ἔστησε, ἔστην, στή, pl. ἔσταν, στήσαν, opt. σταίη, inv. στήτε, inf. στήμεναι, partic. στάς, perf. ἔστηκεν, partic. ἑστέωτα, ἑσταότες, plpf. ἑστήκει, 1 pl. ἑσταμεν, 3 pl. ἑστασαν: pres.

and 1 aor. act. transitive, *cause to stand, station, set, stop*; other tenses and mid. intransitive, *take (my) position, stand, stop*; perf. *stand*.

ἱστόιον: sail. Each boat had but a single sail, and the pl. may be used of mast and sail.

ἱστο-πέδη: mast-step, support for the mast in the hold of the boat.

ἱστός: (1) mast; (2) loom; (3) web.

ἱστὸν ἐποιομένην, going to and fro before the loom, plying the loom.

'The loom of Homeric times was an upright frame-work, prob. consisting of two perpendicular posts, united at the top by a cross-bar. From this last the threads of the warp were hung with weights. In weaving, one set of threads, by means of a cross-stick (*κανὼν*, Ψ 761), was drawn forward with one hand to the breast of the weaver, while by the other hand the woof-thread, by means of the *κερκίς*, or shuttle, was cast through the opening thus made between the threads of the warp. The weaver passed back and forth in front of the loom.' (Perrin on ε 62.)



ἱστός.

(Penelope at the loom.)

ἴστω: *be witness*, inv. of οἶδα.

ἴσχανάω: mid. *am checked, wait, delay*;
act. *am bent on having*.

ἴσχω, inv. ἴσχεο (ἔχω): *hold*; mid. *keep*
(to) *thyself, be silent*.

ἴσσωσαίμην: *would liken myself*, aor. of
ἴσσω.

ἰτέη (*withē*): *willow*.

ἰτην [ἦτην]: du. impf. of εἶμι, *go*.

Ἰφίτη: sister of Penelope. δ 797.

ἰφθίμος 3: *mighty, doughty, excellent*.

ἰφι (ἑῖφι, ἰς): adv. *with might*.

Ἰφικλήμιος: adj. of *Iphicles*. λ 290. βίη
Ἰφικλήμει, "the mighty Iphicles."

See βίη.

Ἰφιμέδεια: mother of Otus and Ephialtes. λ 305.

ἰφίος (ἰς): *strong, goodly*.

ἰχθυάω, iterative impf. ἰχθυάσκον: *fish*,
catch fish.

ἰχθυό-εις, -εσσα: *fishy*.

ἰχθύς, acc. pl. ἰχθύς: *fish*.

ἰχνια pl.: *foot-steps, steps*.

ἰω: subjv. of εἶμι, *go*.

Κ.

κάβ-βαλε [κατέβαλε, § 32 b]: *cast (down)*
ashore.

κάδ: for κατά, *down*, by 'apocope'
and 'assimilation' before δ. δ 344.
§ 32 b.

Καδμείος: adj. *Cadmēan*, of *Cadmus*;
pl. *Cadmēans*, i.e. *Thebans*.

Κάδμος: *Cadmus*, son of Agēnor, and
mythical founder of Thebes.

κάη: aor. pass. of καίω, *burn*.

καθ-αίρέω, aor. καθέλομεν, subjv. κατέ-
λῃσι: *take down* (of sails), *bring*
down, destroy.

καθαίρω, aor. 3 pl. κάθηραν: *cleanse*.

καθ-άπτομαι: *address, beseech*

καθαρός: *clean, pure*.

καθ-έξομαι, pl. subjv. καθεζώμεσθα (§ 47
m), aor. καθεῖσεν: *sit down, sit*; aor.
act. *seat*.

καθ-έλομεν: aor. of καθαίρέω, *take down*.

καθ-έισεν: *seated*, aor. of καθεῖσθαι.

καθ-έλῃσι: aor. subjv. of καθαίρέω.

κάθ-εμεν [καθεῖμεν]: aor. of καθίημι, *lower*.

καθ-εύδω: *sleep*.

κάθ-ημαι: *sit, am seated*.

κάθηραν: aor. of καθαίρω, *cleanse*.

καθ-ιζάνω: (go and) *take a seat*. Cf.
καθεῖσθαι. θωκόνδε καθίζανον, *came to*
their seats in the session.

καθ-ίζω, aor. κάθισαν: *sit*; aor. trans. *seat*.

καθ-ίημι, aor. κάθεμεν (§ 46 a): *let down*.

καθ-ικνέομαι, aor. καθίκετο: *come upon*,
touch. α 342.

κάθ-ισαν: aor. of καθίζω.

καθ-ίστημι, aor. inv. κατάστησον: *sta-*
tion, stop, bring a ship to shore or
anchor.

καθ-ύπερθε(ν): adv. *down from above*,
above.

καί: copulative conj., *and, also, too*,
even. καί εἰ, *even if*. καί is freq.
joined with other particles, and is
freq. cor. with τέ, *both... and*. It
sometimes marks the agreement of
a specification with a foregoing gen-
eral remark. It may be used where
the Eng. idiom has *or*, as πεντάετες
καί ἑξάετες, *for five or six years*. It
is used freq. in the apodosis of con-
ditional and temporal sentences.

καίνυμαι, perf. partic. κεκασμένον, plpf.
as impf. (ἐ)κέκαστο: *excel*.

καιροίς, gen. pl. καιρουστέων (contr.
from καιροεσσέων): adj. *having many*
καῖροι, close-woven. Formed from
καῖρος, the *loop or eye* to which each
vertical thread (the warp) of the
web was attached. See ἰστός. A fine
texture would require many καῖροι.

καίω, aor. ἔκηα, partic. κήαντες (§ 51 g),
aor. pass. (ἐ)κάη (καψ-): *burn, con-*
sume by fire.

κάκ': for κακά, the accent being thrown
back after elision. § 31 d.

κάκ: for κατά, *down*, by apocope.

§ 32 b.

κακίους: nom. pl. of the compar. of κακός.

κάκιστος: superl. of κακός.

κακ-κείοντες: fut. partic. of κατακείμαι, *lie down*. § 32 b.

κακ-κῆαι: aor. inf. of κατακαίω, *burn*.

κακο-ρραφίη: *evil design, machination*.

κακόν and pl. **κακά:** *ill, harm, calamity*.

κακός 3: *bad, evil, worthless, miserable, low-born, cowardly, destructive*. Opp. to ἀγαθός. See κακίους, κακώτερος, κάκιστος, κακῶς.

κακότης, -ητος: *evil, misery, calamity*.

κακῶς: *treat ill, trouble; perf. partic. κεκακωμένος, who has suffered hardship, distressed*.

κακῶς: *ill, wickedly, miserably*.

κακώτερος: *meaner*, compar. of κακός.

καλέω, partic. καλεῖντες, fut. partic. καλέων, aor. opt. καλέσειε, partic. καλέ(σ)-σας, mid. καλεσσαμένω, perf. partic. κεκλημένος: *call, call in, summon, invite, name*. To be called was sometimes equiv. to be.

καλλι-θριξ, -τριχος: epithet of horses and sheep, *fair-maned, fair-wooled*.

καλλι-κρήδεμνος: adj. *with fair veil (head-band)*.

κάλλιμος (κάλλος): adj. *fair*.

κάλ-λιπε: aor. ind. and inv. of καταλείπω, *leave*.

καλλι-πλόκαμος: *fair-tressed*.

καλλι-ρέεθρος: *beautifully flowing*.

καλλι-ροος: *fair-flowing*.

κάλλιστος: superl. of καλός.

καλλι-σφυρος: adj. *with fair ankles*.

καλλι-χορος: (*with beautiful squares for the choral dance*), *fair*.

καλλίων, -ον: compar. of καλός.

κάλλος, -εος (καλός): *beauty*.

κᾶλόν and pl. **κᾶλά:** cognate acc., adv. *well*.

κᾶλός [καλός] 3: *beautiful, fair, noble*.

Compar. καλλίων, superl. κάλλιστος.

κάλος [κάλως]: *rope*.

κάλπις, -ιδος: *water-jar*.

καλύπτρη: (*covering*), *veil*.

καλύπτω, aor. (ἐ)κάλυψε(ν), perf. pass.

κεκαλυμμένος, pass. partic. καλυφθεῖς:

cover, wrap, conceal. σὺν κάλυψεν

(*cover together*), *cover (up) completely*.

With ἐκ, *uncover*.

Καλυψώ, -οῦς: *Calyпсо*, a nymph, daughter of Atlas, dwelling in the island Ogygia.

κᾶλῶς: *well*, adv. of καλός. § 59 c.

κάματος: *toil, weariness*.

κάμ-βαλε [κατέβαλε]: aor. of καταβάλλω, *cast down (sc. ashore)*. § 33 h.

κάμ-μορος [κατὰμορος]: *hapless, ill-fated*.

κάμνω, aor. (ἐ)καμει, perf. partic. κεκμηῶτα: *labor, am weary, make with toil, fashion, till*. καμόντες, *who became weary*, euphemism for θανόντες, *the dead*, as we speak of 'the departed.'

κάμπτω, aor. ἔκαμψε: *bend*.

καμπύλος: *bent, curved*.

καναχή: *rattling*.

καναχίζω: *resound, ring*.

κάνε(ι)ον: *basket, dish*. § 26 e.

κάπη: *crib, manger*.

καπνός: *smoke, vapor, mist*.

κάπ-πεσε [κατέπεσε]: aor. of καταπίπτω, *fall down*. § 32 b.

κάπρος: *boar, wild-boar*.

κᾶρη, gen. κᾶρητος, κᾶρῶς, κᾶρῆθεν, dat. κᾶρτί, acc. κᾶρα: *head*.

κᾶρη κομῶντες: *long-haired*. Freq. epithet of Achaeans.

κᾶρηνα pl.: *heads, summits*.

καρπαλῖμος: adv. *quickly, in haste*.

καρπός: *fruit, crop, grain*.

καρτερός: *strong, mighty*. See κρατερός.

κάρτιστος: (*strongest*), *best*.

κάρτος: *strength, might*. See κράτος.

καρφαλέος: *dry, withered*.

κασι-γνήτη (κάσις): *own sister*.

κασί-γνητος: *own brother*.

Κασσάνδρη: *Cassandra*, daughter of Priam. Acc. to a later myth, Apollo loved her and gave her the power of prophecy. Not returning his love, she was condemned to foretell only misfortune and to be always disbelieved. She was Agamemnon's prize of honor on the capture of Troy, but was slain with him by Clytaemnestra. λ 421 ff.

Κάστωρ, -ορος: *Castor*, son of Leda, and brother of Polydeuces and Helen. λ 300.

κατά: adv. (§ 58 b) and prep., *down*, with acc. and gen. *κατὰ χροά λάπτῃ*, *injure (bring down) her complexion*; *κατὰ φρόνιν ἤγαγε*, *brought back knowledge (as booty)*; *κατὰ νήσαντο*, *spun (down) off*; *κατὰ δ' ἔσττυγον αὐτήν*, *were stricken (down) with horror at her*; *κατὰ συφεοῖσιν ἐέργνυ*, *shut (down) up in pens*; *κατὰ κρήθεν χέε*, *drooped (down) from (the head) above*. *κατὰ κῤῃτα*, *down over his head*; *κατὰ θυμόν*, *in heart*; *κατὰ δῶμα*, *through the house*; *κατὰ δστυ*, *through the city*; *κατὰ μοῖραν*, *in due measure, fitly*; *κατὰ πρῆξιν*, *on business*; *κατὰ ληίδα*, *for robbery*; *κατὰ χρέος*, *through the need of, because of*; *κατὰ στόμα*, *opposite the mouth*; *κατὰ νῶτα λαβών*, *grasping him by the back*; *κατ' ὀφθαλμούς*, *before the eyes*. *κατ' ἄκρης*, *down from on high*; *κατὰ κάρητος*, *down from his head*; *κατὰ σπείους*, *along through the cave*.

κατα-βαίνω, aor. *κατεβήσето* (§ 53 b), inf. *καταβῆναι*, *καταβήμεναι*, partic. *καταβάς*: *come down, descend*.

κατα-βάλλω, aor. *κάμβαλε* [*κατέβαλε*]: *cast down, let fall*.

καταβρόξειεν (aor. opt.): *gulp down, swallow*.

κατα-γῆράσκω, aor. *κατεγῆρα*: *grow old*.

κατ-αγίνέω (ἀγω): *lead down, bring down*.

κατ-ἀγνῦμι, aor. *κατέαφε*: *shatter, wreck*.

κατ-άγω, aor. *κατῆγαγόμεσθα*: *bring down*; mid., of sailors, *put in (to shore) from the high seas*. Contrasted with *ἀνάγομαι*.

κατα-δάπτω, aor. *κατέδαψαν*: *devour*.

κατα-δαρθάνω, aor. *κατέδραθον*: *fall asleep*.

κατα-δέρκομαι: *look down upon*.

κατα-δέω, aor. *κατέδησε(ν)*: *bind down, fasten*.

κατα-δράθω: aor. subjv. of *καταδερθάνω*.

κατα-δύω, fut. *καταδυσόμεθα*, aor. *κατέδϋ*, partic. *καταδύς*: *go down, enter, sink, set*; trans. (induo) *put on armor*.

κατ-αζάινω, aor. iter. *καταζήνασκε*: *dry, make dry*.

κατα-θέλω, aor. *κατέθελεν*: *subdue by enchantments, charm*.

κατα-θνήσκω, perf. opt. *κατατεθναίη*, partic. *κατατεθνηῶτων*, *κατατεθνηκυῖς*: *die, perf. am dead*.

κατα-θνητός (θνήσκω): *mortal*.

καται-βατός 3: *to be descended, trodden*.

κατα-ίσχω (ἔχω): *occupy, possess*.

κατα-καίω, aor. inf. *κατακῆαι*, *κακκῆαι*: *burn (down), consume by fire*.

κατά-κειμαι, impf. *κατέκειτο*, desiderative *κατακείετε* (imv.) and (as fut. partic.) *κακκείοντες*: *lie down*.

κατα-κείρω: (shear off), *consume*.

κατα-κείω: desiderative of *κατάκειμαι*.

κατα-κλάω, aor. pass. *κατεκλάσθη*: *break down, crush*.

κατα-κλίνω, aor. partic. *κατακλίνας*: *lean, lay down*.

κατα-κρύπτω, aor. partic. *κατακρύψας*: *conceal, disguise*.

κατα-κτείνω, aor. *κατέκτανε*, inf. *κατακτάμεν*, aor. pass. *κατέκταθεν* [*κατεκτόθησαν*]: *slay, kill*.

κατα-λέγω, fut. *καταλέξω*, aor. *κατέλεξα*: *recount, relate, rehearse*.

κατα-λέγω (λεχ-), fut. mid. *καταλέγεται*, aor. *κατέλεξατο* and *κατέλεκτο*, partic. *καταλέγμενος*: *lie down to sleep*.

κατα-λείπω, aor. κάλλιπε(ν) [κατέλιπεν, § 32 b]: *leave behind, leave as an inheritance; forsake, abandon.*

κατὰ-λοφάδεια (λόφος): adv. *hanging from the back of the neck (over the breast).* κ 169.

κατα-λύω, aor. subjv. καταλύσομεν: *unharness, unyoke.*

κατὰ-νέω, aor. κατένευσε: *nod (downwards), assent.*

κατ-άνομαι: *am used up, consumed.*

κατ-αντικρύ: adv. *straight down, straight off.*

κατα-παύω, inf. καταπαυέμεν, aor. κατέπαυσα, subjv. καταπαύσομεν: *cause to cease, restrain, stop.*

κατα-πίπτω, aor. κάππεσε [κατέπεσε]: *fall down.*

κατα-πλέω: *sail (down) in to shore.*

κατα-πρηνής, -ές: *down turned, — with χεῖρ, the flat of the hand.*

κατα-ρρέζω, aor. κατέρεξεν: *stroke, caress.*

κατ-άρχομαι: *begin a sacrifice, in pregnant construction with acc.* γ 445.

κατα-σκιᾶω: *overshadow.*

κατά-στησον: aor. impv. of καθίστημι, *bring to shore.*

κατα-τεθναίη: perf. opt. of καταθνήσκω, *die.*

κατα-τίθημι, aor. κατέθηκα, κάτθεσαν (§ 32): *lay down, set down.*

κατα-φθίω, fut. καταφθίσει, aor. mid. κατέφθιτο, inf. καταφθίσθαι, partic. καταφθιμένοισιν: *bring to nought, destroy; mid. come to nought, perish.*

κατα-χέω, aor. κατέχευε(ν) (§ 51 g), aor. mid. as pass. κατέχυντο: *pour (down) over, shed over; mid. tumble (down).*

κατα-έαξε: aor. of κατάγνυμι, *shatter.*

κατ-εβήσето: aor. of καταβαίνω, *descend.*

κατ-εγήρα: aor. of καταγνῶω, *bring down.*

κατ-έδωσαν: aor. of καταδάπτω, *devour.*

κατ-έδησε: aor. of καταδέω, *fasten.*

κατ-έδραθον: aor. of καταδραθάνω, *fall asleep.*

κατ-έδω: aor. of καταδύω, *enter, set.*

κατ-έδω: *eat up, consume.*

κατ-έθεντο, κατέθηκα: aor. of κατατίθημι, *lay down.*

κατ-εἴβω: *trickle down, stream down.*

κάτ-ειμι (εἴμι), impf. κατήεν: *go down.*

κατ-έρυσεν: aor. of κατερύω, *draw down, launch.*

κατ-έκταθεν: aor. pass. of κατακτείνω, *slay.*

κατ-έκτανε: aor. of κατακτείνω, *slay.*

κατ-έλεξα: aor. of καταλέγω, *tell, recount.*

κατ-έλεκτο, κατ-ελέξατο: aor. mid. of καταλέγω (λεχ-), *lie down to sleep.*

κατ-ελεύσομαι: fut. of κατέρχομαι.

κατ-ελθέμεν: aor. inf. of κατέρχομαι.

κατ-εναίρω, aor. mid. κατενήρατο: *slay.*

κατ-έπεφνον: aor. *slew.*

κατ-έρεξεν: aor. of καταρρέζω, *caress.*

κατ-ερητύω: *keep back, restrain.*

κατ-ερύκω: *keep back, restrain.*

κατ-ερύω, aor. κατέρυσεν, perf. κατέρυσται: *haul down, heave down, launch.*

κατ-έρχομαι, fut. κατελεύσομαι, aor. κατήλθεν and κατήλυθον, inf. κατελθέμεν: *come down, go down, descend.*

κατ-εσθίω, impf. κατήσθιε: *devour.*

κατ-έσχεν: *took to itself, inceptive aor. of κατέχω.*

κατ-ευνάω, aor. partic. pass. κατευνηθέντα: *lay in bed, pass. lie down.*

κατ-έφθιτο: aor. mid. of καταφθίω, *destroy.*

κατ-έχευεν: aor. of καταχέω, *shed over.*

κατ-έχυντο: aor. mid. of καταχέω, *pour down.*

κατ-έχω, aor. κατέσχεν, mid. κατέσχετο: *hold down, hold back; aor. inceptive, took to itself, mid. halted.*

κατ-ήγαγεν: aor. of κατάγω, *bring down.*

κατ-ήιεν: impf. of κάτεμι, *come down.*

κατ-ήλθεν, κατ-ήλυθον: aor. of κατέρχομαι.

κατ-ηρεφής, -ές (ἐρέφω): *arched over.*

κάτ-θεσαν: aor. of κατατίθημι, *set down*

κατ-ίσχω, inf. *κατισχέμεναι* (έχω): *direct, guide.*

κατ-όπισθε: *behind, after.*

κατ-ώρυξ, -υχος (δρύσσω): *adj. dug down, embedded, i.e. with the lower part settled in the earth.*

Καύκωνες pl.: a people which originally occupied the whole west coast of Peloponnesus, but in historical times are found only in the south of Elis.

καυτή and **καυτός**: by 'crasis' (§ 29) for *καλ αὐτός*, *thyself too*; *καλ αὐτή*, *even she in person.*

κέ(ν): enclitic particle, modal adv.; essentially equiv. to *άν*, indicating a condition. *κέν* in Homer is about four times as freq. as *άν*, and is preferred esp. in affirmative sentences. See *άν*.

κέάξω, aor. *έκέασσε*, opt. *κεάσαιμι*: *shatter*; *κεάσαιμι τυτθά*, *break into small pieces.*

κεδάννυμι (σκεδ-), aor. *έκέδασσεν*: *scatter, disperse.*

κεδός: *trusty, faithful*; pass. *trusted, esteemed.* *κεδνά ιδυία*, *faithful-hearted.*

κέδρος: *cedar.*

κειέμεν: desiderative inf. of *κείμει*, *lie.*

κει-θεν [*έκειθεν*]: *adv. from that place, thence.*

κει-θι [*έκειθι*]: *there.*

κείμει, 3 pl. *κείνται*, subjv. *κῆται* [*κῆται*], impf. (*έ*)*κειμην*, desiderative inf. *κειέμεν*, partic. *κίων*: *lie.* See *κατάκειμαι*.

κειμήλιον (*κείμει*): *treasure stored up, keepsake.*

κείνη: *adv. in that way.*

κείνος [*έκεινος*, 45 l] 3: *that one, that, yon, he.*

κείρω, aor. inf. mid. *κείρασθαι*: *cut off, shear, consume.*

κει-σε [*έκεισε*]: *adv. thither.*

κέκαστο: plpf. as impf. of *καλνυμαι*, *excel.*

κεκαφήντα: perf. partic. (*καφ-*), *gasp out.*

κέκλετο: aor. of *έκλωμαι*, *call, bid.*

κεκληγώς: perf. partic. as pres. of *κλάζω*, *shriek, yell.*

κεκλημένος: perf. partic. pass. of *καλέω*, *call.*

κεκλιатаι [*έκλινται*]: perf. mid. of *κλίνω*, *lean, lie upon.*

κέκλυτε: aor. inv. of *κλώω*, *hear.*

κεκμηῶτα: perf. partic. of *κάμνω*, *am weary.*

κεκορήμεθα: perf. mid. of *κορέννυμι*, *satisfy.*

κεκοτῆτοι: *angry*, perf. partic. of *κοτέω*.

κεκράνται: perf. pass. of *κεράννυμι*, *mingle.* *χρυσῶ κέκράνται*, *are plated with gold.* (Possibly from *κραίνω*.)

κεκριμένοι: *chosen, selected.* See *κρίνω*.

κεκύθωσι: aor. subjv. of *κεύθω*, *cover.*

κελάδων: partic. *sounding.*

κελαι-νεφής, -ές (*νέφος*): (*with dark clouds*), *cloud-wrapped, dark.*

κελαινός: *dark, black.*

κελαρύω: *flow, trickle.*

κελευθος fem., pl. *κελευθοι* and (more freq.) *κελευθα*: *way, path, course, journey.*

κελεύω, aor. (*έ*)*κέλευσα*, inf. *κελευσέμεναι*: *bid, command, order.* With dative or accusative.

κέλης, -τος: *race-horse, racer*, ridden, not driven; and in Homer only ε 371.

έλλω, aor. *έέλσαμεν* (§ 51 e): *run a ship on land, beach.*

έκλωμαι, fut. *κελήσεται*, aor. (*έ*)*κέκλετο* (§ 46 e): *bid, order, urge*; freq. with dative.

κέν: modal adverb. See *κέ*.

κενός [*κενός*] 3: *empty(-handed).*

κείνται [*κείνται*]: pres. of *κείμει*, *lie.*

κεράσσει: pres. inv. of *κεράννυμι*, *mix.*

κεραττω, inf. *κεραττίζεμεν*: *destroy, lay waste.*

κεράννυμι, pres. mid. inv. *κεράσσει*, impf. *κερώωντο*, aor. act. *κέρασσε*, partic. *κέρασσα*, mid. *κερασσόμενος*, perf. pass. *κεκράνται*: *mix, mingle.*

Cf. κίρνημι. (Perhaps κεκράανται is better connected with κραιαίνω.)

κεράος: *horned.*

κέρας, -ας, pl. κέρα (cornu): *horn.*

κέρασσε(ν): aor. of κεράννυμι: *mix.*

κεραυνός: *thunder-bolt.*

κερδαλέος (κέρδος): *cunning, shrewd, winning.*

κέρδιον: adv. *better, more advantageous.*

κέρδος, -εος: *gain, advantage.*

κερδοσύνη: (*gainfulness*), *cunning.*

κερκίς, -ίδος: *shuttle.*

κερόνντο: impf. of κεράννυμι, *mingle.*

κερτομέω: *taunt, mock.*

κερτόμια pl.: *taunts.*

κευθμών, -ῶνος: *inner recess, pen.*

κεύθω, fut. κεύσω, aor. κύθε, aor. subjv. κεκύθωσι, perf. κέκευθε: *conceal, hide.*

κεφαλή: *head*, used also of the person, something as we use 'heart.' παρθέμενοι κεφαλάς, *risking their lives.*

κεχανδότα: *containing*, perf. partic. of χανδάνω.

κεχάροιο opt., κεχάροντο ind.: aor. of χαίρω, *rejoice.*

κεχρημένον: *longing for.* See χράομαι.

κέχηρτο: *had*, plpf. of χράομαι.

κέχυτο: plpf. pass. of χέω, *heap, scatter.*

κέων: desiderative partic. of κείμαι, *lie.*

κήαντες: *kindling*, aor. partic. of κάω.

κήδιστος (κῆδος): superl. *dearest.*

κῆδος, -εος: *care, grief, sorrow, woe.*

κῆδω: *distress, ail, cause grief to; mid grieve, care for*, with genitive.

κηκίω: *gush forth.*

κῆλεος: *blazing.*

κηληθμός: *spell, charm.*

κήπος: *garden.*

κῆρ, gen. κηρός fem.: *fate, death*, a sort of personified θάνατος.

κῆρ, gen. κῆρος neut.: *heart*, as seat of emotions.

κηρό-θι: *in heart.*

κηρός (cera): *wax.*

κήρυξ, -ῦκος: *herald*; the only official attendant of the king.

κηρύσσω: *proclaim, call by proclamation.*

κῆται: subjv. of κείμαι, *lie.*

Κήτειοι pl.: *a tribe in Mysia.* λ 521.

κῆτος, -εος: *sea-monster, seal.*

κητώεσσα: *fissured, abounding in vines.* Epithet of Lacedaemon, δ 1.

κίθαρις, -ιος: *cithara, lyre.* Cf. φόρμιγγς. (λύρα is not Homeric.)

κικλήσκω (καλέω): *call, name.*

Κίκονες pl.: *a people on the south coast of Thrace.* They fought on the side of the Trojans. B 846.

κίκυς: *strength.* λ 393.

Κιμμέριοι pl.: *Cimmerians*, a mythical people on the borders of the world of Shades. λ 14 ff.

κινέω, aor. inf. κινήσαι: *move, stir.*

κίνυμαι [κινέομαι]: intrans. *move.*



κίθαρις.

(An ancient representation of a school in which the poems of Homer were taught.)

κίον: impf. of κίω, *go*.

Κίρκη: *Circe*, a nymph, daughter of Helios and Perse, sister of Aeetes, dwelling on the island Aeaea. When Odysseus with his companions land on her island, she enchants the latter and changes them to swine, but is forced by Odysseus to restore them. After spending a year with her, Odysseus, by her advice, visits the lower world and then resumes his homeward voyage. κ 133 ff. Cf. Milton's *Comus* 50 ff.: 'Who knows not Circe, | The daughter of the sun, whose charmed cup | Whoever tasted, lost his upright shape, | And downward fell into a grovelling swine?'

κίρκος (*circus*): *falcon*. Named from the circles of its flight.

κίρνημι [κεράννυμι]: *mix*.

κισσύβιον (*κισσός*?): (*ivy-bowl*), *bowl*. ι 346.

κίστη: *chest, box*. ζ 76.

κίχᾶν, fut. mid. *κίχῃσσαι*, aor. *ἔκικεν*, subjv. *κίχρσι*, aor. mid. *κίχῃσато*: *find, come to, overtake*.

κίω, partic. *κίων*, impf. *κίον*: *go*.

κίτων, -ονος fem.: *pillar, column*.

κλαγγή: *noise, clamor*. λ 605.

κλάζω, perf. partic. *κεκληγώς, κεκληγώτας*: *shriek*.

κλαίω, partic. dat. pl. *κλαίοντεσσι*, aor. *κλαῦσεν* (*κλαψ-*): *weep, bewail*.

κλαυθμός (*κλαίω*): *weeping, wailing*.

κλαῦσεν: aor. of *κλαίω*, *weep*.

κλάω, aor. *κλάσε*: *break*.

κλειτός (*κλέος*): *illustrious*.

κλείω (*κλέος, Clio*): *celebrate, praise*.

κλέος, -εος: *fame, glory, report*.

κληηδών, -όνος (*κλέος*): *report, rumor*.

κλήθρη: *alder*.

κληίς, -ίδος, dat. pl. *κληίσι, κληίδεσιν* [*κλεις*] (*clavis*): *bolt, key*; pl. *oar-pin, thole-pin*.

κληϊστός 3: *with a lock*.

κλήρος: *lot*.

κλίμαξ, -ακος (*κλίνω, climax*): *stairs*.

κλίνω, aor. (*ἔκλιναν*, inf. pass. as mid. *κλιθῆναι*, perf. mid. *κεκλιатаι* [*κέκλινται*], partic. *κεκλιμένη*: *lean, turn aside, put to flight*; mid. *lean, lie*.

κλισίη: *hut, barrack, tent, lean-to; lean-back, an easy seat* used by women.

κλισμός: *seat* resembling the *κλισίη*, — identical with it in δ 136.

κλίτυς, -ῖος: *slope, hill*.

κλύδων, -ωνος: *wave*. μ 421.

κλύζω, aor. pass. *ἐκλύσθη*: *dash up*.

κλύθι: inv. of *κλύω*. § 56.

Κλυμένη: *Clymene*. λ 326.

Κλύμενος: *Clymenus*. γ 452.

Κλυταιμνήστρη: *Clytemnestra* (according to the later myth, daughter of Tyndareüs and Leda, and sister of Helen), unfaithful wife of Agamemnon. γ 264 ff., λ 422 ff.

κλύτε: inv. of *κλύω*.

κλυτο-εργός: *famed for his work*.

Κλυτόνιος (*νηϊς*): son of Alcinoüs.

κλυτός (*includus, κλύω*): *famed, glorious*.

κλυτο-τέχνης: *of famous art*.

κλύω, aor. inv. *κλύθι*, pl. *κλύτε*, and *κέκλυτε*: *hear, give ear to my request*. **κλώθες** pl.: *spinsters, spinning goddesses of fate, fates*. η 197.

κνέφας, -ας: *darkness of evening*.

κνήμη: *lower leg, shin*.

κνημός: *foot-hill*.

κνίση: *fat, savor of burnt-offerings*.

κνίσῃς, -εσσα: *filled with the savor of roasted meats, savory*.

κνώσσω: *slumber*.

κοῖλος or **κόϊλος** 3: *hollow*.

κοιμάω, aor. *κοίμησε*, pass. *κοιμήθηναι*, opt. *κοιμηθείη*, inf. *κοιμηθῆναι*, partic. *κοιμηθέντες* (*κοιμητήριον* = *cemetery*): *lay to rest, have one sleep*; mid. and pass. *lie, aor. lay down to sleep*.

κοιρανέω: *command, rule, hold sway*.

κοῖτος (κείμαι): *repose, going to bed.*
κολεόν: *sheath of a sword.*
κολούω: *cut short, injure, mar.*
κόλπος: *bosom, gulf.*
κομάω, partic. κομῶντε, κομῶντες (§ 50 c)
 (κόμη): *have long hair.* κάρη κομῶν-
 τες, *long-haired*; δπιθεν κομῶντες, *with*
long back hair (the front hair being
 cut short).
κομέω: *care for, cherish.*
κόμαι pl.: *hair.*
κομιδή: *care, provision for comfort.*
κομίζω, aor. subjv. κομίσσῃ, aor. mid.
 κομίσσατο: *attend to, care for, take*
up, carry.
κόμπος: *noise, din.*
κόναβος: *din, outcry.*
κονίη: *dust.*
κόνις: *dust, ashes.*
κονίω: *raise a dust, go with dust, speed.*
κοντός: *pole.*
κόπρος: *dung, hence barnyard.*
κόπτω, aor. ἔκοψα: *strike, smite, hammer.*
κορῆνῦμι, aor. subjv. mid. κορέσωνται,
 perf. mid. κεκορήμεθα, aor. pass. as
 mid. κορέσθην (κόρος): *satisfy, sate,*
with 'genitive of fulness.'
κόρος: *sating, satiety.*
κορύσσω (κόρυς): *equip with helmet, arm.*
κορυφή: *summit, crest, peak.*
κορήνη: *ring or handle of a door; pl.*
sea-gulls.
κοσμέω, aor. partic. pass. κοσμηθέντες:
arrange in order, arrange. Equiv. to
 Attic τάσσω.
κοσμητός 3: *arranged in order, orderly.*
κόσμος: *order, arrangement, building.*
 κατὰ κόσμον, *fitly.*
κοτέω, aor. subjv. mid. κοτέσσεται (§ 51
 a, d), partic. κοτεσσάμενος, perf. partic.
 κεκοτηότι: *am angry, feel sullen anger.*
κότος: *anger, grudge, hate.*
κοτυληδών, dat. pl. κοτυληδονόφι: *sucker.*
κο(υ)λέον: *sheath.*
κούρη [κῆρη]: *maiden, girl, daughter.*

κουρίδιος 3: *wedded.*
κούρος [κόρος]: *youth, young man.*
κουρο-τρόφος: *nurse of young men.* ι 27.
κουφότερον (κούφος): *adv. more lightly,*
with a lighter heart. θ 201.
κραδίη (καρδίη, cor): *heart, as seat of*
will, affections, and passions.
κραίνω or **κραιαίνω**, aor. imv. κρηήνατε,
 inf. κρήναι (possibly, perf. κεκράνται):
accomplish, make, perform, rule.
κραϊπνός: *swift.*
κραϊπνώς: *adv. swiftly.*
κραναός 3: *rugged, rocky.*
κράνεια: *cornel-tree.*
κράτα: *acc. of κάρη, head.*
κραταις: *mighty force.* λ 597.
Κράταις: *mother of Scylla.* μ 124.
κρατερός or **καρτερός**, dat. sing. fem.
 κρατερῇφι (§ 36 a) 3: *strong, mighty,*
stern, grievous. Superl. κάρτιστον.
κρατερό-φρων: *strong-minded, great-*
hearted.
κρατερ-ώνυξ, -υχος: *strong-hoofed, strong-*
clawed.
κρατερώς: *mightily.*
κρατέω: *hold sway, rule.*
κῤῥάτος and **κῤῥάτι**: *gen. and dat. of*
κάρη, head.
κράτος, -eos: *strength, might.*
κρατύς: *mighty.*
κρέας, pl. κρέα and κρέατα, gen. κρείων,
 dat. κρέσιν: *flesh, meat.*
κρείσσον: *comp. of ἀγαθός, good.*
κρείων, -οντος: *ruler, prince, king.* εὐρὸ
 κρείων, *wide ruling.*
Κρέων, -οντος [Κρέων, § 26 e]: *Creon,*
king of Thebes. λ 269.
κρείων: *gen. pl. of κρέας, meat.*
κρεμάννυμι, aor. κρέμασεν: *hang.*
κρήδεμνον (κῆρη): *veil, head-dress; hood*
of wine-jar. γ 392.
κρηήνατε: *aor. imv. of κραιαίνω, accom-*
plish.
κρή-θεν (κῆρη): *from (the head) above.*
 Used only with κατὰ.

Κρηθεύς, -ῆος: *Cretheus*. λ 237, 258.

κρήναι: aor. inf. of κρῖνω, *accomplish*.

κρήνη: *spring, fountain*.

Κρήτη: *Crete*. γ 191.

κρητήρ, -ῆρος (κεράννυμι): *mixing-bowl, bowl, in which the wine was mixed with water before it was served*.

κρί[κριθα]: indecl. neut., *barley*. Cf. δῶ.

κριθαί pl.: *barley*.

κρίνω, aor. partic. κρίνας, aor. mid. ἐκρίνατο, perf. partic. κεκριμένος, pass. partic. κρινθέντε: *separate, set apart, select, arrange, decide*.

κρίος: *ram*.

κριτός (κρίνω): verbal adj. *selected*.

Κρονίδης and Κρονίων, -ῖωνος: *son of Cronus, i.e. Zeus*. § 42 e, h.

κρόταφος: *temple of the head*.

κρύβδην (κρύπτω): adv. *secretly*.

κρυερός (κρύος, *frost*): *chilling*. δ 103, λ 212.

κρύπτω, fut. κρύψω, aor. κρύψεν, perf. partic. pass. κεκρυμμένος: *hide, secrete, conceal*.

κτάνε: aor. of κτείνω, *kill*.

κτέαρ, dat. pl. κτεάτεσσιν: *possessions, property*.

κτεατίζω, aor. partic. κτεατίσας: *gain, acquire*.

κτείνω, aor. (ἐ)κτεινε(ν), (ἐ)κτανε(ν), and ἔκτα, pl. ἔκταμεν, inf. κτάμεναι, aor. pass. ἔκταθεν [ἐκτάθησαν]: *slay, kill*. Rarely used of killing beasts.

κτέρεα pl.: *offerings made to the dead and burned on the funeral pyre; hence burial rites, funeral honors*.

κτερεῖω, aor. subjv. κτερέξω, inf. κτερεῖται; also κτερίζω, aor. opt. κτερίσειεν: with cognate acc. κτέρεα, *make offerings to the dead; hence perform burial rites*.

κτῆμα, -ατος (κτάομαι): *possession, treasure*. Cf. κτήσις.

κτήσις, -ιος: *property, possession*.

κτίζω, aor. ἔκτισαν: *found, build*.

κυάνεος: *dark blue, dark*.

κυανό-πρωπος and κυανο-πρώρειος: *dark-prowed, dark-beaked*.

κύανος: artificial lapis lazuli, a blue glass-like composition used in decoration, Egyptian blue-glass.

κύανο-χαίτης: *dark-haired*. Epithet of Poseidon. Cf. (Neptune's) 'blue-hair'd deities,' Milton, *Comus* 29.

κυαν-ώπις, -ιδος: *dark-eyed*.

κυβερνάω, aor. inf. κυβερνήσαι (*govern*): *steer, guide*.

κυβερνήτης and κυβερνητήρ, -ῆρος (*gubernator*): *helmsman, pilot*.

κυβιστήτήρ, -ῆρος (κύβος, *a die, cube*): *tumbler, one who turns somersaults*.

κυδάλιμος: *glorious, honored*.

κυδιστος (κῦδος): *most glorious*.

κῦδος, -εος: *glory, honor*.

κῦδρός 3: *magnificent, honored*.

Κύδωνες pl.: *Cydonians*. These dwelt on the N. W. coast of Crete. γ 292.

κῦθε: aor. of κεύθω, *conceal*.

Κυθήρεια: *Cytherēan*. Epithet of Aphrodite, from the following. Cf. *Cythera*, Verg. *Aen.* i. 257, as equiv. to *Venus*.

Κύθηρα pl.: *Cythēra*. Island off the Lacedaemonian coast, just south of Cape Malēa. A seat of the worship of Aphrodite.

κυκάω, impf. ἐκούκα: *stir, confuse*.

κυκεών, acc. κυκεῶ: *posset*. A mixture of wine, honey, barley-meal, and grated goat's cheese. Δ 624, κ 290.

κύκλος (*cycle*): *circle*. κύκλω, *round about*.

[Κυκλώπεια pl.: *adventures with the Cyclops*.]

Κύκλωψ, -ωπος, dat. pl. Κυκλώπεσσι (§ 39 b): *Cyclops*. The Cyclopes were a mythical race of nomadic and barbarous giants. The mightiest and best-known was Polyphemus. That these had each but a single eye is

indicated only by the blindness of Polyphemus after one eye had been destroyed. α 166 ff.

κυλινδω (cylinder): roll.

κύμα, -ατος: wave, billow.

κυμαίνων: partic. surging, billowy.

κυνέη (κύων): (dog-skin cap), cap, helmet.

κυνέω, aor. κύσε: kiss.

κυν-ηγέτης: (dog-leader), hunter.

κύντερος (κύων): (more dog-like), more shameless.

κυν-ώπις, -ωδος fem.: dog-faced, shameless.

κυπάρισσος: cypress.

κύνειρον: cyper-grass. A meadow plant.

κύπελλον: beaker, cup, goblet.

Κύπρος: Cyprus, the well-known island in the northeast corner of the Mediterranean Sea. The mythical birth-place (and chief seat of worship) of Aphrodite. δ 83, θ 362.

κύπτω, aor. opt. κύψει: stoop, bend over.

κύρμα, -ατος: prey, booty.

κυρτώω, aor. pass. partic. κυρτωθέν: bend; partic. over-arching.

κυφός: bent, bowed. β 16.

κύων, nom. pl. κύνες (canis, hound): dog, hound; sea-dog. Dogs were the scavengers of the camp and of the city, and often preyed upon the bodies of the slain. They were to the oriental mind the personification of shamelessness; cf. κύντερος and κυνώπις. In the *Odyssey* the dog is more companionable; cf. β 11, ρ 292.

κώας, dat. pl. κώσων: fleece.

Κώκυτος (shrieking), Cocythus, a branch of the river Styx in Hades. Cf. Milton's 'Cocytus named of lamentation loud | Heard on the rueful stream,' *Par. Lost* ii. 579. κ 514.

κωκῦω, aor. κώκυσεν: shriek.

κώπη, dat. pl. κώπησιν: hilt of a sword; handle of an oar, oar.

κόρυκος: leathern wallet, haversack.

Δ.

λάας, gen. λάος, dat. pl. λάεσσι: stone.

λάβε [ἐλαβε] aor. ind., λάβησιν [λάβη] aor. subjv.: of λαμβάνω, take, grasp, seize.

λαγχάνω, aor. ἔλαχον, perf. λελόχασιν: receive by lot, receive as my portion; fall by lot.

Δαέρκης: Pylian goldsmith. γ 425.

Δαέρτης, -αο: Laërtes, son of Arceisius and father of Odysseus. Apparently before the Trojan War he resigned the throne to his son, and when the *Odyssey* opens he is living wretchedly on a farm attended by old slaves, whose fare he shares. α 189.

Δαερτιάδης, -εω: son of Laërtes, i.e. Odysseus.

λάξομαι (λαμβάνω): seize, take.

λάεσσι: dat. pl. of λάας, stone.

λάβην [ἐλαβη] aor. ind., λάθησιν [λάβη] aor. subjv.: of λανθάνω, escape notice.

λάβρη (λανθάνω): adv. secretly.

λάιγγες pl.: pebbles.

λαίλαψ, -απος: tempest.

λάινος (λάας): adj. of stone.

Δαιστρυγόν, -όνος: Laestrygonian.

These were a mythical race of cannibalistic giants, κ 115 f.

Δαιστρυγόνιος 3: adj. Laestrygonian, as epithet of the city Τηλέτυλος. The nights were so short in this country that the shepherd as he drove his flock in from pasture in the evening met and greeted the man who was driving out his flock on the following morning. Possibly this story was derived from the short summer nights of northern countries. κ 82 f.

λαίτμα: depth, abyss, gulf.

Λακεδαίμων, -ονος: Lacedaemon, the famous country of Peloponnesus, in the basin formed by Mt. Parnon and Mt. Taygetus (hence κοίλη). Sparta

was its chief town, and the seat of the king, Menelaus.

λαμβάνω, aor. ἔλ(λ)αβε(ν) (§ 46 c), λάβε, subjv. λάβῃσιν [λάβῃ], mid. ἐλλάβετο, λαβέσθαι (§ 46 e): *receive, take, grasp, seize*.

Λάμος: founder of the Laestrygonian city. κ 81.

λαμπετάω, partic. λαμπετόωντι (λάμπω): *shine, gleam*.

Δαμπετή: (*Shining*), a nymph, daughter of Helius, who tended his cattle. μ 132.

λανθάνω, fut. λήσει, mid. λήσομαι, aor. λάθεν [ἐλαθεν], subjv. λάθῃσι [λάθῃ], mid. opt. λαθοίμην, perf. partic. λελασμένος (λήθη): *escape notice; mid. forget*.

Ἀπο-δάμας, -αντος: a boxer, son of king Alcinoüs. η 170, θ 117 ff.

λαός [λεός]: *people, folk, men*. The plural is used like the singular. § 26 a.

λάος: gen. of *lâas, stone*.

λάρος: *osprey*.

λᾶρός: *sweet, delicious, refreshing*.

λᾶρώτατος: superl. of *λᾶρός*.

λάσιος 3: *shaggy*.

λάσκω, perf. partic. as pres. λελακῦα: *shout, bark*.

λάχεια: fem. adj., *flat*. (Of uncertain etymology and meaning.)

λάχνη: *down*. λ 320.

λάχνος: *wool*. ι 445.

λαχών: aor. partic. of *λαγχάνω*.

λάβης, -ητος: *basin, kettle*.

λέγω, fut. mid. λέξεια [λέξῃ], aor. ἐλέξατο, ἔλεκτο, λέκτο (§ 56), opt. λεξάιμην, imv. λέξο (λεχ-): *lay (down); mid. lie (down)*.

λέγω, aor. ἔλεγεν, mid. as pass. ἐλέγμην, λέκτο (§ 56) (λεγ-): *tell, say, relate, count*.

λείαινω, aor. λείηναι (λείος): *make smooth*.

λείβω, aor. inf. λείβαι (libo): *pour a libation*. δάκρυα λείβων, *shedding tears*.

λειμών, -ώνος: *meadow, mead*.

λείος (lēvis) 3: *smooth*.

λείπω, fut. λείψω, aor. λίπε(ν) [ἐλίπε], mid. λιπόμην, perf. λειμυμένος: *leave, depart from, leave behind; mid. am left, remain, sometimes with gen. of separation*.

Δειώκριτος: one of Penelope's suitors; a bold, reckless man, slain by Telemachus. β 242, χ 294.

λέκτο: aor. of λέγω, *count*.

λέκτρον: *couch, bed*. The plural is used in the same sense.

λέκτρον-δε: adv. *to the couch*.

λελαβέσθαι: aor. inf. of λαμβάνω.

λελακῦα: see λάσκω.

λελασμένος: see λανθάνω.

λειμυμένος: *left behind*. See λείπω.

λελόγχασιν [εἰλήχασιν]: perf. of λαγχάνω.

λεξαίμην: aor. mid. of λέγω, *lay*.

λεπτός: *slender, narrow, delicate*.

Λέσβος: *Lesbos*. Island in the Aegean Sea, near the west coast of Asia Minor. The home of the poets Alcaeus and Sappho, about the beginning of the sixth century B.C.

λευγαλός: *sorry, wretched*.

λευκαίνω (λευκός): *make white*.

Λευκο-θήη: *Leucothea*, Ino, daughter of Cadmus. ε 333.

λευκός (lux, look) 3: *white, gleaming*.

λευκ-ώλενος (ώλένη, ulna, ell): *white-armed*. (In Homeric dress, the woman's arms were bare; cf. πέπλος).

λευρός (λείος): *smooth*. η 123.

λείσσω (λευκός): *see, look, behold*.

λέχος, dat. pl. λεχέεσσι, λέχεσσι: *couch, bed*. The plural is used as singular.

λέων, -οντος (leo): *lion*.

λήγω, aor. opt. λήξειεν: *cease*.

Δήδη: *Leda*, mother of Helen, Castor, and Polydeuces (Pollux), and wife of Tyndareüs. The later myth made her mother also of Clytemnestra. λ 298.

ληθάνω (λήθη): *cause to forget.*

λήθω, mid. impf. λήθεο (λήθη): *escape notice; mid. forget.* Cf. λανθάνω.

ληίζομαι, aor. ληίσαστο (ληίς): *gain as booty.*

λήιον: *grain in the field.*

λήις, -ιδος: *booty, spoils of war.*

ληιστήρ, -ῆρος: *free-booter, pirate.*

λήκυθος fem.: *vase for ointments or perfumes.* 'It was usually of small size, and is found with variations of shape, in all periods of Greek art. At first λήκυθοι seem to have been short and stout, and were ointment vases, used by athletes; subsequently they are elongated in shape, are designed to contain perfumes, and are not expected to be moved about.' (J. H. Wright.)



λήκυθος.

Λήμνος: *island in northern part of the Aegean Sea; seat of the worship of Hephaestus.*

λήξειεν: aor. opt. of λήγω, *cease.*

λήσει: fut. of λανθάνω, *escape notice.*

λήσομαι: *will forget, fut. of λανθάνω.*

Λητώ, acc. Λητώ: *Leto, Latona, mother of Apollo and Artemis.*

λιάζομαι, aor. pass. (as mid.) partic. λιασθῆς: *turn aside, withdraw.*

Λιπρός: *mild, gentle.*

Λιβύη: *Libya, the coast-land west of Egyptus (the Nile).*

λίγα: adv. *with clear tone, shrill.*

λιγέως: adv. of λιγύς. Equiv. to λίγα.

λιγυρός 3, λιγύς, -εία, -ύ: *clear-toned.*

λιγυρόθυγος: *clear-toned, clear-voiced.*

λίην: adv. *exceedingly, excessively.* και λίην, *and in truth, and verily.*

λίθ' [λίτα]: acc. of λῖς, *linen rug.*

λίθαξ, -ακος: *stony, hard.*

λίθεος: adj. of stone, stone.

λίθος: *stone, rock.*

λιλαίομαι: *desire, am eager for.*

λιμήν, -ένος: *harbor.*

λίμνη: *lake, gulf, water of the sea.*

λίμος: *hunger, famine.*

λίνον (linum, linen): (flax), *thread, thread of life as spun by the Fates; linen cloth.*

λίπα: *sleekly.* Prob. an old instrumental or dative form, become an adverb. λίπ' ἐλαίῳ, *with olive oil.*

λιπαρός: (fat), *sleek, shining, comfortable.*

λιπαρός: adv. *sleekly, comfortably.*

λίπεν [έλιπε]: aor. of λείπω, *leave.*

λῖς: fem. adj. *smooth.*

λῖς, acc. λίτα: *linen cloth.*

λίσσομαι, aor. ἐλλιάσμεν, subjv. λίσῃ (λιτ-, litany): *entreat, beseech, beg.* (Never of entreaty addressed to the gods.)

λίσσός 3: *smooth, polished, sheer.*

λιτανεύω, aor. ἐλλιτάνευσα: *entreat, supplicate.* See λίσσομαι.

λιτή: *entreaty, supplication.*

λό', λόε: impf. of λώω, *wash.*

λόγος: *word.* α 56, O 393.

λοέσσωτο: aor. of λούω, *wash, bathe.*

λοετρών [λουτρών]: *bath.*

λοετρο-χόος (χέω): adj. *bath-pouring, with water for the bath.*

λοιβή (λείβω): *libation, drink-offering.* ι 349.

λούω or λοέω, inf. λούσθαι, fut. λοέσσομαι, aor. λούσεν, mid. λοέσσωτο, λούσαντο: *wash, bathe; mid. bathe.*

λόφος: *summit, crest of a hill.*

λοχάω, partic. λοχώντες, aor. subjv. λοχήσομαι, partic. λοχησάμενος: *lie in ambush.* Followed by an acc. (await in ambush), in δ 670.

λόχος (λέχος): *ambuscade, place of ambush; men in ambush.*

λώω, impf. λόε: *wash.* Cf. λούω.

λύγος: *with, willow with.*

λυγρός 3: *sad, grievous, wretched.*

λύθεν [έλύθησαν]: aor. pass. of λύω.

λύκος (lupus): *wolf.*

λύσις, -ιος: release.

λύω, impf. mid. λυόμεν, fut. λυόμενος, aor. ἔλυσε, λύσε, opt. λύσειεν, aor. mid. λύτο, perf. λέλυνται, aor. pass. λύθεν [ἐλύθησαν]: loose, release, free.

λῡιον, λωίτερον: neut. adj. better, preferable.

λωτός: (1) lotus. A tree bearing sweet fruit on the African coast of the Mediterranean. The name is applied to the fruit as well as to the tree. ι 93 ff. (2) clover.

Λωτο-φάγοι pl.: Lotus Eaters. ι 84 ff.

λωφάω, aor. opt. λωφήσειε: rest from, find relief from.

M.

μαζός: nipple, breast.

μαῖα: voc. (mummy), old nurse.

μαίνομαι (mania): rave, rage.

μαίνομαι, aor. μᾶσασθαι: seek; with adv. ἐπί, grasp after.

Μαῖρα: Maera. λ 326.

μάκαρ, nom. pl. μάκαρες, dat. μακάρεσσιν(ν): blessed, happy.

μακάριτος: most blessed.

μακεδνός 3: tall, slender.

μακρός 3: long, tall, great. ἐπὶ μακρόν, over a long distance; μακρὰ βιβάς, with long strides.

μακρότερος: taller. μᾶσσον: farther.

μακών: with a bleating cry, aor. partic. of μηκάομαι.

μάλα: adv. exceedingly, very, readily, thoroughly, by all means. ἀλλὰ μάλα, but by all means; ἤ μάλα δὴ, in very truth. μᾶλλον: comp. more, rather.

μάλιστα: sup. especially, most of all.

μαλακός: soft, gentle.

μαλακῶς: adv. softly, comfortably.

Μάλεια, Μάλεια pl.: Malēa, cape of the southeastern promontory of Laedaemon. γ 287, δ 514, ι 80. § 40 d.

μάλιστα, μᾶλλον: see μάλα.

μᾶν [μήν, § 26 a]: in truth. οὐ μᾶν, surely not.

μαντεύομαι, fut. μαντεύσομαι (μάντις): am a prophet, predict, divine.

μαντήιον [μαντεῖον]: oracle.

μάντις, gen. μάντηος: seer.

μαντοσύνη: (gift of) prophecy.

Μαραθών, -ῶνος: Marathon, on the east coast of Attica, famed because of the defeat of the Persians there, 490 B.C.

μάρμαρος (marble): bright stone.

μαρμαρυγή: twinkling, of the quick step of the dancers. θ 265.

μάρναμαι, opt. μαρναίμεθα: fight.

μάρπτω, aor. partic. μάρψας: seize.

μαρτυρία: testimony, evidence.

μάρτυρος (martyr): witness.

Μάρων, -ῶνος: priest of Apollo at Ismarus in Thrace. ι 197.

μάσασθαι: aor. of μαίνομαι, grasp.

μᾶσσον: adv. farther. See μακρός.

μάσταξ, -ακος: mouth.

μαστιῶω, aor. μᾶστιξεν: lash, whip.

μᾶστιξ, -ῖνος fem.: whip.

Μαστορίδης: i.e. Halitherses. β 158.

ματίη: folly.

μάχη: battle, fight, conflict.

μαχητής: warrior, soldier, fighter.

μαχητός: to be fought, resistible.

μάχομαι and μαχέομαι, fut. partic. μαχούμενον, aor. inf. μαχήσασθαι: fight, contend.

μάψ: adv. thoughtlessly, foolishly.

μαψιδίως: thoughtlessly, wantonly.

μέγα: adv. qualifying all degrees of comparison; greatly, very, far.

μεγά-θυμος: great-souled.

μεγαίρω, aor. subjv. μεγίρης: grudge; refuse through grudge.

μεγα-κήτης, -εος: with vast caverns.

μεγαλ-ήτωρ, -ορος: great-hearted.

Μεγα-πένθης, -εος (πένθος): Megapenthes. Son of Menelaus. The name was given to signify the grief of Menelaus at the loss of Helen. δ 11.

Μεγάρη: wife of Heracles. λ 269.

μέγαρον: (large room), great hall of the house; pl. palace, halls. A short vowel is often treated as long before this word (§ 62 i).

μέγας, μεγάλη, μέγα: great, large, tall, mighty; hence daring, rash. *μείζων* compar., *μέγιστος* superl. *μέγα* and *μεγάλα* are used as adverbs.

μέγεθος: (greatness), stature.

μεγήρης: aor. subjv. of *μεγαίρω*.

μέγιστος: superl. of *μέγας*.

μέδομαι, subjv. *μέδῃαι*: care for, am mindful of.

μέδων, -οντος: counsellor, leader.

Μέδων, -οντος: an Ithacan herald, who served the suitors, but unwillingly.

His life was spared by Odysseus.

δ 677, χ 357.

μεθ-αιρέω, iterative aor. *μεθέλεσκε*: grasp after, seize.

μεθ-εἶη: aor. opt. of *μεθίημι*.

μεθ-έλεσκε: see *μεθαιρέω*.

μεθ-έπω: come (into the midst).

μεθ-ῆκεν: let go, from *μεθίημι*.

μεθ-ῆμαι: sit among.

μεθ-ῆμων, -ονος: slack, careless.

μεθ-ίημι, ind. *μεθῆις*, fut. *μεθήσει*, aor.

μεθήκεν, opt. *μεθελίη*: let go, give up, yield.

μεθ-ίστημι, fut. *μεταστήσω*: (change position), change.

μεθ-ορμάω, aor. partic. *μεθορμηθείς*: lunge after (it).

μέθυ (mead): wine.

μεῖδάω, aor. *μεῖδησεν* (smile): smile.

μείζων: compar. of *μέγας*, great, tall.

μειλίγμα, -ατος: dainty portion. *μειλίγματα θυμοῦ*: tid-bits for the soul.

μειλίσσομαι: soften, make gentle.

μειλίχιος (μέλι) 3: kind, friendly, appeasing.

μείρομαι, perf. *ἔμμορε*, pass. *εἵμαρτο* (*μοῖρα, μέρος*): receive a share; perf. pass. *it is fated, decreed*.

μείνει [*ἔμεινε*]: aor. of *μένω*, remain.

μείς, gen. *μηνός*: month. No names of the months are mentioned by Homer.

μέλαθρον, gen. *μελαθρό-φιν* (§ 36 a): ceiling, roof, rafter.

μέλας, μέλαινα, μέλαν: black, dark.

μελέδημα, -ατος: care, anxiety.

μελεῖστί (μέλος): (limb-wise), limb from limb. ι 291.

μέλεος 3: adv. *in vain, vain*.

μέλι, -ιτος (mel): honey.

μελί-γῆρυς: fem. adj. honey-toned.

μελι-ηδής, -ές: adj. honey-sweet.

μελί-κρητον: (honey-mixture), honey and milk. Offering to the dead and to the nether gods. κ 519, λ 27.

μέλισσα: bee. ν 106.

μελί-φρων, -ονος (φρήν): (honey-hearted), heart-cheering, refreshing.

μέλλω: am destined, am about. *μέλλεις δὲ σὺ ἰδμεναι*, doubtless you know; *μέλλεν οἶκος ὅδ' ἔμμεναι*, doubtless this house was; *μέλλετ' ἀκούμεν*, probably you heard.

μέλος, -εος, dat. pl. *μέλεσι*: member, limb.

μέλω: sing to the lyre, sing.

μέλω, fut. *μελήσει*, perf. (as pres.) *μέμῃλε*, plpf. *μεμήλειν* (§ 33 k): am a care, trouble, am fated. The object of concern is in the nom., and the person who feels the concern in the dative.

μεμάσιν(ν) pl., partic. *μεμαώς*, plpf. as impf. *μέμασαν* (μένος): am eager.

μέμηκον: plpf. with ending of impf., from *μηκάομαι*, bleat.

μεμήλειν: plpf. as impf. of *μέλω*. § 33 k.

μémνηται: remember. See *μμνήσκω*.

Μέμνων, -ονος: Memnon, Aethiopian prince, son of Tithonus and Eos (the Dawn). δ 187 f., λ 522. He came to aid the Trojans after the Amazons, but was slain by Achilles to avenge the death of Antilochus.

μεμύκειν: plpf. as impf. of *μνκάομαι*, low

μέν: a weaker form of **μήν**. (1) *Indeed, in truth*; (2) correlative with **δέ**, helping to mark the contrast between two clauses. Cf. **μέντοι**.

μενεαίνω, aor. **μενεήναμεν**: *desire eagerly; rage, am angry*.

Μενελάος: Menelāiūs, king of Sparta, son of Atreus, brother of Agamemnon, and husband of Helen. He wandered for eight years after the capture of Troy before returning with Helen to his home. The Fourth Book of the *Odyssey* gives an account of the visit paid by Odysseus's son Telemachus to Menelaus at Sparta.

μένεμεν [**μένειν**]: inf. of **μένω**.

μένεος [**μένους**]: gen. of **μένος**.

μενε-πτόλεμος: *firm in battle, brave*.

μενο-εικής, -ές: *heart-satisfying, pleasing*.

μενοινάω, aor. **μενοίνησεν**, opt. **μενοινήσει**: *have in mind, plan, wish*.

μένος, -eos: *might, courage, prowess, wrath*.

Μέντης: a Taphian king, in whose guise Athena visited Telemachus. α 105.

Μέντωρ, -opos: *Mentor*, an old Ithacan friend of Odysseus, to whom the latter commits his house when he departs for Troy. β 225. In his guise Athena accompanies Telemachus on the journey to Pylus. β 401 ff. (From this comes the English use of *mentor*.)

μένω, inf. **μένεμεν**, fut. **μενέω**, aor. **ἔμεινα**: *remain, wait, await*.

Μερμερίδης: an Ephyraean. α 259.

μερμηρίζω, aor. **μερμήριξα** (§ 51 i): *am undecided, am in perplexity, ponder*.

μέρμις, -ίος: *cord*.

μεσό-δμη (δεμ-): (*mid-structure*), *mid-beam, mast-hold*. A strong timber running across ship, into a hollow of which the mast was raised. Possibly in β 424, the *hold*, the space between the fore and aft decks of the Homeric ship where the rowers also sat.

μέσ(σ)ος (medius) 3: *middle, midst*. **μέσσω**, *in the midst*; **μέσση ἀγορῇ**, *in the midst of the assembly*; **μέσον ἰσθόν**, *the middle of the mast*.

μέσσο-αυλος: *mid-yard, i.e. yard in the center of a tract of territory*; in κ 435, the Cyclops' cave and the yard about it.

μεσσηγύς [**μεταξύ**]: adv. *between*.

μετά: adv. and prep. *among*. (1) With dat., *in the midst of, with*. (2) With acc., *into the midst of, after*. **μετά οἱς ἐτάρουν**, *among his comrades, of his comrades*; **μετά ἀγορῇ**, *in the assembly*; **μετά χειρῶν**, *in their hands*; **μετ' ἰχθυα** (after) *in the steps*; **ἔρριψε μετ' ἀμφίπολον**, *threw to a maid*; **πλέων μετά χαλκόν**, *sailing after (i.e. to fetch) copper*. As an adv. and in composition, **μετά** often signifies *change*.

μετα-βαίνω, aor. impv. **μετάβηθι**: *pass on, change the theme*.

μετα-βουλεύω, aor. **μετεβούλευσα**: *change my plan*.

μετα-δήμιος (δῆμος): adj. *in the land, at home*.

μετα-δόρπιος: adj. *during supper*. Equiv. to **μετά δόρπη**. δ 194. § 59 α β.

μετα-κιάθω: *go among, visit*.

μεταλλάω, aor. inf. **μεταλλῆσαι**: *ask, inquire*.

μεταμόνιος: *in vain, useless*.

μετα-νίσσομαι: *turn to go, pass*.

μετα-πρέπω: *am conspicuous, am pre-eminent among*.

μέτασσαι (**μετά**) pl.: *the middle-born lambs, i.e. neither the oldest nor the youngest of the flock*. ι 221.

μετα-στίνω: (*groan after*), *repentantly bewail*.

μετα-στήσω: fut. of **μεθίστημι**.

μετα-στρέφω, aor. subjv. **μεταστρέψωσιν**: (*turn about*), *change, bring calamity*.

μετ-αυδάω, impf. **μετηδων**: *speak among*

μετά-φημι, impf. μετέφη, aor. μετέειπε: *speak among.*

μετά-φρενον: *upper part of the back, back.*

μετα-φυνέω: *speak among.*

μετ-έειπε: aor. of μετάφημι.

μέτ-ειμι (εἰμι): *am among.*

μετ-έλθοι: aor. of μετέρχομαι.

μετ-έπειτα: adv. afterwards, next.

μετ-έρχομαι, aor. opt. μετέλθοι: *come into the midst of; follow after, seek after.*

μετ-έφη: impf. of μετάφημι.

μετ-ηύδα: impf. of μεταυάω.

μετ-οίχομαι: *go on a quest, go to fetch.*

μετ-όπισθε(ν): adv. behind, later, afterwards.

μετρέω, aor. partic. μετρήσαντες: *measure, hence traverse.*

μέτρον: *measure.* ἤβης μέτρον, *youth; δρμον μέτρον, roadstead.*

μέτωπον: *forehead.*

μεῦ [μοῦ]: gen. of ἐγώ.

μή: negative. (1) Adv. not, used in commands, *μή με κατέρυκε, do not detain me; μή διατρίβωμεν, let us not delay;* in wishes, *μή σέ βασιλῆα ποιήσειεν, may he not make thee king;* in final clauses, in conditional clauses, in conditional relative clauses, and with the infinitive except in indirect discourse. (2) Conj. *that not, lest.* *μή τις μωμεῖη, lest some one should blame.*

μη-δέ: *but not, and not, not even, nor.* *μηδέ . . . μηδέ (and not . . . and not), not even . . . nor.*

μήδομαι, fut. μήσεται, aor. (ἐ)μήσατο: *contrive, plan, devise.*

μήδος, -εος: *plan, thought, device.*

μήδος, -εος: (virilia), *nakedness.*

μηκάομαι, aor. partic. μακών, plpf. with impf. ending and meaning ἐμέμηκον: *bleat.*

μηκάς, -άδος: fem. adj. *bleating.*

μηκ-έτι: adv. *no more, no longer.*

μήκιστα: adv. (longest), *at last.*

μήκιστος: *tallest, superl. of μακρός.*

μήκος, -εος, *length, height, stature.*

μήλα pl.: *small cattle, flocks of sheep and goats.*

μηλέη: *apple-tree.*

μήλον (malum, melon): *apple.*

μήλ-οψ, -οπος: (apple-faced), *golden.*

μήν: *asseverative particle, indeed, in truth, verily.*

μήν, gen. μηνός: *month.* See *μεις.*

μήνιμα, -ατος: *cause of wrath.*

μήνις, -ιος: *wrath, enduring anger.*

μήρα and μηρία pl.: *thigh-pieces, offered in sacrifice to the gods.*

μηρός: *thigh.*

μηρῶμαι, aor. μηρῶσαντο: *furl.*

μήστωρ, -ωπος: *counsellor.*

μή-τε: *and not.* μήτε . . . μήτε, *neither . . . nor.*

μήτηρ, gen. μητέρος, μητρός: *mother.*

μητιάω, partic. μητιώωντες: *devise.*

μητιό-εις, -εντος: *full of counsels, efficacious.*

μητιόμαι, aor. ἐμητίσατο: *devise, contrive, plan.*

μήτις, -ιος: *wisdom, counsel, device.*

μηχανάομαι (μηχάνη): *devise, plan.*

μήχος, -εος: *remedy, relief.*

μία: fem. of εἷς, *one.*

μιγάζομαι: *unite.* θ 271.

μίγεν, μίγνυμι: *see μίσγω.*

μικρός: *small, little.*

μιλτο-πάρης: *red-cheeked, of ships with bows painted with vermillion, while the hull in general was painted black or dark.*

Μίμας, -ατος: *mountain range on the Erythraean peninsula, opposite Chios.* γ 172.

μυμνήσκω, fut. μνήσει, mid. μνησόμεθα, aor. ἐμνησας, mid. μνήσατο, perf. mid. μέμνηται, aor. pass. inf. μνησθῆναι: *remind; mid. recall to mind, recol-*

lect, mention; perf. remember. To remember the return was nearly equiv. to enter upon the return; to bethink one's self of one's prowess was to exercise it.

μῑνω (μένω): remain, await.

μῑν (enclitic): 3 pers. pron. acc. sing., him, her, it. Equiv. to Attic αὐτόν, αὐτήν, αὐτό (or even αὐτά).

Μῑνύειος: adj. Minyan. λ 284.

μῑνύθω: (minish), waste away, pine.

μῑνύθα: adv. for a little time.

μῑνυνθάδιος: adj. short-lived.

μῑνυρίζω: (wöhne), lament.

Μῑνως, -ως: Minos, king of Crete while he lived on earth, and after death ruler in the realm of Hades. Father of Ariadne and Deucalion. λ 322, 568.

μῑσγω, subjv. mid. μῑσγήται, impf. ἐμῑσγόμεθα, fut. μῑσεσθαι, aor. act. ἔμῑξαν, mid. ἔμῑκτο (§ 56), perf. partic. μεμῑγμένον, aor. pass. as mid. (ἐ)μῑγη, μῑγεν [ἐμῑχθησαν], subjv. μῑγείης (§ 54 d), opt. μῑγελι, inf. μῑγῑναι, partic. μῑγείσα: mix; mid. mingle, unite with, join with, associate with.

μῑσθός: pay, wage.

μῑστόλλω: cut into small pieces.

μῑνάομαι, inf. μῑνῑσθαι (§ 50 c), impf. μῑνώοντο (cf. μῑμνήσκω): am mindful, think on; woo.

μῑνήμων, -ονος: adj. mindful.

μῑνήσαι, μῑνήσατο: see μῑμνήσκω.

μῑηστεύω, aor. partic. μῑηστεύσαντες: woo, sue for.

μῑηστή: fem. adj. wooed, wedded.

μῑηστήρ, -ῆρος (μῑνδομαι): wooer, suitor.

μῑηστής, -ύος: wooing, suit. § 39 c.

μῑνώμενος: partic. wooing. See μῑνδομαι.

μῑνωμένῳ: calling to mind, partic. of μῑνδομαι.

ρογῑώ, aor. μῑργῑσα: toil.

μῑγῑς: adv. with difficulty, at last.

μοῖρα: fate, lot, portion. κατὰ μοῖραν,

according to due allotment, fittingly.

μοῖχ-άγρια pl.: adultery-forfeits, penalty for one taken in adultery. Cf. ζῑάγρια, life-forfeits.

μολόντες: aor. partic. of βλώσκω, come.

μολπή (μέλπω, Melpomene): song, sometimes including the instrumental accompaniment, and even the dance.

μόρος (μέρος, μοῖρα): fate, lot.

μόρσιμος: adj. destined, fated.

μορφῑ: form, grace.

μουνῑάξ (μουνος): adv. singly, alone.

μῑνους [μῑνος]: alone.

μοῖσα: muse.

μοχλός: bar, lever, pole.

μῑελό-εις, -εντος: adj. marrowy.

μῑέλός: marrow.

μῑθέομαι, 2 pers. μῑθέαι, μῑθέαι (§ 50 f), fut. μῑθήσομαι, aor. μῑθήσατο: relate, tell, say, declare.

μῑθο-λογεῖν: tell, relate.

μῑθος: word, speech, saying; plot, δ 676, 777. Cf. ἔπος. (λόγος is used but twice in Homer.)

μῑκάομαι, plpf. as impf. μεμῑκειν: low, of cattle.

μῑκηθμός: lowing, of cattle.

Μυκῑνή: (1) Mycene, daughter of Inachus, who gave her name to (2) Mycenae, the seat of Agamemnon's rule in Argolis.

μῑλή: mill, a hand-mill consisting of an upper and a nether mill-stone, the upper fitted to turn upon the lower, and crush the grain between them. This was an advance upon the still more primitive mode of crushing the grain by pounding in a mortar or between two stones. Large stone mills to be turned by animals may be seen at Pompeii. Cf. 'Two women shall be grinding at the mill,' Matt. xxiv. 41. Grinding was the service of the lowest menials. Cf. Samson's words of himself in Milton's Samson

Agonistes 41, 'Eyeless in Gaza at the mill with slaves,' and again (*ib.* 415) 'these rags, this grinding'; and Harapha's words (*ib.* 1161) 'to grind | Among the slaves and asses thy comrades.'

μυλή-φατος: *mill-crushed, ground.*

μῦροι, neut. *mŷpla* pl. (*myriad*): *countless, untold.* (With this accentuation the word retains in Attic its earlier meaning, while *μύριοι* is used for 10,000.)

Μυρμιδόνες pl.: *Myrmidons*, a Thessalian people under Achilles's rule.

μῦρομαι: *weep, grieve, lament.*

μυχός: *recess, innermost part.*

μῶλυ: *moly*, a magic herb, with black root and white flower. κ 305. Cf. 'More medicinal is it than that moly | That Hermes once to wise Ulysses gave,' Milton's *Comus* 636.

μωμεύω: *blame, censure.*

μῶμος: *blame.*

N.

ναί: affirmative particle, *yes.*

ναιετάω, fem. partic. *ναιετώσης* (§ 50 c): *dwelt, inhabit.* μέγαρον εὖ ναιετόντα, *halls good to dwell in, comfortable.* Ἰθάκης ναιετώσης, *while Ithaca (resides) exists; νῆσοι ναιετόνσι, islands lie.*

ναίω, inf. *ναίμεν*, aor. *νάσσα*: *dwelt, inhabit; aor. causative, gave to dwell in, gave as residence.*

ναῖον: *flowed, impf. of ναίω.*

Ναυβολίδης: ἄ Phaeacian. θ 116.

ναύ-λοχος (*λέχος*): (*with resting-places for ships*), *ship-protecting.*

Ναυσιθούς: father of Alcinoüs, and leader of Phaeacians. ζ 7 ff., η 56 ff., θ 565.

Ναυσικάα: *Nausicaa*, the beautiful daughter of the Phaeacian king, who

leads the shipwrecked Odysseus to her father's house. ζ 17 ff., η 12, θ 457 ff.

ναυσι-κλειτός and **ναυσίκλυτος** (*κλέος*): *renowned for ships, sea-man, sea-faring.*

Ναυτεύς: (*Skipper*), a Phaeacian. θ 112.

ναύτης (*ναῦς*): *sailor, seaman.*

ναυτιλίη: *seamanship, sailing.*

ναυτιλλομαι, aor. subjv. *ναυτιλλεται*: *navigate, voyage, sail.*

νάω, impf. *ναῶν*: *flow.*

νέα: *ship*, acc. of *νῆς*.

Νέαιρα: nymph, wife of Helius. μ 133.

νεβρός: *favon.*

νέες: *ships*, pl. of *νῆς*.

νη-γενής, -ές, aor. subjv. *new-born.*

νηνίης [*νεάνιης*]: masc. *young.*

νηνίς, -ιδος (*νέος*): fem. *young.*

νήται: subjv. of *νέομαι*, *return.*

νέαι: 2 sing. of *νέομαι*, *return.*

νείατος (*νέος*): *last, outermost.*

νεικέω, impf. *νέικες*, aor. *νέικεσ(ν)* (*νέικος*): *revile, rebuke, chide.*

νείκος, -εος: *strife, quarrel.*

νείμον: aor. impv. of *νέμω*, *distribute.*

νειός (*νέος*): (*new ground*), *fallow land.*

νεῖται: *returns.* See *νέομαι*.

νεκρός: *corpse, dead body, dead.*

νέκταρ, -απος: *nectar, the drink of the gods.*

[**Νέκυια** (*νέκυς*) pl.: *adventures in the country of the dead.*]

νέκυς, -ος, dat. pl. *νεκῦεσσι, νέκυσσι*: pl. *the dead.* Cf. *νεκρός.*

νεμεσάω, mid. *νεμεσῶμαι*, fut. *νεμεσῆσθαι*, aor. *νεμεσῆσθ*, mid. opt. *νεμεσῆσθαιτο*, pass. *νεμεσῆσθ* (*νέμεσις*): *am indignant, am wroth, think a matter of blame, scruple.*

νεμεσίζομαι: *am indignant; fear the blame of, with direct object.*

νέμεσις: *matter for blame, ground for censure.*

νεμεσῶνται, νεμεσῆσαιτο, νεμεσῶμαι:
see νεμεσάω.

νέμω, mid. νέμαι, aor. imv. νέμον: dis-
tribute, apportion; tend my flock;
mid. divide, share; inhabit, manage;
of cattle, graze.

νεο-γίλος 3: new-born, young. μ 86.

νεό-δαρτος (δέρω): newly-flayed. δ 437.

νέομαι, 2 sing. νείαι, subjv. νέηται, impf.
νέομην: go, shall go, return. Some-
times used as future.

νέον (νέος): adv. just now, just, lately.

νέο-πενθής, -ές: in new grief.

νέο-πλutos: newly washed.

νέο-πριστος: newly sawed, lately carved.

Νεο-πτόλεμος: Neoptolemus, the Pyr-
rhos of later story, son of Achilles.

λ 506, γ 189, δ 5. Vergil calls him
by both names; cf. *Aen.* ii. 491, 500.

νέος 3: young, fresh, new. Compar. νεώ-
τερος, superl. νεώτατος.

νέποδες pl.: offspring. δ 404.

νέρθεν: adv. with gen., beneath.

Νεστορίδης: son of Nestor. γ 36, δ 71.

Νέστωρ, -οπος: Nestor, king of the
Pylians, noted for his age, wisdom,
eloquence, and skill in marshalling
the army for battle. γ 32 ff., λ 512.

νευρή, gen. νευρήφιν (neur-algia): nerve;
(sineu), bow-string.

νευστάζω: nod, motion.

νεύω, impf. νεύον: nod, motion.

νεφέλη (νέφος): cloud.

νεφέλ-ηγερέτα (ἀγέλω): cloud-gatherer.

§ 37 b. Epithet of Zeus.

νέφος, -εος (nubes): cloud.

νέω: swim. Cf. νήχω.

νέω, aor. mid. νήσαντο: spin.

νέων: gen. pl. of νέος, young.

νέων: gen. pl. of νηῦς, ship.

νέωτατος: see νέος.

νήα [ναῦν]: acc. of νηῦς, ship.

νήα-δε (νηῦς): adv. to the ship.

νήγρετος (ἐγέλω): without waking, sound,
deep. ν 74, 80.

νήδυμος: sweet, refreshing, of sleep.
(Probably for γήδυμος.)

νηδύς, -ύος: belly.

νηέσσι [ναῦσι]: dat. pl. of νηῦς.

νηιάδες fem. pl. (νέω): Naiads.

Νήιον: usually thought to be a minor
peak of the range Νήριον on Ithaca.

νήιος (νηῦς): adj. of a (our) ship.

νήϊς, -ιδος (φιδ-, οἶδα): inexperienced,
unskilled; construed with the geni-
tive.

νηλεής, -ές (ἔλεος): pitiless.

Νηλεΐς, -ῆος: Neleus, son of Poseidon
and father of Nestor. γ 4, 409, λ 254,
281.

Νηληιάδης, -αο: son of Neleus, Nestor.

Νηληῖος: adj. of Neleus, Nelean.

νηλής, dat. νηλεῖ: adj. pitiless.

νήμα, -ατος (νέω): (that which is spun),
yarn.

νημερτές and νημερτέως: adv. truly.

νημερτής, -ές: adj. unfailing, sure, true.

νηνεμλή (ἀνεμος): windless, calm.

νηός [νεώς]: temple.

νηός [νεώς]: gen. of νηῦς, ship.

νη-πενθής, -ές: freeing from sorrow.

Cf. 'Not that Nepenthes, which the
wife of Thone | In Egypt gave to
Jove-born Helena,' Milton's *Comus*
675. δ 221.

νηπιέη, acc. pl. νηπιδας: childishness.

νηπιδας ὀχέειν, act childishly.

νήπιος (ἔπος, infans): (speechless),
young, childish, foolish. μέγα νήπιος,
great fool.

νή-ποινος: with impunity, without rec-
ompense, unavenged.

Νήριον: mountain of Ithaca. ε 22.

νήσαντο: aor. of νέω, spin.

νήσος: island.

νητός: heaped up.

νηῦς, gen. νηός, acc. νῆα, νέα, nom. pl.
νῆες, νέες, dat. pl. νηέσσι, νηυσὶ [ναῦς,
§ 26 a]: ship, boat. The boats were
drawn up on land, and the tents

pitched near them. So *παρὰ νησί* became equiv. to *in the camp*.

νήχω, inf. *νηχέμεναι*, mid. *νηχόμενος*, fut. *νήξομαι*: swim. Cf. *νέω*.

νίζω, mid. *νίջομαι* (*νίπτω*): wash.

νικάω, impf. *ἐνίκα*, iterative *νικάσκομεν*, aor. *νίκησα*: conquer, excel, prevail, gain the victory, am victorious.

νίκη: victory.

νίπτομαι, aor. inf. *νίψασθαι*: wash.

νίσσομαι (*νέομαι*): return.

νιφετός (*νίφος*): snow storm, snow.

νοέω, fut. *νοήσω*, aor. (*ἐ*)*νόησα* (*νοῦς*): perceive, look, observe, devise.

νόημα, -ατος: thought, plan.

Νοήμων, -ονος: an Ithacan. β 386, δ 630.

νοήμων, -ονος: thoughtful, considerate.

νομεύς, -ῆος: herdsman, shepherd.

νομεύω: herd, tend.

νομός: pasture. *νομόνδε*, to pasture.

νόος and *νοῦς*, gen. *νόου*, *νόου*: mind, thought, heart. In α 3, Horace translated it *mores*. *νόω*, prudently.

νοστήω, fut. *νοστήσειν*, aor. opt. *νοστήσειε*: go, return, go home.

νόστιμος: of return, returning, capable of return, to return. *νόστιμον ἦμαρ*, day of return, a periphrasis for return; see § 19 e.

νόστος: voyage, way, return.

νόσφι (*ν*): adv. aloof, apart from, away. Construed with genitive.

νοσφίζομαι, aor. *νοσφίσατο*, partic. *νοσφισσάμενην*, pass. as mid. *νοσφισθéis*: turn away (from).

νότιος: neut. as subst., the wet, the sea.

Νότος: Notus, the south wind.

νοῦσος [*νόσος*]: disease, sickness. *νοῦσον Διός*, disease (of) sent by Zeus.

νύ (*νῦν*): enclitic, a weak *now*. Cf. the English inferential *now* in 'Now it came to pass.'

νυκτερίς, -ίδος (*νύξ*): bat.

νύμφη: bride, nymph, young woman. *νύμφα* (Aeolic form) *φίλη*, dear lady.

νύμφιος: bridegroom, newly-married.

νῦν: now, at the present time. It often is contrasted not with time future or past, but with an hypothetical case.

νύξ, gen. *νυκτός* (*nox*): night.

νυός (*nurus*): son's wife.

νύσσα: starting-point, scratch-line.

νῶι, dat. *νῶιν* (*nos*): dual pers. pron., we two.

νωίτερος 3: of us two.

νωλεμέως: unceasingly, steadfastly.

νωμάω, impf. *ἐνώμω*, aor. *νώμησεν*: distribute, move this way and that, wield, guide.

νώνυμος (*δνομα*, cf. *ἀνώνυμος*): nameless, inglorious.

νώτον: back. Plural is used as singular.

Ξ.

ξανθός: tawny, tawny-haired.

ξανθήιον: gift of hospitality, guest-gift.

ξεινίζω, fut. *ξεινίσσομεν*: have as guest, receive hospitably, entertain.

ξελνιον: gift of hospitality.

ξελνιος: adj. of strangers, of guests.

ξεينو-δόκος (*δέκομαι*): host.

ξείνος [*ξένος*, § 26 d]: guest-friend, friend, guest, stranger.

ξηρός [*ξηρός*]: dry. *ξηρὸν ἠπείλοιο*, the (dry) firm mainland.

ξεστός (*ξέω*): hewn, polished.

ξέω, aor. *ξέσσε*: hew, shape, polish.

ξίφος, -εος: sword, long-sword.

ξύλον: wood. Plural as singular.

ξύλ-οχος (*έχω*): thicket.

ξύμ-βάλλω, aor. mid. *ξύμβλητο*: bring together; aor. mid. *met*.

ξύμ-πᾶς, acc. pl. *ξύπαντα*: all.

ξύν: prep. with dat., with. See *σύν*.

ξύν-έργω: bind together.

ξύν-εimi, fut. *συνέσσεσθαι*: am with.

ξύνεσις: junction.

ξύν-έημι, aor. *ξῦνετο*: listen, hearken, hear.

O.

ὁ, ἡ, τό (nom. pl. τοί, ταί, and οἱ, αἱ):

(1) dem. *this, that*; freq. used for the personal pron., *he, she, it*. ὁ μὲν . . . ὁ δέ, *one (the one) . . . the other*.

(2) Definite article *the*, which is generally distinctly demonstrative (*this, that*) in force. § 45 g.

ὅ, ἥ, τό, nom. pl. τοί: relative pron., *who, which, what*. See ὅς.

ὅ: conj. equiv. to ὅτι, *that*. Cf. quod.

ὀβελός (obelisk): *spit* for roasting meat.

ὀβριμο-πάτηρ: *mighty-fathered*, i.e. *daughter of a mighty father*.

ὀβριμος: *mighty, heavy*.

ὀγδόατος (octavus) *eighth*.

ὁ γέ, ἡ γέ, τό γέ: intensive of ὁ, ἡ, τό, *this, that; he, she*.

ὄγχνη: *pear-tree, pear*.

ὀδαῖα pl. (ὀδός): *wares*.

ὀδάξ (δάκνω): adv. *with the teeth*.

ὀδε, ἥδε, τόδε, dat. pl. τοῖσδε, τοῖσδε(σ)ι(ν): dem. *this, this one here*.

ὀδίτης (ὀδός): *way-farer*.

ὀδμή (odor): *odor, stench*.

ὀδός fem.: *way, journey*.

ὀδούς, gen. ὀδόντος (dens): *tooth*.

ὀδύνη (an-odyne): *pain, pang*.

ὀδύρομαι, aor. subjv. ὀδύρεται: *bewail, lament, complain*.

[Ὀδύσεια: *Odyssey*. Originally a fem. adj. of *Odysseus*, construed with ποίησις.]

Ὀδυσ(σ)εύς, -ῆος (§ 39 d), acc. Ὀδυσσῆα, Ὀδυσσεύ: *Odysseus, Ulixes, Ulysses*, an Ithacan, the hero of the *Odyssey*, father of Telemachus. He was one of the wisest of the Achaean leaders, and is called πολύτροπος (*shifty*), πολύμητις (*crafty*), and πολυμήχανος (*abounding in devices*).

ὀδύσσομαι, aor. ὠδύσας (§ 47 f), perf. (as pres.) ὀδῶνσται: *am angry, am wroth*.

ὀδῶναι: plpf. as impf. of ὀξω.

ὀδῶνσται: perf. of ὀδύσσομαι.

ὄεσσι: dat. pl. of ὄις, *sheep*.

ὄξος: *branch*.

ὄξω, plpf. as impf. ὀδῶναι: *am odorous*.

ὀδμή ὀδῶναι, *odor rose fragrantly*.

ὄ-θεν: adv. *whence*.

ὄ-θι [οῦ]: adv. *where*. § 36 b.

ὀθόναί pl.: *linen webs*.

οἱ: encl., dat. 3 pers. pron., *him, her*.

οἶα: adv. *as*. See οἶος.

ὀλγνῦμι, aor. ἄλξε: *open*.

οἶδα perf. as pres., 2 sing. οἶσθα (οἶδας, α 337), pl. ἔδμεν [ἔσμεν], ἴστε, ἴσῃσι, subjv. εἰδῶ, opt. εἰδείης, imv. ἴσθι, inf. ἔδμεν(αι), partic. εἰδώς, ἰδύια, plpf. ἤδεα, 3 sing. ἤδη and ἡλδαι, 3 pl. ἴσαν, fut. ἔσται and εἰδήσεις, inf. εἰδῆσέμεν (ῑδ-, *wit*): *know*. κενὰ ἰδύια (*knowing faithful things*), *faithful-hearted*; ὀλοφώια εἰδώς, *wily*. The partic. is sometimes construed with the genitive.

οἰδέω, impf. ῥέδε: *am swollen*.

Οἰδιπόδης, -δαο: *Oedipus*. λ 271.

ὀέαι [ὀλῆ] 2 sing. of οἶμαι, *think*.

ὀέουσιν: dat. pl. of ὄις, *sheep*.

ὀϊζυρός (ὀϊζύς) 3: *wretched, miserable*.

Superl. ὀϊζυρώτατος.

ὀϊζύς, -ύος: *suffering, misery, woe*.

ὀϊζύω, aor. partic. ὀϊζύσας: *endure misery*.

οἰήιον: *rudder*. Plural as singular.

οἰκα-δε (οἶκος): adv. *homeward*.

οἰκέυς, -ῆος (οἶκος): *servant, slave*.

οἰκέω, impf. ῥέκει: *dwelt, live*.

οἰκία pl.: *home, dwelling*.

οἰκο-θι: adv. *at home*.

οἰκοί: adv. *at home*.

οἰκόν-δε: adv. *to (his) home*. § 36 d.

οἶκος (οἶκ-, vicus, -wich in Norwich): *house, home, dwelling, estate*.

οἰκτιστος: superl. of οἰκτός.

οἰκτος: *pity, compassion*.

οἰκτός, neut. pl. as adv. οἰκτρά, compar.

οἰκτότερα, superl. οἰκτροτάτην and

οἰκτιστος: *pitiiful, miserable*.

οἶμη: (*way*), *lay, song*.

οἰμῶζω, aor. ᾤμωξεν, aor. partic. οἰμῶξας
(οἱμοί): *groan*.

δύν: acc. sing. of δῖς, *sheep*.

οἶνο-βαρεῖω: *am heavy with wine*.

οἶνό-πεδος: adj. of the vineyard.

οἶνο-ποτάζω (πότης): *drink wine*.

οἶνο-ποτήρ, -ῆρος: *wine-drinker*.

οἶνος (φοῖνος, vinum, wine): *wine*.

οἶνο-χοεῖω and οἶνο-χοεύω, aor. οἶνοχοῆσαι (χέω): *pour out wine, pour out*.

οἶνο-χόος (χέω): *cup-bearer, butler*.

οἶν-οψ, -οπος: *wine-colored, dark*.

οἶο [οῦ]: gen. of possessive pron. οὗ, *her*.

οἶομαι and οἶω, aor. οἶσατο, pass. as mid. ὠίσθη (§ 53 d): *think (of), have an idea, have a presentiment, conjecture*.

οἶο-πόλος: *lonely, desolate*.

οἷός and οἷός: gen. of δῖς, *sheep*.

οἷος 3: *alone, by (my)self*.

οἷος 3: relative pron. of quality, *of what sort, what kind of, what, as*; with τοῖος to be supplied, *such as with infinitive*. οἷον, neut. acc. as adv., *how*.

οἷς, gen. οἷός, δῖος, acc. δύν, pl. nom. δῖες (οῦες?), dat. δῖεσσιν, δῖεσσι, acc. δῖς (δῖς, ovīs, ewe): *sheep*. § 27 a.

οἷσατο: aor. of οἷομαι.

οἷσέμεν(αι): aor. inf. of φέρω.

οἷσθα: 2 sing. of οἷδα, *know*.

οἷστεύω, aor. partic. οἷστεύσας: *shoot an arrow, shoot*.

οἷστός: *arrow*.

οἷσ-ύτιος 3: *of willow, willow*.

οἷσων: fut. partic. of φέρω, *bring*.

οἷτος: *fate, lot, destruction*.

Οἰχαλιεύς, -ῆς: *Oechalian, from Οἰχαλίη, a town in Thessaly*.

οἰχνέω: *come, return*. Frequentative of οἰχομαι, like φορέω of φέρω.

οἰχομαι, impf. ᾤχετο: *go, am gone*.

οἶω: *think*. See οἷομαι.

οἶων: gen. pl. of δῖς, *sheep*.

οἶωνός: *bird of prey, bird of omen, bird*.

ὀκρίο-εις, -εσσα: *jagged, rough*.

ὀκτώ: numeral, *eight*.

ὀκτωκαιδέκατος 3: *eighteenth*.

ὀλβιος: *happy*. ὀλβια, neut., *happiness*.

ὀλβος: *happiness, good-fortune*.

ὀλεθρος (δλλυμι): *death, destruction*.

ὀλέω (δλλυμι): *destroy, kill*.

ὀλέσαι: aor. inf. of δλλυμι, *destroy*.

ὀλιγ-πελέων: partic. with little strength. *in a faint*.

ὀλιγ-πελή: *faintness, faint*.

ὀλίγος 3: *little, small*. ὀλίγον, adv.

ὀλλῦμι, pass. partic. δλλυμένων, fut. δέσσει, aor. ὤλεσα, δλεσσα, mid. δλόμην, ὤλετο, perf. δλωλε: *ruin, destroy, kill, lose*; mid. and perf., *am destroyed, perish, die*.

ὀλοῦζω, aor. δλόλυξε: *raise the voice, utter a cry*.

ὀλοντο: *perished*, aor. mid. of δλλυμι. § 46 a.

ὀλοός 3: *destructive, deadly*.

ὀλοό-φρων, -ονος (φρήν): *baseful-minded, malicious*.

ὀλοφύρομαι, aor. δλοφύραο: *complain, lament; commiserate*.

ὀλοφώεις: *destructive*. δλοφώια pl. *wiles, tricks*.

ὀλώτατος: *accursed*, superl. of δλόος.

Ὀλύμπιος: *Olympian*.

Ὀλυμπος: *Olympus*, a high mountain on the boundary between Macedonia and Thessaly; the abode of the gods.

ὄλωλε: *has perished*, perf. of δλλυμι.

ὀμάδω, aor. ὀμάδησαν: *raise a din, make a hubbub*.

ὀμαδος: *din, hubbub*.

ὀμαλός: *even, smooth*.

ὀμαρτέω, aor. opt. ὀμαρτήσκειν: *keep pace, go equally swift*.

ὀμβρος (imber): *rain, storm*.

ὀμ-ηγερής, -ές (ἀγείρω): *assembled, together*.

ὀμ-ηλική: (of the same age), an abstract collective, *fellows, comrades*. It sometimes refers to a single person.

ὁμίλω, impf. ὁμίλειν, aor. opt. ὁμίλῃσειεν:
assemble, meet, associate with.

ὄμιλος: throng.

ὄμμα, -ατος: eye.

ὀμνῶμι, aor. ὤμοσα, ὀμοσεν, impv. ὀμοσον,
ὀμόσασθε, inf. ὀμόσαι: swear.

ὀμόθεν: from the same spot.

ὀμοίος: impartial, common.

ὀμοίος 3: like.

ὀμοιώω, aor. pass. ὀμοιωθήμεναι: make
like; pass. claim to be like.

ὀμοργνῶμι, mid. impf. ὠμοργνυντο, aor.
ὀμορξάμενος: wipe away.

ὀμός 3: like, common.

ὀμοσαν ind., ὀμοσον impv., ὀμόσαι inf.:
aor. of ὀμνυμι, swear.

ὀμοῦ: adv. together, at the same time,
along with, with.

ὀμοφρονέω (φρήν): have like mind, sym-
pathize.

ὀμοφροσύνη: like-mindedness, har-
mony, union of mind.

ὀμφαλός: (navel), center, heart.

ὀμφαξ, -ακος: unripe grape.

ὀμφή: voice.

ὀμῶς (ὀμός): adv. alike, equally.

ὄμως: never-the-less, yet. λ 565.

ὄν-δε: acc. of the possessive pron. ὅς,
with the suffix -δε, towards.

ὄνειαρ, -ατος: blessing, relief. The pl.
is always used of viands.

ὄνειδος, -εος: shame, reproach.

ὀνείρειος 3: adj. of dreams.

ὄνειρον and ὄνειρος: dream.

ὀνήμενος: blessed one, one on whom the
blessing ὄναω has been pronounced;
2 aor. partic. of ὀνίηνμι. The con-
trary is οὐλόμενος.

Ὀνητορίδης: son of Onetor. γ 282.

ὀνίηνμι, aor. partic. mid. ὀνήμενος: bless;
mid. partic. blessed.

ὄνομα and οὐνομα, -ατος: name.

ὀνομάζω: name, mention, address.

ὀνομαίω, fut. ὀνοσέσθαι: find fault with,
esp. disparage as too little.

ὀνομαίνω, aor. subjv. ὀνομήνω: name, tell.
ὀνομα-κλή-δην: calling by name.

ὀνόσσεσθαι: see ὀνομαι.

ὄνυξ, -υχος (onyx): (nail), talon.

ὄξύς, -εία, -ύ, nom. pl. masc. ὄξεις:
pointed, sharp, keen. ὄξύ, adv. keenly.

ὄου (ὄο?): gen. of ὅς, who. § 38 b.

ὄπα: acc. of ὄψ, voice.

ὀπάζω, fut. ὀπάσω, aor. ὀπάσσα, ὤπασε,
mid. ὀπασάμενος (ἐπομαι): give as a
companion, give, grant; mid. take as
a companion.

ὄπ(ι)η: adv. where.

ὀπηδέω: accompany, attend.

ὀπί: dat. of ὄψ, voice.

ὀπιζομαι: regard, shun.

ὀπι(σ)θεν: adv. behind, afterward, here-
after.

ὀπίσ(σ)ω: adv. behind, afterward, here-
after; back.

ὀπλέω, impf. ὤπλεον: make ready.

ὀπλιζομαι, aor. impv. ὀπλισσον, mid.
ὤπλισσατο, ὀπλισάμεσθα, subjv. ὀπλι-
σόμεσθα: make ready, prepare.

ὀπλον: pl. tools, implements, tackle.

ὀπλότατος 3: youngest.

ὀπου: adv. where.

ὀπηγ[η] [ὀπη]: adv. where, in what way, as.

ὀππόθεν: whence, of what stock.

ὀππό-θι [ὀπου]: adv. where. § 36 b.

ὀπποίος 3: of what sort, what.

ὀπ(π)ότε: adv. when, whenever.

ὀπότερος 3: which of the two.

ὀππως [ὀπως]: in what way, how.

ὀπταλός: roasted.

ὀπτάω, impf. ὤπτων, aor. ὤπτησαν: roast.

ὀπτός: roasted.

ὀπυῖω: wed. ὀπυιότες, married, wedded.

ὀπωπα: perf. of ὀράω, see.

ὀπωπή: sight, view. ἀντῆσαι ὀπωπῆς,
get sight.

ὀπώρη: late summer, early autumn.

ὀπωρινός: adj. (of) in late summer.

ὀπως: how, as, since; in order that

See ὅπως.

ὄραω or ὀρώω, partic. ὀρώων, impf. ὀρώμεν, mid. opt. ὀρώωτο, fut. ὀφεται, aor. εἶδον, ἴδον, mid. ἰδόμεν, inf. ἰδέειν, perf. ὅπωπας: see, look, behold. (The stem ἰδ- originally was *φιδ-*.)

ὄργυια (ὀρέγω): fathom, the distance between the finger-tips of the extended arms.

ὀρέγω, aor. inf. ὀρέξαι: extend.

ὀρεσί-τροφος: mountain-bred.

ὀρεσ-κῶος (κεῖμαι): adj. dwelling on the mountains, mountain.

ὀρεσσι: dat. pl. of ὄρος, mountain.

ὀρέστερος: of the mountain.

Ὀρέστης, -ῶ: Orestes, son of Agamemnon, who took vengeance on his father's murderer, Aegisthus. α 40.

ὀρθό-κραϊος 3: straight-horned.

ὀρθός: straight, erect, upright.

ὀρνύω, aor. ὀρίνα, ὤρινας: arouse, excite.

ὄρκος: oath; oath-token, or power invoked to bind the oath-taker and punish him if the oath is broken.

ὀρμαίνω, aor. ὤρμηνα: ponder, revolve, consider.

ὀρμάω, aor. pass. ὤρμήθησαν, partic. ὀρμηθεῖς: pass. rush, hasten, set out. θεοῦ ὀρμηθεῖς, inspired of the divinity.

ὀρμή: impulse, onset, force, orders; endeavor.

ὀρμίζω, aor. ὤρμισαν: moor, make fast.

ὄρμος: anchoring-place, roadstead.

ὄρνις, -ῖθος: bird.

ὀρνύμι, mid. ὀρνυται, aor. ὤρσε, ὤροπε, mid. ὤρωτο, impv. ὀρσο, plpf. ὀρώρει: arouse, excite, drive on; mid., 2 aor., and perf., arise, begin, raise myself, hasten.

ὀροθύνω (ὀρνυμι): rouse.

ὀρομαι: am waiter, am watcher.

ὄρος, -εος, dat. οὐρεῖ, pl. ὄρεσσι: mountain.

ὀρός: whey.

ὀρούω, aor. ὀρουσιν: go hastily, rush.

ὀρώω: see ὄραω, see, behold.

ὄρσας partic., ὄρσσο or ὄρσο mid. impv.: of ὀρνυμι, rouse; mid. arise. § 51 e.

Ὀρτίλοχος: Ortilochus. γ 489.

Ὀρτυγίη: Ortygia, prob. the old name for Delos, in ε 123.

ὄρυμαγδός: din, noise.

ὀρύσσω, aor. ὀρυξα: dig.

ὀρφναῖος 3: dark, gloomy.

ὄρχαμος: leader, commander.

ὄρχατος: orchard, a collection of trees and plants set out in symmetrical rows. See ὄρχος.

ὀρχέομαι, aor. ὀρχήσασθαι: dance.

ὀρχηθμός: dance.

ὀρχηστῆς, -ῖος (orchestra): dance.

Ὀρχομενός: Orchomenus, an ancient Boeotian city, capital of the Minyae, where the Cephissus empties into Lake Copais. λ 284, 459. Called 'Minyan' in distinction from Arcadian Orchomenus.

ὄρχος: row.

ὀρώρει(ν): had arisen, plpf. of ὀρνυμι.

ὄς, ἧ, ὄν, gen. masc. οἴο (σφος, suus): possessive *propr.*, own, his, her. § 45 d. Since this began with a consonant (φ), 'apparent hiatus' (§ 30 f) is freq. before it.

ὄς, ἧ, ὄ or τό, gen. masc. οὗ, οὖν (better ὄν, § 38 b): (1) rel., who, which, what.

ὄ, adv. acc. as conj., in that, that; cf. quod. (2) Dem. masc., ὄς and ὄ, he, esp. with οὐδέ, μηδέ, καί, and γάρ.

ὄς περ, ἧ περ, ὄ περ: intensive rel., just who, exactly who; or concessive, who nevertheless.

ὄσος: see ὄσος.

Ὀσσα: Ossa, a Thessalian mountain. λ 315.

ὄσσα: rumor.

ὄσσάκι: adv. as often as.

ὄσσε dual (oculus): eyes.

ὄσομαι (ὄσσε): look, behold, see, picture to one's self.

ὅσ(σ)ος 3: *how large, how much, how far*; pl. *as many as*. With *τόσος* expressed or implied, *as much as*.
ὅσ(σ)ον, adv., *how greatly, by as much as, as far as*.

ὀστέον, gen. and dat. pl. *ὀστέον*: *bone*.

ὅς τις or **ὅ τις**, **ἡ τις**, **ὅτ(τ)ι**, gen. *ὅττεν*, dat. *ὅτεν*, acc. *ὅν τινα*, *ὅτινα*, gen. pl. *ὅτων*, neut. pl. *ὅσσα* [*ἄτινα*]: indef. rel., *who, whoever*; in indirect questions, *who*. *ὅ τι*, *wherefore, why*.

ὅτε: *when, and at times, since*.

ὅτεν, **ὅτων**, **ὅτινα**, **ὅτις**: see *ὅς τις*. § 45 s.

ὅτ(τ)ι: conj. *that, because*; adv. *strengthening superl.*, *ὅττι τάχιστα*, *as quickly as possible* (cf. *quam*).

ὀτρηρός: *ready, prompt*.

ὀτρηρός: adv. *speedily, at once*.

ὀτρύνω, fut. *ὀτρυνέει*, aor. *ὀτρυνε*, opt. *ὀτρύνειαν*: *arouse, make ready, excite, impel, urge on, order*.

ὀττεο [*δτου*]: gen. neut. of *ὅς τις*.

ὅττι: see *ὅτι*, *ὅς τις*.

οὐ (*ου*): gen. of 3 personal pron., (*of*) *him, (of)* *her*. The possessive is *ὅς*, *ἡ*, *ὃν*, or *ἐός*, *ἐή*, *ἐόν*.

οὐ, **οὐκ**, **οὐκί**, and **οὐχ**: neg. adv., *not*.

In questions it implies the answer *yes*.

οὐας, -*ατος*, dat. pl. *ὡσίν* [*οῖς*]: *ear*.

οὐδας, -*εος*, dat. *οὐδεῖ*: *floor, ground*.
οὐδάσδε, *to the ground*.

οὐ-δέ: *but not, and not, not even, nor*.

οὐδέ ποτε: *never at any time*.

οὐδεῖς, dat. *οὐδεῖ*, neut. *οὐδέν*: *no one*.

οὐδέν (*οὐδεῖς*): *not at all*. Equiv. to *οὐ τι*, which is more freq. in Homer.

οὐδός: *threshold*.

οὐθάπ, -*ατος* (*udder*, Germ. *Euter*): *udder*.

οὐκ: see *οὐ*, *not*.

οὐκ-έτι: *no longer, no more*.

οὐκί (*οὐ*): *not*, used at the end of a sentence in *καὶ οὐκί*.

οὐλαί (*οὐλόχυται*) pl.: for *οὐλαὶ κριθαί*, *whole barley-corns*.

οὐλόμενος 3: *destructive, deadly, cursed*.
 Aor. partic. of *δλλυμι*, *destroy*.

οὔλος 3: *thick, woolly, fleecy*.

οὐλό-χυται (*χέω*) pl.: (*poured out barley-corns*), *barley-corns*.

Οὐλυμπος: *Olympus*. See *Ὀλυμπος*.

οὖν: inferential particle, *now, then, so, at all events*.

οὐνεκα [*οὐ ἐνεκα*]: *for the sake of which; because; in that, that*.

οὔνομα, -*ατος*: see *ὄνομα*, *name*.

Οὐρανῶνες pl.: of *heaven, inhabitants of heaven*.

οὐρανό-θεν: adv. *from heaven*.

οὐρανο-μήκης, -*ες*: *reaching-to-heaven*.

οὐρανός: *heaven, the heavens, sky*.

οὐρή: *tail*.

οὔρον: 'piece' ploughed by mules. The length of a furrow was a fixed standard of length, like our 'furlong' (= furrow long). The width of a piece which a pair of mules could plough in a day, the length of furrow being constant, came also to form an absolute standard of distance (*οὔρον*), like our 'stone's throw.' Mules ploughed faster than oxen; cf. K 351 ff.

οὔρος, gen. *οὔρεος* [*ῥπος*]: *mountain*.

οὔρος: *wind*. *ἔκμενος οὔρος*, *favoring breeze*.

οὔρος: *guard, warder*.

οὐτάξω, perf. pass. partic. *οὐτασμένος*, aor. inf. *οὐτάμεναι*, mid. (as pass.) partic. *οὐτάμενος*: *wound with a weapon held in the hand*.

οὐ-τε: *and not, nor*. *οὔτε . . . οὔτε*, *neither . . . nor*.

οὐτιδανός (*οὐ τις*): *worthless*.

οὐ τις, **οὐ τι**: *no one, none*. *οὐ τι*, *not at all*.

Οὔτις: *Noman*, the name assumed by Odysseus in order to deceive the Cyclopes. i 366, 408.

οὐ τοι: *by no means.*

οὗτος, αὕτη, τοῦτο: *dem. this.* οὗτος is the ordinary demonstrative pronoun in Greek, and points to a person or thing as present, either actually or in thought. Its place in Homer is generally taken by the article, ὁ, ἡ, τό, in demonstrative use.

οὕτω(s): *adv. thus, so.*

οὐχ: *see οὐ, not.*

ὀφείλω, *aor. ὀφελον, ὥφελες [ὀφελω]: owe, impf. ought.* The *aor. ind.* is used with *αἶθε* and *ὥς* to express a wish which cannot be realized; *ὥς ὀφελον ἔμμεναι υἱὸς κτλ., would that I were the son, etc.* Very similar is the use of the *impf.* in *τὼ μὴ γέλινσθαι ὀφελλον*, "would that these had not given me birth," θ 312.

ὀφέλλω, *aor. opt. ὀφέλλειεν (§ 33 e): increase.*

ὀφθαλμός: *eye.* Cf. *δμμα. ἐν ὀφθαλμοῖσιν, before (my) eyes.*

ὄφρα: *conj. (1) of time, while, as long as, until; (2) of purpose, that, in order that.*

ὄφρῦς, -ὄς (*brow*): *eye-brow, brow.*

ὄχα (*ἔχω*): *adv. pre-eminently, by far.*

ὀχέω, *iterative impf. ὀχέεσκον, aor. mid. ὀχήσατο (ἔχω): bear, endure. νηπιᾶς ὀχέειν, act childishly.*

ὄχθη: *bank, river-bank, shore.*

ὀχθέω, *aor. partic. ὀχθήσας: am out of temper; aor. partic. in a burst of rage.*

ὀχλίζω, *aor. opt. ὀχλίσσειαν: heave.*

ὄχος, *dat. pl. ὄχεσφιν: pl. chariot.*

ὄχος (*ἔχω*): *holder.*

ὄψ, *dat. ὀπί, acc. ὅπα (νοῦ): voice.*

ὀψέ: *adv. late.*

ὀψει, ὀψεται: *fut. of ὀράω, see.*

ὀψί-γονος: *late-born, of future ages.*

ὀψων: *pl. cooked-bits, often of meats, the 'relish' for bread and wine.*

Π.

πάγος (*πήγνυμι*): *cliff.*

παγ-χάλκεος: *adj. of solid bronze.*

πάγχι: *adv. altogether, utterly.*

πάθεν [*ἔπαθεν*, § 46 α] *ind., παθεῖν inf., πάθησιν [πάθη] subjv.: aor. of πάσχω, suffer.*

παίζω, *aor. impv. παίσατε (παῖς): play, sport, make merry, dance.*

Παιήων, -ονος [*Παιών or Παιάν*]: *Paëōn, the surgeon and physician of the gods.* The name became an attributive epithet, and was applied to Apollo.

παιπαλό-εις, -εσσα: *adj. rugged, rocky.*

παῖς or πάις (§ 27 α), *gen. παιδός, dat. pl. παῖδες: child, son, daughter.*

πάλαι: *adv. long ago, long before.*

παλαιμοσύνη: *wrestling. Cf. πάλη.*

παλαιός (*πάλαι*) 3: *of old, ancient.*

παλαιστής: *wrestler. See πάλη.*

παλαι-φάτος (*φήμι*): *spoken long ago.*

παλαίω, *aor. ἐπάλασεν: wrestle.*

παλάμη: *palm, hand.*

πάλη (*palaestra*): *wrestling.*

παλιμ-πετές: *adv. in backward flight, baffled.*

πάλιν: *adv. back, backward.*

παλιν-τιτος: (*paid back*), *requited. παλιντιτα ἔργα, deeds of requital, vengeance.*

παλι-ρρόθιος (*ρόθος*): *surging back, returning of a wave.*

Παλλάς, -άδος (*πάλλω*): *Pallas, (Spear-wielder). Epithet of Athena as goddess of war.*

πάλλω, *perf. mid. inf. πεπαλάσθαι (as from παλάσσω): shake; of lots, cast.*

παλύνω: *sprinkle.*

παμ-μέλας, -ανος: *all-black.*

παμ-παν: *adv. entirely, altogether, at all.*

πάμ-πρωτον: *adv. first of all.*

παμ-φανών, -ωντος: *all-shining, bright.*

πᾶν-άπαλος: (*all-tender*), *delicate.*

παν-άργυρος: adj. of solid silver.

Παν-αχαιοί pl.: the Pan-Achaean, Achaeans as a whole. a 239.

παν-δαμάτωρ, -ορος: all-subduing.

παν-ἡμαρ: adv. all day long.

παν-ἡμέριος 3: adj. all day long. § 59 a.

παν-νύχιος 3: adj. all night long. § 59 a.

Πανοπέυς, -ῆος: Panopeus, town in Phocis, on the Cephissus, near Boeotia.

πάν-ορμος: convenient for mooring.

πάντεσσι: Aeolic dat. pl. of πᾶς.

πάντη: adv. everywhere, on all sides.

παντοῖος (πᾶς) 3: adj. of all sorts.

πάντοσε: adv. on all sides.

παν-υπέρτατος 3: (uppermost), farthest.

παν-ύστατος: last of all.

πάππα voc.: papa. § 57.

παπταίνω: peer about, scan.

πάρ (§ 32), παρά, and παρὰ: adv. and prep. by the side of, beside, near by.

(1) With dat., by the side of, by.

Ἄργειων παρὰ νηυσί, by the ships of the Argives; παρὰ δέ σφι τίθει κύπελλα, beside them he placed cups; παρὰ σοί, at thy house; παρ Μενελάω, at the home of Menelaus.

(2) With acc., to the side of, along by. στή ῥα παρὰ σταθμόν, she took her stand by the column; παρὰ θίνα θαλάσσης ἦα, I went along the shore of the sea; ἐλθε παρὰ ξανθὸν Μενέλαον, go (beside, i.e.) to the house of tawny Menelaus.

(3) With gen., from the side of, from. ἀνόντα παρ' Ἴλου, returning from the (side, i.e.) house of Ilus; παρ' ἐμεῖο, from my side, from my house; ἦλθον παρὰ νηός, they came from the ship.

Adv. παρὰ ἐδάνυσσε τράπεζαν, by their side she drew a table.

πάρα: by 'anastrophe' (§ 58 c) for παρά,

(1) when it follows its case immediately, and (2) when it stands for πάρεστι or πάρεισι. εἰ δ' ἐθέλεις πείθεις,

πάρα τοι δίφρος τε καὶ ἵπποι, but if thou wishest to go by land, both chariot and horses are at thy service.

παρά-θεῖτο: see παρατίθηναι.

παρά: see παρὰ.

[παράινσις, -ιος: advice, exhortation.]

παρα-κλιδόν: adv. turning aside, evasively.

παρά-κοιτις, -ιος: couch-mate, wife.

παρα-λέγω, aor. mid. παρελέξατο: mid. lie beside.

παρ-αμείβομαι, aor. partic. παραμειψάμενος: pass by.

παρα-μῖνω (μένω): remain beside, remain with, remain.

παρα-νῆνέω [νέω]: heap up beside.

παρα-νήχομαι, fut. παρανήξομαι: swim past, swim along.

παρα-πέμπω, aor. παρέπεμψε: send along, guide on its way.

παρα-πλάζω, aor. παρέπλαγξεν: drive past, drive from (my) course.

παρα-πλήξ, -ῆγος: (smitten sideways, by waves that run up and along a receding shore), shelving, sloping.

παρα-πλώω, aor. παρέπλω: sail past.

παρα-πνέω, aor. subjv. παραπνεύσῃ: blow past.

παρα-στα-δόν (ἵστημι): adv. standing beside, stepping up beside.

παρα-σταῖν, παραστάς: see παρίστημι.

παρα-σχέιν: furnish; aor. of παρέχω.

παρα-τίθηναι, 3 sing. παρτιθεῖ (§ 55 a), aor. παρτίθηκα, παρθεσαν, opt. παραθεῖτο: place beside; aor. mid. partic., risking.

παρα-τροπέω (τρέπω): turn away; partic. evasively.

παρ-αυδάω: (persuade), speak comfortably of.

παρα-φεύγω, aor. inf. παρφυγέειν: flee past, aor. escape past.

παρά-φημι: mid. partic. παρφάμενος: talk over, persuade, beguile.

παρδαλις, -ιος: parā, leopard.

παρ-ἔξομαι: *sit beside.*

παρειαί pl.: *cheeks.*

πάρε-ιμι, inf. παρέμμεναι, partic. παρῶν.
impf. παρήσθα, παρήεν (εἰμι): *am present, am at hand.*

πάρε-ιμι, partic. παριών (εἰμι): *pass by.*

παρ-έκ or παρῆξ: *adv. forth and along, along outside, away from the truth.*

Prep. with gen., *outside of*; with acc., *past.*

παρ-ελάω, aor. παρήλασε: *drive past, row past, sail past.*

παρ-έλθῃ: aor. subjv. of παρέρχομαι.

παρ-εγήνεον: see παραγνέω.

παρ-έξ: see παρέκ.

παρ-εξ-ελάω, inf. παρεξελάαν, aor. subjv. παρεξελάσων (ελαύνω): (*drive past*), *row past.*

παρ-εξ-έρχομαι, aor. inf. παρεξελεῖν: *pass along by, evade.*

παρ-έξω: fut. of παρέχω.

παρ-εόντων [παρόντων]: see πάρεμι.

παρ-έπλω: aor. of παραπλώω.

παρ-έρχομαι, aor. παρήλθε, subjv. παρ-έλθῃ: *pass by, pass.*

παρ-εστάμεναι [παρεστάναι]: *stand by, aid*, perf. inf. of παρίστημι.

παρ-έστη: aor. of παρίστημι.

παρ-έχω, fut. παρέξω, aor. inf. παρ-εσχέιν: *furnish, supply, give.*

παρ-εών [παρών]: see πάρεμι.

παρ-ῆεν [παρῆν]: impf. of πάρεμι.

παρ-ήλασαν: aor. of παραλαύνω.

πάρε-ημαι: *sit beside.*

παρ-θέμενοι: *risking.* See παρατίθημι.

παρθενική: *maiden*, strictly an adj., but used also as substantive.

παρθένιος ὅς: adj. *virgin, maiden.*

παρθένος fem.: *virgin, maiden.*

παρ-θεσαν: aor. of παρατίθημι.

παρ-ῥω: *seat beside.*

παρ-ίσταμαι (mid.), 2 aor. opt. παρασταῖεν, partic. παραστάς, perf. inf. παρεστάμεναι: *stand beside, stand by, assist, befall.*

παρ-ιών: *passing by.* See πάρεμι.

παρ-οῖθε(v): *adv. in front, before.* τὸ παρ-οῖθε, *in time past.*

πάρος: *adv. before, in time past, formerly.* τὸ πάρος, *formerly.* Conj. with inf. (cf. πρὶν), *before*; πάρος ἦν γαῖαν ἰκέσθαι, *before he came to his own land.*

παρ-τιθεῖ: see παρατίθημι.

παρ-φάμενος: see παράφημι.

παρ-φύγειν: see παραφεύγω.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, fem. gen. pl. πασῶν or πασῶν, dat. pl. πάντεσσι(v): *every, all, the whole.* With numerals, *in all, all told*, as ἐν ἀμφιφορεῖσι δώδεκα πᾶσιν, *in jars twelve in all.* πάντα, *adv. wholly, entirely.*

πάσαντο: aor. of πατέομαι.

πάσσαλος, gen. πασσαλόφι: *peg, pin, on which to hang clothes or lyre.*

πασσάμενος: aor. of πατέομαι.

πάσων, -ονος: compar. of παχύς.

πάσχω, fut. πείσομαι, aor. ἐπαθον, perf. πέποιθας, 2 pl. πέποσθε (πέπασθε?), plpf. ἐπεπόνθειν (παθ-σκω): *suffer.*

πατέομαι, aor. πάσ(σ)ασθαι (feed): *eat, partake of*, with acc. or genitive.

πατήρ, gen. πατέρος or πατρός, gen. pl. πατέρων or πατρῶν (pater): *father.*

πάτος: *tread, footstep, step.*

πατήρ: *fatherland.*

πατρίς, -ίδος: strictly adj. of his fathers; then (sc. γῆ), *fatherland.*

πατρο-κασίγνητος: *father's brother.*

Πάτροκλος, gen. Πατροκλῆος: *Patroclus*, son of Menoetius, friend of Achilles, slain by Hector. γ 110, λ 468.

πατρο-φονεύς, -ῆος: *father's murderer.*

πατρώιος (πατήρ) ὅς: *father's, of the father, ancestral.*

παῦρος: *scant, pl. few.*

παύω, inf. πανέμεναι, fut. παύσεσθαι, aor. παῦσεν, (ἐ)παύσατο: *stop, put an end to, give rest*; mid. *cease.*

Πάφος: *Paphos*, a noted seat of Aphrodite's worship, on the island of Cyprus.

πάχυνος [παχύς]: adj. *thick*.

πάχος, -εος: *thickness*.

παχύς, gen. παχέος, fem. dat. παχείη: *thick*. Compar. πάσσων.

πιδάω, aor. (ἐ)πέδησε (πέδη, πούς): *fetter, bind*.

πιδίλον: *sandal*.

πιδίον: *plain*. πιδιονδε, to the plain.

πιδον-δε: (to the ground), to the bottom.

πιζός: adj. *on foot*, πιδίλον. (hence) *by land*.

πιθω, fut. πείσομαι, aor. πιθόμην, subjv. πίσθαι [πίθῃ], perf. subjv. πεπολθόμεν, plpf. πεπολθεα (§ 47 c) (*fido*): *persuade*; mid. *am persuaded, obey*; perf. *trust, have confidence*.

πιθάζω: *try, test*.

πειραίνω, perf. 3 sing. πεπειρανται: *bring to conclusion, perform*.

πειράρ, -ατος: *rope, noose; limit, bound; (issue), and (as producing the results of skill) implement*.

πειράω, fut. πειρήσω, aor. ἐπειρήσαντο, perf. πεπειρημαι, aor. pass. (as mid.) subjv. πειρηθώμεν: *try, make trial of, put to the test*; perf. *am practised*.

Πειρίθοος: king of the Lapithae, friend of Theseus. A 263, λ 631.

πείρω, aor. ἔπειραν: *pierce; cleave, sail through*.

πείσασθαι: fut. mid. of πείθω.

πείσεται: fut. of πάσχω, *suffer*.

Πεισηνορίδης: i.e. Ops. α 429.

Πεισήνωρ, -ορος: Ithacan herald. β 38.

Πεισιπύρατος: *Pisistratus*, Nestor's youngest son, from whom the Athenian tyrant of the same name claimed descent. He accompanied Telemachus to Sparta. γ 36, 482, δ 69.

πέισμα, -ατος: *rope, cable*.

πέισομαι: fut. of πάσχω, *suffer*.

πέισομαι: fut. mid. of πείθω.

πেলাγος, -εος (pelagus): *open sea, pl. waves*.

πελάζω, aor. (ἐ)πέλασ(σ)ε, perf. partic. πεπλημένος (πέλας): *bring near, bring to; approach*.

πέλας: adv. *near*.

πελάσσομεν: aor. subjv. of πελάζω.

πέλεθρον [πλέθρον]: *plethrum*, a measure of surface, in later times 100 feet in length, or 10,000 square feet.

πέλεια: *dove, pigeon*.

πελεκκάω, aor. πελέκκησεν: *hew with the axe, trim*.

πέλεκυς, -εος: *axe*.

Πελίης: *Pelias*, usurping ruler in Iolcos, who sent Jason to Colchis for the Golden Fleece. λ 254 ff.

πέλω, mid. πέλομαι, aor. freq. as pres. ἔπλεο, ἔπλετο: *move, am*.

πέλωρ: *monster*.

πελώριος: *monstrous, large, mighty*.

πέλωρον (πέλωρ): *monster*.

πεμπάζομαι, aor. subjv. πεμπάσσεται: (*count by fives*), *count*.

πέμπτος: *fifth*.

πέμπω, inf. πεμπέμεν(αι), fut. πέμψω, aor. ἔπεμψε: *escort, attend, send*.

πεμπ-ώβολον (πέμπε is Aeolic for πέντε, cf. § 25 c): *five-tined fork, used in*



πεμπώβολα.

sacrifices in order to keep the offerings from rolling into the ashes.

πενθερός: father-in-law, wife's father.

πένθος, -εος (πάσχω): sorrow, grief.

πενιχρός: poor, needy.

πένομαι: work, am busy; prepare.

πεντα-ετές (ἔτος): adv. for five years.

πέντε: numeral, five.

πεντήκοντα: fifty.

πεντήκοντοί: five hundred.

πεπαλάσθαι: see πάλλω, shake.

πεπείρανται: see πεφάνω, complete.

πεπείρημαι: see πειράω, make trial.

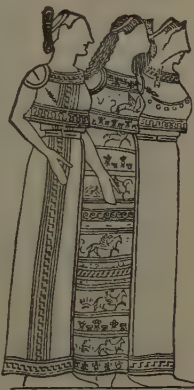
πέπληγον: aor. of πλήσσω, beat.

πέπληγυῖα: perf. partic. of πλήσσω.

πεπλημένος: perf. partic. of πελάζω.

πέπλος: robe. The

principal female garment. This robe was fastened by brooches at the shoulder, and left the arms bare; it reached to the feet. It fell in folds over the breast, and was gathered at the waist by a girdle (ζώνη).



πέπλος.

πεπνύμενος: pru-

dent, discreet;

perf. partic. of

πνέω, breathe.

πεπνύσθαι: to be prudent. See πνέω.

πεποιθεῖα: trusted, plpf. of πείθω. § 47 c.

πέποσθε [πεπνύσθε]: see πάσχω.

πεπότηται: perf. of ποτάομαι, fly.

πέπταται: perf. of πετάννυμι.

πέπυσμαι: perf. of πυνθάνομαι.

πέπων, -ονος: good fellow, used by Polyphemus to his pet ram, ι 447; in the *Iliad*, used in addresses by an elder or superior in an affectionate, condescending, or contemptuous tone.

πέρ (περ): intensive particle, enclitic, exceedingly, very, exactly, however much (with concessive participle).

περάω, 3 pl. περάωσι, inf. περάαν, iterative impf. περάασκε, aor. ἐπέρασσα, subjv. περήσῃς: traverse, cross, go through, pierce.

πέρθω, aor. ἔπερσε or ἔπραθε, partic. πέρσαντες: sack.

περί: adv. and prep. about, round about, concerning, exceedingly.

(1) With gen., about, concerning, for. περί σπείους, about the grotto; περί πατρός ἔροιτο, might ask concerning his father. Used adverbially with the genitive to denote superiority: περί πάντων κάμμορε, wretched above all others.

(2) With acc., round about, around. ἱστάμενοι περί σπέος (taking their stand), standing about the cave; περί κείνα, around those parts; περί δείπνον πένοντο, were busy about the dinner.

(3) With dat., about. ἀποθνήσκων περί φασγάνῃ, dying about (i.e. pierced by) the sword; μαχήσασθαι περί δαιτί, fight about a feast.

περί: by anastrophe (§ 58 c) (1) for περί, when it immediately follows its case; and (2) adv., above all others, beyond measure.

Περίβοια: Periboea, grandmother of Alcinoüs. η 57.

περι-γίγνομαι: surpass.

περι-γνάνπτω: turn about, round.

περι-έχω, 2 aor. mid. περιεχόμεθα: protect.

περι-θείην: aor. opt. of περιτίθημι.

περι-ίστημι, 2 aor. περιστησαν, aor. pass. περιστάθῃ: place around; 2 aor. and pass., (took one's stand, i.e.) stood around.

περι-καλλής, -ές: very beautiful.

περι-κήδομαι: care exceedingly.

περί-κηλος: adj. very dry.

Περι-κλύμενος: son of Neleus. λ 286.

περι-κλυτός: famous, illustrious.

περι-κτίονες pl.: those who dwell round about, neighbors.

περι-κτίτης: neighbor. λ 288.

περι-μαιμάω, partic. fem. περιμαιμώσα: search eagerly round about.

περί-μετρος: very large.

Περι-μήδης, -εος: comrade of Odysseus. λ 23, μ 195.

περι-μήκετος: lofty.

περι-μήκης, -ες: lofty, long.

περι-μηχανόμαι, 3 pl. περιμηχανῶνται: plan, contrive.

περι-ναιετάω: dwell (lie) about.

περι-ξεστός (ξέω) 3: well-polished.

περί-οιδα: knows (beyond others, i.e.) more. With gen. (after comparative idea) and accusative.

περι-ελομαι, syncopated partic. περι-πλομένων: move around, revolve.

περι-ρρέω: flow around.

περί-σκεπτός: well-protected.

περι-σαίλω: fawn upon. οὐρήσι περι-σαίνοντες, wagging their tails.

περι-στάθῃ: see περισταθμῖ.

περι-στείχω, aor. περιστείξας: go about.

περι-σπεναχίζομαι: resound about.

περι-στέφω: crown; pass. is heaped about.

περι-στρέφω, aor. partic. περιστρέψας: whirl around. Cf. 'strongly wheel'd and threw it,' Tennyson's *Morte d'Arthur*.

περι-σχήμεθα: aor. of περιέχω.

περι-τάμνω (τέμνω): (cut around), surround, in order to drive away.

περι-τέλλομαι: come around, revolve. Cf. περιπέλομαι

περι-τίθημι, aor. opt. περιθεῖεν: put about (as a garment), cloak.

περι-τροπῶ: turn about, 'head off.'

περι-φαίνομαι: appear about. περιφαινόμενον, a sightly place.

περι-φράζομαι: plan about, consider.

περί-φρων, -ονος: prudent, discreet.

περι-χέω, aor. περίχευεν, partic. περι-χέας, subjv. mid. περιχέεται: pour about, mould, overlay.

περι-ωπή: look-out, height.

περώσι [περώσι]: see περάω, traverse.

πέρσαντες: see πέρθω, sack.

Πέρσεύς, -ῆος: son of Nestor. γ 414.

Περσεφόνη: Persephone, queen of Hades. κ 491, 534, λ 213, 386, 635.

Πέρση: mother of Circe. κ 139.

πέσε(ν) [έπεσέν] ind., πέσησιν [πέση] subjv., πεσών partic.: aor. of πίπτω, fall.

πεσσοί pl.: draughts, checkers.

πέσσω: ripen.

πετάννυμ, aor. πέτασ(σ)α, perf. πέπταται: spread, stretch out.

πετεγνά pl.: winged things, birds.

πέτομαι, aor. έπτατο: fly.

πετραῖος 3: of the rock.

πέτρη: rock, stone.

πετρή-εις, -εσσα: rocky.

πεύθομαι: see πυνθάνομαι, inquire, learn.

πεφιδόμην: aor. of φείδομαι, spare.

πέφνε and έπεφνε, pl. πέφνον, subjv. πέφνη: aor. from root φεν (φόνος), kill, slay.

πέφραδε, inf. πεφραδέμεν: aor. of φράζω, point out, show.

πεφύασιν, πεφύκασιν: have grown, grow, perf. of φύω, put forth. Plpf. πεφύκει(ν).

πεφυγμένος: escaped, perf. of φεύγω.

πεφυρμένος: besmeared. See φύρω.

πεφυώτας: growing, perf. partic. of φύω.

πῇ: adv. in what way, whither?

πῇ: enclitic, in any way, any whither, any where.

πηγή: spring, source.

πήγνυμι, aor. πήξαμεν, partic. πήξας: fix, make fast.

πηγός: dig, mighty.

πηδάλιον: rudder, steering oar.

πηδόν: oar, oar-blade.

πηκτόν (πήγνυμι): well-joined.

Πηλεΐδης, -εω, **Πηλεΐων**, -ωνος, and **Πηληιάδης**: son of Peleus, Achilles. ε 310, θ 75, λ 467, 551. § 42.

Πηλεύς, -ῆος: Peleus, son of Aeacus, husband of Thetis, father of Achilles.

πῆληξ, -ηκος: helmet.

Πήλιον: Pelion, a mountain in Thessaly, south of Mt. Ossa. λ 316.

πῆμα, -ατος: suffering, disaster, bane.

πημαίνω, aor. pass. inf. **πημανθῆναι**: injure, harm, hurt.

Πηνελόπεια: Penelope, wife of Odysseus, daughter of Icarius and Periboea. Her fidelity to her husband during his absence of twenty years is an important element of the story of the *Odyssey*. α 328 ff., β 88 ff., δ 675 ff., ε 216 ff., λ 446.

πήξαμεν: aor. of **πήγνυμι**.

πηρός: connection by marriage.

Πηρώ, -οῦς: daughter of Neleus. λ 287.

πῖαρ: richness, fertility. ι 135.

πίε: aor. inv. of **πίνω**, drink.

πιέζω, aor. pass. partic. **πιεσθῆς**: press hard, crowd, squeeze.

πῖερα: rich, fertile. See **πῖων**.

Πιερία: Pieria, district of Macedonia, on the boundary of Thessaly, near Mt. Olympus, on the sea. Early home of the 'Pierian Muses.'

πιεσθε inv., **πίθαι** [πίθῃ] subjv., **πιθόμην** ind.: aor. of **πείθομαι**, am persuaded.

πίθος: jar. The largest form of pottery, for storage purposes, with round or pointed bottom, so that it had to be imbedded in the earth or leaned against the wall (as β 342). See **δοκός**.

πικρό-γαμος: of bitter marriage, having bitter marriage. α 266. (The word was coined for the case in hand, with marked irony, as a match for ὠκύμοροι.)

πικρός §: bitter.

πίμπλημι, impf. **πίμπλαντο**, aor. mid. as pass. **πλήτο**, pass. pl. **πλήσθεν** [ἐπλήσθησαν]: fill.

πίναξ, -ακος: plank; slice of meat.

πινυτός §: prudent, discreet.

πίνω, inv. **πινόντων**, inf. **πινέμεν** and **πίνειν**, pass. impf. **πίνετο**, fut. partic. **πιόμενος**, aor. **πέν**, inf. **πιέειν**: drink.

πίπτω, aor. **ἔπεσον** and **πέσον**, subjv. **πέσῃσιν** [πέσῃ]: fall, am cast (as passive of βάλλω).

πίσος, -εος: meadow, mead.

πιστός (πέιθω): faithful, trusty. οὐκέτι **πιστὰ** γυναῖξιν, women cannot longer be trusted.

πίσυρες [Aeolic for τέσσαρες]: four.

πίτνημι, partic. **πιτνάς**: extend, stretch out.

πίτυς, dat. pl. **πίτυσιν**: pine-tree.

πιφάσκω, mid. **πιφάσκομαι** (φαίνω): show, tell, make known.

πῖών: aor. partic. of **πίνω**, drink.

πῖων, -ονος: fat, fertile, rich.

Πλαγκταί (πλάζω) pl.: Wandering, sc. πέτραι. μ 61, 260. (These correspond to the 'justling rocks' of the Symplegades at the entrance of the Bosphorus in the later story of the Argonautic expedition.)

πλάζω, mid. impf. **πλάζετο**, aor. pass. **πλάχθη** [ἐπλανήθη, § 46 α]: drive; mid. wander.

πλείθ': see **πλέω**.

πλείος [πλέως] §, comp. **πλείτερος** §: (πίμπλημι): full.

πλείστος: most, greatest. Superl. of **πολύς**.

πλείων and **πλέων**, -ονος: more. Compar. of **πολύς**.

πλεκτός §: plaited, woven.

πλέκω, aor. partic. **πλεξάμενος**: plait.

πλέω, pl. **πλεῖτε**, impf. **πλέεν**, partic. **πλέων** (§ 28), fut. **πλεύσεσθε**: sail.

πλέων: see **πλείων**.

πληγείσα, smitten. See **πλήσσω**.

πληγή: blow, stroke.
 πληθός, dat. πληθού: crowd, throng,
 rank and file.
 πλήθω: am filled, am full.
 Πληάδες pl.: Pleiades, Voyagers.
 πλημυρίς, -ίδος: flood, surge.
 πλην: as prep. w. gen., except. θ 207.
 πληντο: were filled. See πίμπλημι.
 πλήξα: aor. of πλήσσω, smite.
 πλήσασα fem. partic. act., πλήσθεν
 [ἐπλήσθησαν] aor. pass.: of πίμπλημι.
 πλησίος 3: near. Generally with gen.;
 with dat., β 149. πλησίον as adv.,
 near by.
 πλησ-ιστιος: adj. filling the sail.
 πλήσσω, aor. πλήξα and πέπληγον,
 perf. partic. πεπληγυία, aor. pass.
 partic. πληγείσα: smite, beat, strike.
 πλητο: was filled. See πίμπλημι.
 πλίσσομαι: pace off. ζ 318.
 πλόος (πλέω): voyage.
 πλυνός: wash-tank, washing-trough.
 πλύνω, fut. partic. πλυνέουσα, aor.
 πλυναν: wash, cleanse.
 πλωτός 3: floating.
 πλώω: float.
 πνέω and πνέω, perf. mid. inf. πεπνύ-
 σθαι, partic. πεπνυμένος (πνεφ-):
 breathe; perf. mid. am discreet, am
 prudent; mid. partic. as adj. dis-
 creet.
 πνοίη: breath, blast.
 ποδίσσιν [ποσί]: see ποῦς, foot.
 ποδ-ώκης, -εος: swift-footed, fleet.
 πόθεν: adv. whence, of what stock?
 ποθέν: indefinite enclitic adv., from
 some quarter.
 ποθέω, inf. ποθέμεναι (§ 50 h), aor. inf.
 ποθέσαι: yearn for, miss.
 ποθή: yearning, longing, regret for
 what is lost, hence loss, lack.
 πόθι [ποῦ]: where?
 ποθί [ποῦ]: enclitic, ever, methinks, I
 ween. αἶ κέ ποθι Ζεὺς δόσι, if haply
 Zeus may grant.

πόθος: desire, longing.
 Ποιάντιος: adj. of Poëas. § 42 i.
 ποιέω, impf. ποιεῖ, aor. (ἐ)ποίησε(ν),
 mid. ποιήσατο, perf. pass. ποιείται:
 make, fashion, build.
 ποίη [πόα]: herbage, grass.
 ποιή-εις, -εντος (ποίη): grassy.
 ποιητός (ποιέω) 3: made, well made.
 ποικιλο-μήτης: (of varied schemes),
 crafty.
 ποικίλος 3: of many colors, richly
 adorned, cunning, intricate.
 ποιμαίνω, iterative impf. ποιμαίνεσκεν
 (§ 57): shepherd, tend.
 ποιμήν, -ένος: shepherd. ποιμένα λαών,
 an epithet of rulers.
 ποίμνη: flock.
 ποῖος 3: what sort of, what?
 ποιπνύω: bustle, am busy.
 πολέας [πολλούς] acc., πολέες [πολλοί]
 nom., πολέεσσιν [πολλοῖς] dat.: pl.
 of πολός. § 41 c.
 πολεμῆιος: adj. of war, of battle.
 πολεμίζω: wage war, fight.
 πολεμόν-δε: adv. to the war.
 π(τ)όλεμος: war, battle.
 πολέος, πολέσιν, πολέων: see πολός.
 πόληος, πόλιας: see πόλις.
 πολιός 3: gray, hoary.
 π(τ)όλις, gen. π(τ)όλιος and πόληος
 [πόλεως, § 39 c], acc. pl. πόλιας:
 city. § 33 i.
 πόλιν-δε: to the city, to town.
 Πολίτης: comrade of Odysseus. κ 224.
 πολίτης: man of the city.
 πολλάκις: adv. often, frequently.
 πολλών: fem. gen. pl. of πολός.
 πολλόν [πολύ], πολλός: see πολός.
 πολύ-αινος: much praised, glorious.
 πολυ-αῖς, -ίκος (αἰσσω): with many on-
 slaughters, stormy.
 πολυ-ἄρητος: long-entreated.
 πολυ-βενθής, -έος, very deep.
 Πόλυβος: Polybus. (1) father of Eu-
 rymachus, a 390. (2) A rich Egyp-

tian host of Menelaus, δ 126. (3) A Phaeacian, θ 373.

πολυ-δαίδαλος: *highly decorated, cunningly wrought.*

Πολύδαμνα: Egyptian princess. δ 228.

πολυ-δένδρεος: *adj. of many trees.*

πολύ-δεσμος: *much-fastened, well-fastened.*

Πολυδέυκης, -εος: *Polydeuces, Pollux, son of Zeus, half-brother of Castor, a famous boxer.* λ 300.

πολυ-ήρατος: *lovely, charming.*

πολυ-ιδρεΐαι pl.: *prudence, wisdom.*

πολύ-καρπος: *fruitful.*

Πολυκάστη: Nestor's daughter. γ 464.

πολυ-κηδής, -ές, *sorrowful.*

πολυ-κλήις, -ίδος, *with many row-locks, many-oared.*

πολύ-κλυστος: *surging.* δ 354.

πολύ-κμητος: *carefully wrought, well-built.*

πολύ-λλιστος: *fervently besought, with many prayers.*

πολύ-μητις, -ιος: *of many counsels, prudent, wise.*

πολυ-μήχανος: *of many devices.*

πολυ-μνήστη: *much-wooed, sought in marriage.*

πολύ-μῦθος: *of many words, wordy.*

Πολύνηος (νηῦς): a Phaeacian. θ 114.

πολύ-ρρηνος: *rich in flocks of sheep.*

πολύς or πολύν, fem. πολλή, gen.

πολέος, acc. πολύν, πολύν (also fem.),

or πολλόν, nom. pl. πολέες or πολλοί,

gen. πολέων or πολλῶν, fem. πολλέων,

dat. πολέσιν, πολέεσσιν, or πολλοῖσιν,

acc. πολέας or πολλούς: *much, in abundance, large, long; pl. many.*

πολύ, πολλόν, πολλά, adv. *much,*

often, by far, far (the dative not

being used to express degree of

difference). § 59 b. Compar. πλείων

and πλείων, superl. πλείστος. § 41 c.

πολυ-σπερής, -ές (σπείρω): *widespread, far-scattered.*

πολύ-τλας: *much-enduring, steadfast.*

πολύ-τλητος: *who has endured much.*

πολύ-τρητος: (*much-pierced*), *porous.*

πολύ-τροπος: (*much-versed*), *versatile, shifty, crafty.*

πολυ-φάρμακος: *of many drugs, skilled in drugs.*

Πολύφημος: *Polyphemus, son of Poseidon and Thoösa, a Cyclops, in whose den Odysseus and his companions were caught.* α 70, ι 216 ff.

πολύ-φήμος: *of many voices.*

πολύ-φλοισβος: *loud-roaring.*

πολύ-φρων, -ονος (φρήν): *prudent, skilful.*

πολύ-χαλκος: *rich in bronze, copper.* Epithet of the firmament thought of as a metallic dome. γ 2.

πολύ-χρυσος: *rich in gold.*

πομπεύς, -ῆος: *escort, companion.*

πομπή (πέμπω): *escort, safe-guidance.*

πομπός: *escort, companion.*

πονέομαι, aor. partic. ποιησάμενος: *toil, arrange with toil, perform with toil.*

πόνος: *toil, trouble.*

Ποντεύς: a Phaeacian. θ 113.

πόντον-δε: *to the deep sea.*

Ποντόνοος: Phaeacian herald. η 179, ν 50.

ποντο-πορεύω and ποντοπορέω: *traverse the sea, sail.*

ποντο-πόρος: *sea-traversing.*

πόντος (pontus): *sea, high seas.*

πόποι: *exclamation of sorrow, alas! of vexation, shame! or of pleased surprise, ah! Can it be!*

πορθμός: (*place of passage*), *strait.*

πόρις, -ιος: *calf, heifer.*

πόρον aor. ind., πόρησιν subjv., πόροις opt., πόρε inv.: *of root πορ-, give, furnish.*

πόρος: *way, passage.*

πορσαίνω or πορσύνω: *prepare.*

πορφύρεος: *foaming, dark.*

πορφύρω: *revolve eagerly.*

πόσε: adv. *whither?*

Ποσειδῶν, -ωνος: *Poseidon, Neptune*, brother of Zeus and god of the sea. After his son, the Cyclops Polyphemos, is blinded by Odysseus, he pursues the latter with inveterate hate. α 20, 68, ε 282 ff., ι 518 ff. He is γαίχολος and ἐννοσίγαιος.

Ποσιδήιον: *Posidëum, Poseidon-place*. Prob. a sacred area with an altar. § 266.

πόσις, -ιος: *husband, spouse*. § 39 c.

πόσις, -ιος (πίνω, potio): *drink*.

ποσσί(ν) [ποσ]: dat. of ποῦς.

ποταμόν-δε: *to the river*.

ποταμός: *river*.

ποτάομαι, perf. πεπότηται (ποτή): *fly*.

πότε: adv. *when?*

ποτέ: enclitic indefinite adv. *at some time, once*. εἰ ποτε *if ever*, οὐ (μή) ποτε *never*.

ποτή (πέτομαι): *flight*.

ποτής, -ήτος: *drink*.

ποτητόν: *winged, flying thing*.

ποτί: preposition. See πρός.

ποτι-δέχομαι, aor. partic. ποτιδέγμενοι: *wait, await, expect*.

ποτι-δόρπιον: *for his evening meal*.

ποτι-κλίνω, perf. ποτικέκλιται: *lean next*.

ποτι-πτήσσω, perf. partic. fem. ποτι-πεπτηνίαι: *incline towards, perf. lie before*.

ποτι-πτύσσομαι: see προσπτύσσομαι.

ποτι-φωνή-εις, -εντος: *endowed with voice, gifted with speech*.

πότμος: *fate, death*.

πότν(ι)α (pot-ens): *mistress, honored, revered*.

ποτόν (πίνω): *drink, wine*.

ποῦ (πόθι): adv. *where?*

πού: enclitic indefinite adv. *anywhere, in any way, perhaps*.

πολυ-βότειρα (βόσκω): *feeding many, fruitful*.

πολύ-πος, -odos: *sea-polyp, cuttlefish*.

πολύς: see πολύς, *much*.

πούς, gen. ποδός, dat. pl. πόδεσ(σ)ι(ν) and ποσ(σ)ι(ν) (pes): *foot; sheet of a ship, the rope attached to the lower corners of the sail*. πόδεσσιν or ποσ(σ)ιν, *in running*.

Πράμνιος: *Pramnian*. The derivation of the name is uncertain, but Pramnian wine had the name of being heavy and red.

πραπίδες pl.: (*diaphragm, breast*), *mind*.

πρασίη: (*leek-bed*), *vegetable-bed*.

πρέπω: *am conspicuous*.

πρέσβα fem.: *eldest*. Equiv. to πρεσβυάτη.

πρεσβύτατος: *eldest*.

πρήθω, aor. ἔπρησεν: *puff out, fill*.

πρηκτήρ, -ήρος (πρήσσω): *factor, trader*.

πρηνής, -ές: *prone, on one's face*.

πρήξις, -ιος, effect, result; *trade, errand, matter*.

πρήσσω, subjv. πρήσσειν, iterative impf. πρήσσεσκον, aor. inf. πρήξει [πράσσω] (περάω): *do, manage, accomplish, achieve*. ἅλα πρήσσοντες, *traversing the sea*.

πρίαιμα: *buy, purchase*.

Πρίαμος: *Priam*, son of Laomedon, king of Troy. γ 107, ε 106, λ 421.

πρίν (πρό): (1) adv. *before, sooner, formerly*; (2) conj. (esp. with inf.) *before*. τὸ πρίν, *in times past*. Sometimes πρίν as adv. is used in the clause on which the clause introduced by πρίν as conj. depends, as μὴ πρίν σοι ἐρέειν, πρίν δωδεκάτην γενέσθαι, *not (sooner) to tell thee before the twelfth day come*.

πρό: adv. and prep. *before, forward*.

πρό οἱ εἶπομεν, *we told him beforehand*; πρό κύματ' ἔαζεν, *she broke the waves in front of him*. With gen., πρό ἀστος, *before the city*.

προ-βάλλω, iterative aor. προβάλεσκε, aor. mid. προβάλοντο: *throw forward*.

προ-βάσις, -ιος (βαίνω): *live stock*. β 75.
Cf. πρόβατον.

προ-βλής, -ήτος: *projecting*.

προ-βλώσκω, aor. partic. προμολών: *go forward, go forth*.

πρό-βολος: *projecting point*.

προ-γενέστερος (προγενής): *older, very old*.

πρό-γονος (γένος): *earlier born*.

προ-δαίς, -έντος: used as aor. pass. partic. of προδιδάσκω, *teach before-hand*.

πρό-δομος: *front of the house, porch*.

προ-έηκε ind., προέμεν inf.: aor. of προΐημι, *send forward, send*.

προ-ερέσσω, aor. προερέσσαμεν: *row forward*.

πρό-εσαν [προείσαν]: aor. of προΐημι.

προ-έχω and προύχω: *have before, stretch out, extend*.

προ-ήκης, -ες, *sharpened, tapering*.

προ-θέω, iterative impf. προθέεσκε: *run forward, run in advance*.

πρό-θυρον: *porch*. Pl. used as singular.

προ-ιδωνται: aor. subjv. of προοράω.

προ-ΐημι, partic. προείσα, impf. προτείν, aor. προέηκε, pl. πρόεσαν [προείσαν], inf. προέμεν: *send forward, send forth, let go, send*.

προϊκός: *adv. without return*.

προ-καλέω and προ-καλιζομαι, aor. imv. προκάλεσαι: *call forth, challenge*.

πρό-κειμαι: *lie before, lie in readiness*.

Πρόκρις, -ιδος: *daughter of Erechtheus and wife of Cephalus*. λ 321.

προ-λείπω, aor. partic. προλιπών, perf. προλέλοιπεν: *desert, abandon*.

προ-μνηστῖνοι, pl. 3: *one after the other, opposed to αμα πάντες*.

προ-μολών: see προβλώσκω.

πρόμος: *champion, foremost fighter*.

προ-νοέω, aor. inf. προνοήσαι: *devise*.

προ-οράω, aor. subjv. προΐδωνται: see before (me).

προ-πάροιθε(ν): *adv. with gen., before, in front of; formerly*.

πρό-πᾶς, -πασα, -παν: *all*. Cf. ἅπας.

προ-πίπτω, aor. partic. προπεσόντες: *bend forward; partic. throwing themselves on the oars*.

προ-ρέω: *flow forward, flow*.

πρός, προτί, or ποτί: *adv. and prep. to, toward, on, in addition, besides, moreover*.

(1) With acc., *to, towards*. φέρων πρὸς κίονα, *bearing it to a column*; σκιδναντο πρὸς δώματα, *scattered to their homes*; οὐτάμεναι πρὸς στήθος, *wound in the breast*.

(2) With gen., *from, in the eyes of, on the side of*. πρὸς Διὸς, *under the care of Zeus*.

(3) With dat., *on, at*. πρὸς πέτρῃσι βαλὼν, *casting upon the rocks*.

προσ-αλείφω: *anoint (upon)*.

προσ-αυδάω, impf. προσηΐδων: *address, speak to*.

προσ-έειπε: aor. of πρόσφημι.

προσηΐδα: see προσανδάω.

πρόσθε(ν): *adv. with gen., before, in front of*.

προσ-λέγομαι, aor. προσέλεκτο: *lie near*.

προσ-πελάζω, aor. partic. προσπελάσας: *bring upon, drive on*.

προσ-πιλναμαι: *draw near to*.

προσ-πλάζω: *strike upon*.

προσ-(also ποτι-)πύσσομαι, fut. προσ-πύξεται, aor. subjv. προσπύξομαι: *address, greet, apply to, turn to*.

προσ-τίθημι, aor. προσέθηκεν: *place (at) there*.

πρόσ-φημι, impf. προσέφην, aor. προσέειπον [προσείπον]: *address, say to*.

προσ-φύω, aor. partic. προσφύς: *grow to, cling to*.

προσ-φωνέω: *address, speak to*.

πρόσω: *adv. forward, onward*.

πρότερος (πρό) 3: comp. *before, sooner, (born before), older, former.*

προτέρω: adv. *farther, forward, in.*

προτί: see **πρός**.

προ-τίθημι, impf. *πρότιθεν* [*προετίθεσαν*, § 47 p]: *place before.*

προτι-μῦθέομαι, aor. inf. *προτιμῦθήσασθαι*: *address, speak to.*

προτι-όσσομαι: *look upon, see.*

πρό-τονος: *fore-stay* of a ship; two of which held the mast from falling backward. Cf. **ἐπίτονος**.

προ-τρέπω, aor. subjv. *προτρέπηται*: *turn forward, turn.*

προύφαινε: impf. of *προφαίνω*.

προύχουσιν: see *προέχω*.

προ-φαίνω, impf. *προύφαινε*: *show forth, shine*; mid. *appear.*

προ-φερέστερος 3: *superior.*

προ-φερέστατος: *most excellent.*

προ-φέρω: *offer, present.*

προ-φεύγω, aor. partic. *προφυγών*: *flee forth, aor. escape.*

πρό-φρασσα: fem. of *πρόφρων*.

πρό-φρων, -ωνος: *always pred., with willing heart, readily, freely.* § 59 a.

προ-χόαι (χέω) pl.: *mouth of a river.*

πρό-χοος (χέω): *pitcher, ewer.*

Πρυμνέας, -ῆος: a Phaeacian. θ 112. *After; Mate*, since the stern was the mate's post. Cf. **Πρωεύς**.

πρύμνη: *aft, stern* of a ship. This may be an adj. (*πρυμνός*) except ν 84.

πρυμνήσια pl.: *stern-hawesers.*

πρυμνός 3: *last, lowest part.* *νῆϊ δ' ἐνὶ πρυμνῇ*, in the (back part) stern of the ship.

πρω-θήβη: *in her early womanhood.*

πρω-θήβης: *in his early manhood.*

Πρωεύς, -ῆος: a Phaeacian. θ 113. *Bowker; Skipper*, since the place of the boat's commander was at the prow. Cf. **Πρυμνέας**.

πρώρη: *prow.* μ 230.

Πρωτεύς, -έος (*protēan*): *sea-god,*

whose home was near Egypt. δ 365 ff.

πρώτιστα and **πρώτιστον** (*πρώτος*): *adv. first of all.* τὰ *πρώτιστα*, *that first time.*

πρωτό-πλοος: (*sailing for the first time*), *new.*

πρώτος (πρό) 3: *first, foremost.* *πρώτον* and *πρώτα*, *adv. with or without the article, first, at first, once.*

πτερό-εις, -εντος: *winged.*

πτερόν: *wing.*

πτέρυξ, dat. pl. *πτερόγεσσιν*: *wing.*

πτῆσσω, aor. *ἐπτήξαν*: *crouch, cower.*

πτόλεμος: see *πόλεμος*. § 33 i.

πτολίεθρον (πόλις): *city, town.* § 33 i.

πτολι-πόρθιος and **πτολι-πορθος** (πέρθω): *sacker of cities.*

πτόλις, -ιος: see *πόλις*, *city.*

πτόρθος: *branch of a tree.*

πτύσσω, aor. partic. *πτύξασα*: *fold.*

πτωχός: *beggar.*

πυγ-μάχος: *boxer.*

πυγούσιος: *adj. of a cubit, a cubit in length.*

πύθηναι [*πύθη*]: see *πυνθάνομαι*.

πυθμήν, -ένος: *base, foot.*

πύθομαι: *rot, waste, decay.* Distinguished by the length of the stem-vowel from forms of *πυνθάνομαι*.

Πυθώ, dat. *Πυθῶι*? *Pytho*, the later Delphi, seat of the Pythian oracle, which is mentioned in Homer only in θ 80, λ 581. *Πυθῶδε*, *to Pytho.*

πύκα: *adv. firmly, solidly.*

πυκάζω, aor. inf. *πυκάσαι*: *hide, conceal, cover.*

πυκι-μηδής, -έος: *careful, prudent.*

πυκ(ι)νός 3: *thick, dense, close, strong; prudent.*

πυκινῶς: *prudently, skilfully.*

πυκνά: *adv. (thickly), very.*

πυκνός: see *πυκινός*.

πυλ-άρτης: *gate-keeper.* λ 277.

πύλαι pl.: *gate.*

Πύλιοι pl.: of *Pylus, Pylians*.

Πύλος fem.: *Pylus*, a town on the west coast of Peloponnesus, the home of Nestor. Before its bay lay the island Sphacteria, which was important in the Peloponnesian War (425 B.C.), and in its bay (the modern Bay of Navarino) was fought (Oct. 20, 1827) the naval battle which ended the Greek war of independence. α 93, β 214, γ 4 ff., λ 285.

Πύλονδε: adv. to *Pylus*.

πύματος 3: last, uttermost.

πυνθάνομαι or πεύθομαι, opt. πυνθολατο (§ 47 n), fut. partic. πυνθόμενος, aor. πυνθόμην, subjv. πύθηαι [πύθη], perf. πέπυσμαι: learn by inquiry, ascertain, learn.

πύξ (pugnum): adv. with the fist, in boxing.

πῦρ, gen. πυρός neut.: fire.

πυρ-άγρη (άγρέω): tongs.

πυρ-ακτέω: make to glow, char.

πύργος: tower, wall.

πυργόω, aor. πύργωσαν: fortify.

πυρή: funeral pyre.

πῦρη-φόρος: wheat-bearing.

πυρι-ήκης, -es: fiery-pointed.

Πυρι-φλεγέθων, -οντος: *Pyriphlegethon* (Burning with fire), a river in Hades κ 513. Cf. Milton's 'Pierce Phlegethon | Whose waves of torrent fire inflame with rage,' *Par. Lost*, ii. 580.

πῦρός: wheat.

πυρ-πολέω: tend (watch) fires.

πῶ: encl. yet, in any way. Cf. πῶς.

πωλέομαι, 2 sing. πωλεί (§ 50 f), partic. πωλέμενοι (§ 27 b), iterative impf. πωλέσκετο: go (come) often, resort.

πῶμα, -ατος: cover.

πῶς: how, in what way?

πῶ(s): encl. in any way, perchance.

πῶν, nom. pl. πῶεα, dat. πῶεσι: flock of sheep.

P.

ρά: enclitic form of ἄρα.

ράβδος: wand, rod.

Ῥαδάμανθους: *Rhadamanthys*, son of Zeus and Europa, brother of Minos. δ 564, η 323. He was not yet made judge in the realm of Hades.

ράϊω, subjv. ραίησι, impf. ἔρραιε, fut. inf. ραισέμεναι, aor. inf. ραῖσαι: dash in pieces, wreck.

ράκος, -eos: rag.

ράπτω: (sew together), contrive.

ρέε: impf. of ῥέω, flow.

ρέεθρον (ῥέω): stream.

ρέζω, impf. ῥέζον, fut. ῥέξω, aor. ἔρεξα: do, work, offer sacrifice. See ἔρδω.

ρεῖα [ῥαδίως]: easily, at ease, without ado. Esp. ρεῖα ζῶντες, of the gods, who 'live at ease.'

Ῥεῖθρον: an Ithacan harbor, mentioned only α 186.

ῥερυπωμένα: perf. of ῥυπώω.

ῥέω, impf. ἔρρειν and ῥέε, aor. ῥύη (§ 54 g) (σρεφ-): flow, drop off.

ῥηγμῖν, -ῖνος: beach, breaking waves, surge.

ῥήγνυμι, aor. ἔρρηξε (φραγ-, frango): break, shatter.

ῥήγος, -eos: rug, coverlet.

ῥηῖδιος [ῥάδιος]: easy. ῥηδίως, easily. Cf. ρεῖα.

ῥήιστος 3: most at ease.

Ῥηξένωρ, -ορος: *Rhexenor*. η 63.

ῥηξέ-ήνωρ, -ορος: rank-breaking, brave Epithet of Achilles. δ 5.

ῥιγέω, aor. ῥίγησεν: shudder.

ῥίγος, -eos (frigus): cold.

ρίζα (wort): root.

ρίζω, aor. ἐρρίξωσεν, perf. ἐρρίξωται root, plant firm.

ρίμφα: adv. swiftly.

ῥινός or ῥινόν: hide, skin, buckler.

ῥίον: mountain ridge, headland.

ῥιπή: cast, throw.

ρίπτω, iterative *ρίπτασκε* (prob. better, *ρίψασκε*), aor. *ῥριψε*: *hurl, cast, toss*.

ρίς, gen. *ρίνος*: *nostril, nose*.

ρίψ, dat. pl. *ρίπτεσι*: *with*.

ροδο-δάκτυλος: *rosy-fingered*.

ρόή, gen. pl. *ροάων* (*ρέω*): *stream*.

ρόθιος: *roaring, surging*.

ροιβδέω, aor. opt. *ροιβδήσειεν*: *swallow noisily, suck down*.

ροῖζος: *whistling, hissing*.

ροϊή: *pomegranate*.

ρόος (*ρέω*): *stream*.

ρόπαλον: *stick, club*.

ροχθέω: *surge*.

ρύη: aor. of *ρέω*, *flow*.

ρύομαι, aor. *ῥρύσατο*, opt. *ρύσαιτο*: *protect, save, hide*. Cf. *ῥρυμαι*.

ρύπα pl.: *defilement, soil*.

ρύπνᾶ, partic. *ρύπνωντα*, perf. *ῥερυπνόμενα*: partic. *soiled*.

ρύτός: *dragged* (i.e. too large to carry).

ρύψ, acc. pl. *ρύπας*: *bush, shrub*.

Σ.

σά: neut. pl. of *σός*, *thine*.

σαίνω: *wag the tail, fawn*.

Σαλμωνεύς, -ης: son of Aeolus. λ 236.

Σάμη or Σάμος, fem.: *Samos, island near Ithaca*. α 246, δ 671, 845, ι 24.

σανίδες pl.: *wings, valves of a door*.

σαό-φρων, -ονος [*σώφρων*]: of *sound mind, discreet*.

σαώω, fut. *σαώσω*, aor. (*ἔ*)*σάωσα*, opt. *σαώσαι*, aor. pass. pl. *σάωθεν* [*ἔσωθη-σαν*], inf. *σαωθήναι* [*σφίξω*]: *save, rescue, bring off safe*.

σάρξ, acc. pl. *σάρκας*: *flesh*.

σάφα: adv. *clearly, exactly*.

σβέννυμι, 2 aor. *ἔσβη*: *quench*; 2 aor. intrans., *cease*.

σέβας: *wonder*.

σίθεν or σείω [*σοῦ*]: see *σύ*.

Σειρήνες pl.: *Sirens*. Two mythical maidens who (like the Lorelei of the

Rhine) by their sweet song lured sailors to destruction. μ 39 ff.

σεῖω, impf. *σειών*: *shake*.

σελήνη (*σέλας*): *moon*. Cf. *μήνη*.

σέλινον: *parsley, celery*.

σέο or σεῦ [*σοῦ*]: see *σύ*.

σεύω, aor. *σεύαν*, mid. *σεύατο*, 2 aor.

ἔσσυο, perf. *ἔσσυται*, partic. *ἔσσόμενος*: *drive, pursue, start*; mid. *hasten, rush, am eager*. Adv. from partic., *ἔσσυμένως*, *quickly, hastily*.

σῆ: dat. fem. of *σός*, *thine*.

σηκός: *pen, sheep-fold*.

σήμα, -ατος: *sign, mark, token, monument, mound*.

σημαίνω, fut. *σημανέω*: *direct, give indications*.

σῆσι [*σαῖς*]: dat. of *σός*, *thine*.

σθένος, -εος: *strength*.

σίαλος: *fat hog*.

σίγαλό-εις, -εγρος: *shining*.

σίγῃ: adv. dat., *silently*.

σιδήρεος 3: of *iron, iron*.

σίδηρος: *iron*. Iron was little used in Homeric times. See *χαλκός*.

Σιδόνιοι pl.: *Sidonians*. δ 84. Tyre, the other and younger Phoenician city, is not mentioned by Homer.

σίξω: ('sizz'), *hiss*. 'Onomatopoeitic.'

σίνομαι, iterative* impf. *σίνεσκοντο*: *harm, distress, harass*.

Σίντιες pl.: earliest inhabitants of Lemnos. Α 594, θ 294.

Σίσυφος: *Sisyphus* of Corinth, son of Aeolus, compelled in Hades to roll up-hill a stone which continually rolled back. Ζ 153 ff., λ 593. His offence is not stated.

σίτος: *wheat bread*, but not leavened ('raised'), nor made in loaves of modern size; (of course, too, the flour was coarser than modern meal, and 'unbolted'); *food, victuals*.

σίτο-φάγος: *bread-eating*. Epithet of men as distinguished both from the

gods who lived on ambrosia and nectar, and from the beasts of the field and the forest.

σιωπῇ: adv. dat., *in silence*.

σκαίος (*scaevus*): *left, western*.

σκαίρω: *skip*.

σκαφίς, -ίδος: *bowl*.

σκεδάννυμι, aor. σκέδασε, impv. σκέδασον: *scatter, dispel*.

σκέδασις, -ιος: *scattering*. σκέδασιν θείη, *make a scattering*, is a circumlocution for σκεδάσει.

σκέπαρνον: *adze*. Smaller than the ax (*πέλεκυς*), and used to smooth timber already hewn.

σκέπας: *shelter, protection* (ἀνέμοιο, *from the wind*).

σκεπάω, 3 pl. σκεπώσι: *protect, ward off*.

σκέπτομαι, aor. partic. σκεφάμενος: *look*.

σκηπτούχος (σκήπτρον, ἔχω): *sceptre-bearing*. Epithet of kings.

σκήπτρον: *sceptre, staff*. Princes, priests, and heralds carried each a σκήπτρον as a symbol of authority.

σκηρίπτομαι: *brace (my)self*.

σκιόμαι, impf. σκιδώντο: *am shaded, am in shadows*.

σκιδναμαι, impf. ἐσκιδναντο: *scatter, disperse*.

σκιή: *shadow, shade (ghost)*.

σκιό-εις, -εντος: *shadowy*, with reference esp. to the shadows cast on mountains by clouds or peaks, or *shadow-casting*, of the clouds themselves. Of the μέγαρον a 365.

σκόλοψ, dat. pl. σκολόπεσσιν: *paling, palisade*.

σκόπελος: *cliff, peak*.

σκοπιάζω: *watch*.

σκοπή (σκεπ-): *look-out, watch, height* from which an extended view can be obtained.

σκοπός: *watchman; aim, intention*.

σκύλαξ, -ακος: *whelp, puppy*.

Σκύλλη (σκύλαξ?): *Scylla*, a monster which lived in a rocky cavern not far from Charybdis. μ 85 f., 261 ff. Later writers assigned her to the Strait of Messina, between Italy and Sicily. Cf. 'Vex'd Scylla bathing in the sea that parts | Calabria from the hoarse Trinacrian shore,' Milton, *Par. Lost*, ii. 660 f.

Σκύρος: *Scyros*, island of the Aegean sea, northwest of Chios, where Achilles's son Neoptolemus was born and bred. λ 509.

σκάψ, nom. pl. σκῶπες: *owl*.

σμερδαλέος 3: *frightful, terrible*. σμερδαλέον, adv. *terribly*.

σμήχω: *rub off*.

Σόλυμοι pl.: *Solyimi*, ancient inhabitants of Lycia. Z 184, 204, ε 283.

σός or σάος, σῶς (*sanus*): *safe*.

σός (σύ) 3: *thy, thine, for thee, of thee*.

Σούνιον: *Sunium*, the southernmost point of Attica ('Cape Colonna'). γ 278. At the highest part of the promontory stand the ruins of a temple of Athena.

Σπάρτη: *Sparta*, capital of Lacedaemon, home of Menelaus. α 93, λ 460.

Σπάρτη-θεν: adv. *from Sparta*. δ 10.

σπάω, aor. σπασάμην, partic. σπασάμενος: *draw, pull*.

σπέιος: see σπέος, *cave, grotto*.

σπείρον: *canvas, sail, shroud*, pl. *sails, clothes*.

σπένδω, 2 pers. subjv. σπένδῃσθα, iterative impf. σπένδεσκον, aor. ἔσπεισαν, σπείσαν, subjv. σπείσομεν, iterative σπείσασκε: *pour a libation (σπονδή)*.

σπέος or σπείος, gen. σπέος or σπέους, dat. σπῇ, dat. pl. σπέεσι, σπήεσι, or (perhaps) σπέεσι: *cave, cavern, grotto*.

σπέρμα, -ατος: *seed*.

σπέρχω, opt. mid. *σπερχολατο*: *hasten, strive, blow high* (of winds); partic. *making haste, in haste.*

σπένσθαι: aor. of *ἐπομαι*, *follow.*

σπέσσι: dat. pl. of *σπέος*.

σπεύδω, aor. *σπεύσε* (studium): *make haste, perform with haste.*

σπήμ: dat. sing. of *σπέος*.

σπιλάδες pl.: *reefs.*

σπλάγχνα pl.: *vitals, i.e. lungs, heart, and liver.*

σπόγγος: *sponge.* α 111.

σποδιή: *heap of ashes.* ε 488.

σποδός fem.: *ashes.* ι 375.

σπουδῇ (σπεύδω): *with difficulty.*

στάθμη: *line used as a rule, chalk-line.*

σταθμός: *door-post, column; stable, farm-building, farm-yard. σταθμόνδε, to the farm-yard.*

σταίη: aor. opt. of *ἵστημι*.

σταμίν, -ίνος (*ἵστημι*): *brace.*

στάς, **στάσα**: aor. partic. of *ἵστημι*.

σταφυλή: *cluster of grapes.*

στείβω, impf. *στείβον*: *tread, tramp.*

στείλαν: *stowed away.* See *στέλλω*.

στελειόν: *helve of an axe.* ε 236.

στείνομαι: *am crowded, burdened.*

στειν-ωπός (δπή?): *strait of the sea.*

στείρα: subst. *keel, cut-water.*

στείρα: fem. adj. *barren, barren.*

τείχω: *go, come.*

στέλλω: fut. *στελέω*, aor. *στείλαν*: *send; provide; stow away the sails.*

στεναχίζω and **στενάχω**, **στενάχομαι**: *groan, lament.*

στέρνον: *breast.*

στεροπή: *flash, gleam.*

στεύμαι: *assert by word or manner. στεῦτρο διψῶν, stood as one thirsting.*

στεφανώνω, perf. *ἐστεφάνωται*: *crown; perf. pass. has been set as a crown, crowns.*

στέφω: *crown, heap upon.*

στή [*ἵστη*]: *took (his) stand, stood, aor. of ἵστημι, place, cause to stand.*

στήθος, dat. pl. *στήθεσι*: *breast.*

στήλη: *slab, monument, gravestone.*

στήμεναι [*στήναι*]: see *ἵστημι*.

στηρίζω, aor. *στηρίξαι*: *stand firm.*

στήσα, **στήσειν** κτλ.: see *ἵστημι*.

στιβαρός 3: *stout, strong.*

στιβαρώτερος: (*thicker*), *heavier.*

στίβη: *hoar-frost.*

στᾶβω: *gleam.*

στίχες pl.: *rows, ranks.*

στόμα, -ατος: *mouth, lips.*

στοναχή (*στενάχω*): *groan.*

στονό-εις, -εσσα: *mournful, sad.*

στόρνῦμι, aor. (*ἐ*)*στόρρεσαν*, inf. *στορρέσαι*: *spread; with δέμνια or λέχη, to make up a bed; with πόντον, calm the sea.*

Στρατιός: son of Nestor. γ 413.

στρατός (*στόρνυμι*): *army.*

στρεύγομαι: *pine away.*

στρέφω, aor. partic. *στρέψας*, pass.

στρεφθῆς: *turn, twist, entwine. χερσίν στρεφθῆς, clutching.*

στρωφάω: *twist, spin.*

στυγερός (*στυγέω*) 3: *hateful, hated, gloomy.*

στυγέω, aor. opt. *στύξαι*, 2 aor. *ἔστυγον*: *hate, abhor; 1 aor. make hateful, dreaded.*

Στύξ, gen. *Στυγός*: *Styx, a stream of the lower world.* ε 185, κ 514. Cf. Milton's 'Abhorred Styx, the flood of deadly hate,' *Par. Lost*, ii. 577.

σύ, gen. *σείω*, *σέο*, *σεῦ*, *σέθεν*, dat. *σοί*, *τοί*, *τεῖν*, acc. *σέ*: 2 pers. pron., *thou*. Possessive *ός*. *σεῦ*, *σοί*, *τοί*, and *σέ* may be enclitic when unemphatic.

συ-βάτης: *swine-herd.*

συγ-χέω, aor. inf. *συγχεύαι*: *confound, overcome.*

σῦες: *swine.* See *σῦς*.

σῦκή: *fig-tree.*

σῦκον: *fig.*

συλ-λέγω, aor. partic. *συνλέξας*: *collect.*

συμ-βάλλω, aor. mid. partic. *συνβλήμενος*: *bring together; mid. meet.*

σύν-παντες pl.: *all together*.

συμ-φράζομαι, aor. συμπράσσοτο: *counsel with, advise*.

σύν and ξύν: adv. and prep. with dat., *with, together with, together*. σύν κάλυψεν, *covered together*, i.e. completely.

συν-αγείρω: *gather, collect*.

συν-άγω, impf. σύναγεν: *bring together*.

συν-άντομαι, impf. συνήντετο: *meet*.

συν-δέω, aor. συνέδησα: *bind together*.

συν-είργω: *bind together*.

συν-ερίθος: *co-worker, helper*. § 32.

συν-έρρηκται: see συρρήγνυμι.

συν-εχέει adv.: *continuously*. ι 74. § 62 j.

συν-ήορος (συναίρω): *mate, consort*.

συν-τίθημι, aor. σύνθετο [συνέθηκε]: *comprehend, hear*.

σύν-τρις: *three together, by threes*.

συρ-ρήγνυμι, perf. pass. συνέρρηκται: *crush; perf. broken down*.

σῦς, nom. pl. σῦες, acc. pl. σῦς (ῦς, sus, sow): *pig, hog, boar*.

[σύ-στασις, -ιος (συνίστημι): *introduction*.]

συφε(ι)ός (sūs): *pig-stye*.

συφεόν-δε: *to the pig-stye*.

σφάζω, aor. σφάξεν, perf. pass. ἐσφαγμένα: *cut the throat, slaughter by opening the large artery of the neck*.

σφαίρα (sphere): *ball*.

σφαραγέομαι, impf. σφαραγεῖντο: *crackle; am full to bursting*.

σφάς: see σφός, *their own*.

σφέας acc., σφέων gen., σφί(ν), σφίσι(ν) dat.: pl. of the 3 pers. pron. These may be enclitics.

σφέτερος 3 and σφός, dat. pl. fem. σφετέρησιν [σφετέραις, § 37 ε] 3: 3 possessive pron. *their*.

σφοδρῶς: *mightily, with all strength*.

σφός: see σφέτερος, *their*.

σφύρα: *hammer*.

σφῶε acc., σφῶιν dat.: dual of the 3 pers. pron., *they two, for them (two)*.

σφῶν: dat. dual of 2 pers. pron., *for you two*.

σχεδὴ: *barge*, combining the qualities of a raft and a ship.

σχεδόν-θεν or σχεδόν: adv. *near, close at hand*, of time and place.

σχέθι, σχεθέτω, σχέθον: see ἔχω, *have, hold, check*.

Σχερίη: *Scheria*, a mythical land, which the poet's fancy puts remotely and indefinitely west of Ithaca. In historical times it was confidently identified with Corcyra (Corfu).

σχέσθαι inf., σχέσθε inv.: see ἔχω.

σχήλιος 3: *terrible, dreadful, cruel*.

σχήσεις: fut. of ἔχω, *hold, steer*.

σχίζι (σχίζω, schism): *cleft-wood*.

σχίζω, aor. ἐσχισεν: *divide, separate*.

σχοῖνος: *bed of rushes*.

σχομένη, σχών: aor. of ἔχω, *hold*.

σῶ: dat. of σός, *thy*.

σῶζω: *save, preserve*.

σῶμα, -ατος: *dead body*.

σῶω: *save, protect* (from notice).

σῶς (σός): *safe, sure*.

T.

τά: for δ. See δς, ἦ, δ.

ταί: for αἱ, *the, these, they*. See δ.

ταλα-εργός: *patient in labor*.

τάλαντον: *talent*, prob. not a very large weight of silver or gold; certainly nothing like the 'talent' of historical times. No coined money is mentioned in Homer, — only bullion.

ταλα-πείριος: *enduring, much-suffering, unhappy*.

ταλα-πενθής, -έος: *bearing sorrow, patient*.

τάλαρος: *basket*.

ταλασί-φρων, -ονος (φρήν): *with enduring mind, steadfast, stout-hearted*.

τάλλα: by 'crasis' for τὰ ἄλλα, *the rest*. § 29.

ταμὴν (τάμνω): (*dispenser*), *house-wife*.

ταμὴς: *dispenser, steward, master*.

τάμνω, aor. partic. ταμών: *cut*.

τανα-ήκης, -εος: *long-pointed*.

ταναύ-πους, -ποδος: *leg-plying*.

τανηλεγής, -έος: *long-grieving*.

Τάνταλος: *Tantalus*, father of Pelops, grandfather of Atreus and Thyestes.

λ 582 ff. (From his sufferings comes the English word 'tantalize'.)

τανύ-γλωσσος: *tongue-plying*.

τανυ-ήκης, -εος, *long-pointed*.

τανύ-πεπλος: *with trailing robes*.

τανυσί-πτερος: *wing-plying, fluttering*, an epithet of general characteristic.

τανύ-φυλλος: *long-leaved*.

τανύω, aor. (ἐ)τάνυσσε, inf. τανύσσαι, perf. τετάνυσται (τείνω): *stretch, draw*; perf. mid. lie. Cf. τιταίνω.

τάπης, -ητος: *rug, coverlet*.

τάρασσω, aor. ἐτάραξε (τραχύς): *disturb, throw into confusion*.

ταρβέω, inv. τάρβει: *fear*.

τάρπησαν, ταρπόμεθα: see τέρπομαι.

ταρσός: *wicker-basket, crate*.

ταρφέα: *adv. often*.

τάρφθεν [ἐτέρφθησαν]: see τέρπω.

ταῦρος (taurus): *bull*.

ταφήιον (τάφος): *burial robe*.

Τάφιοι pl.: *Taphians*.

Τάφος: Taphos is thought of as an island between Ithaca and the mainland to the north. Its inhabitants are sea-faring and piratical in Homer.

τάφος (θάπτω): *burial, funeral-feast*.

τάχα: *adv. soon, quickly, presently*.

τάχιστα: *adv. most quickly*.

ταχύς, -εῖα, -ύ: *swift, fleet*.

τάων: gen. pl. fem. of the article ὁ.

τέ (que): enclitic conj., and. τέ —

τέ, τέ — καί are correlated, both —

and. τέ is appended to conjunc-

tions, relative pronouns, and adverbs of time and cause, in order to connect the clause closely with its antecedent. τέ — τέ are sometimes combined with other conjunctions, as μέν τε — δέ τε, μέν τε — ἀλλά τε, to show close correlation. Often the exact force of τέ in connexion with other particles is uncertain.

τέγος, -εος: *roof; roofed hall*.

τεῇ: see τεός, thy, thine.

τεθαλυῖα, τεθήλαι: see θάλλω, bloom.

τέθηπα: *wonder*. see θαπ-.

τεθνᾶσιν, τέθνηκε κτλ.: see θνήσκω.

τεῖν [σοί]: dat. sing. of σύ.

τείνω, perf. τέταται: *stretch*.

Τειρεσίας: *Tiresias*, the blind seer of Thebes, to consult whose spirit Odysseus went to the realm of Hades. κ 492, λ 90, μ 267.

τείρω: *distress, oppress, grieve*.

τείχος, -εος: *wall of a city*.

τείως: *meanwhile*. See τέως.

τέκεν, τεκίσθαι: see τίκτω.

τεκέσσιιν: dat. pl. of τέκος, child.

τεκμαίρομαι, aor. τεκμήρατο (τεκμήρων): (*judge from signs*), *appoint, direct, foretell*.

τέκμων: *end, limit, way of escape*.

τέκνον (τίκτω): *child*.

τέκος, -εος, dat. pl. τεκέσσιιν, τέκεσσιν: *child*.

τέκοιεν: see τίκτω, *beget*.

Τεκτονίδης: *Tectonides*. See τέκτων.

τεκτοσύνη: *art of carpentry*.

τέκτων, -ονος: (*former*), *builder*.

τέκωσι: aor. subjv. of τίκτω.

Τελαμών, -ῶνος: *Telamon*, son of Aeacus, and brother of Peleus.

Τελαμωνιάδης: *son of Telamon*. λ 543.

τελαμών, -ῶνος: *broad strap for the support of shield or sword*.

τελέθω: *equiv. to εἰμι, am*.

τελείω: see τελέω.

τελεσ-φόρος: *end-bringing, complete*.

τελευτάω, fut. τελευτήσω, aor. τελεύτησεν, pass. inf. τελευτηθήναι: bring to pass, fulfil, accomplish, finish; mid. come to pass.

τελευτή: end, accomplishment. τελευτήν ποιῆσαι = τελευτήσασθαι.

τελέω and τελείω, fut. τελέω, mid. inf. τελέεσθαι, aor. (ἐ)τέλεσ(σ)ε, subjv. τελέσω, inf. τελέσ(σ)αι, perf. τετέλεσται, aor. pass. (ἐ)τετέλεσθ(η) (τέλος): complete, fulfil, accomplish, perform. ἡμαρ τέλεος ἥως, dawn (perfected) fully ushered in the day.

τελή-εις, -εντος: perfect, unblemished. (Possibly, efficacious.)

τέλλω, plpf. pass. τέταλτο: command, entrust to (with ἐπι).

τέλος, -eos: end, issue.

τέμενος, -eos (τέμνω, templum): (ground set apart), consecrated ground, sanctuary, royal domain.

Τεμέση: the later Τάμασος, a place in Cyprus famous for its wealth of copper. (This metal takes its name from that island; cf. late-Latin cuprum, aes Cyprium.)

τέμνω: cut, cleave. γ 175. Cf. τάμνω.

Τένεδος: island in the Aegean Sea, near the coast of the Troad. γ 159.

τένων, -οντος: tendon, sinew.

τέξις: fut. of τίκτω, bear.

τέος [τοῦ, τίνος]: gen. of τίς, who?

τιός [σός] (σύ) 3: thy, thine.

τέρας, -ας: sign, portent.

τέρετρον: auger.

τερήν, neut. τερέν: soft, tender.

τέρμα, -ατος: limit.

τέρπω, mid. τέρπομαι, aor. τερψάμενος, 2 aor. subjv. (τε)ταρπώμε(σ)θα, partic. ταρπόμενος, aor. pass. τάρπησαν, ἐτέρφθησαν, τάρφθεν, subjv. τραπέομεν (§ 54 d), opt. τερφθείητε: cheer, give pleasure; mid. and pass., take pleasure, make merry, delight, enjoy myself.

τερπι-κέραυνος (τρέπω, § 34): wielder of the thunderbolt. Epithet of Zeus.

τέρσομαι, aor. inf. τερσθήμεναι: dry. ὅσσε δακρυόφιν τέρσοντο, his eyes were dried from tears.

τερψί-μβροτος: delighter of men. μ 269. Epithet of Helios, the sun.

τέσσαρες, neut. τέσσαρα: four.

τέταλτο: plpf. of τέλλω, entrust.

τετάνυσται: perf. of τανύω, stretch.

τεταρπώμεσθα: see τέρπω.

τέταρτος 3: fourth.

τέτατο: plpf. of τείνω, stretch.

τετέλεσται: see τελέω.

τετεύχεται: see τεύχω.

τετίμημαι: grieve.

τετίμηται: see τιμάω, honor.

τετλάμεν: see τλήσσομαι.

τέτμεν and ἔτετμε(ν): aor. found.

τετρά-γυος: of four acres (using the English acre in its primitive indefinite sense).

τετραίνω, aor. τέτρηνε: bore.

τετρά-κις: four times.

τετρά-κυκλος: four-wheeled.

τετρ-άορος: joined four together, four-spanned.

τέτραπτο: plpf. of τρέπω, turn.

τέταρτος: fourth. See τέταρτος.

τετραχθά: adv. into four pieces.

τέτρηνεν: aor. of τετραίνω, bore.

τετυγμένα: well made. See τεύχω.

τετύκοντο: aor. of τεύχω, prepare.

τετύχηκε: is. See τυγχάνω.

τεύ [τινός]: enclitic gen. of τίς.

τεύχεα, dat. τεύχεσιν pl.: arms, weapons, armor; tackle (cf. δπλα).

τεύχω, fut. τεύξει, aor. ἔτευξα, τεύξε, mid. τετύκοντο (§ 46 e), perf. τετευχώς, pass. τέτυκται, pl. τετεύχεται, aor. pass. ἐτύχθη: make, build, make ready, appoint, cause; perf. and pass., is built, is appointed, is.

τεχνάω, aor. τεχνήσατο: contrive.

τέχνη: art, skill, device.

τεχνή-εις, -εσσα, fem. pl. **τεχνῆσαι**: art-ful, skilful, cunning, with genitive.

τεχνηέντως: adv. with art, skilfully.

τέφ [τινί] dat., **τέων [τινων]** gen.: of tis.

τέως: adv. meanwhile. See εἰος.

τή: here! An inv. of the root **τα** (τείνω). It is always intrans., and followed by another imperative.

τῇ [ῥ]: adv. where, as.

τῇ [ταύτη]: adv. there.

τῇδε: adv. here.

τηκεδών, -όνος: wasting, consumption.

τήκομαι: waste away, pine.

τήλε (tele-phone): adv. far, far away.

τηλε-δαπός: of a distant land.

τηλεθάω, partic. **τηλεθδωντα**: flourish; partic. luxuriant, luxuriantly.

τηλε-κλειτός and **τηλεκλυτός** (κλέος): far-famed.

Τηλέμαχος: son of Odysseus and Penelope; the central figure of the first four books of the *Odyssey*.

Τήλεμος: a seer. ι 509.

Τηλέπυλος: city of Laestrygonia. κ 82.

Τηλεφίδης: son of Telephus (who was a son of Heracles; wounded by Achilles on the way to Troy; and whose adventures formed the theme of a noted play of Euripides). λ 519.

τηλικός: of that age, so young.

τηλό-θεν: adv. from far away.

τηλό-θι: adv. far away.

τηλό-σε: to a distance, far away.

τηλοτάτω: adv. most remote.

τηλοῦ: adv. far away.

τηλύγετος 3: grown tall. (A word of doubtful meaning; perh. dearly loved.)

τήμος: adv. then. Generally correlative with ἤμος, when.

Τηΰγετος: *Taiygetus*, the lofty mountain range which towers above Sparta. ζ 103.

τηῦσιος 3: fruitless, vain.

τιθαιβώσσω: build homes, store up honey.

τίθημι, 2 sing. **τίθησθα**, pl. **τιθεῖσι** (§ 55 a), impf. (ἐ)τίθει, impf. mid. **τιθέμεσθα**, fut. **θήσω**, aor. **ἔθηκα**, pl. **ἔθεμεν**, **ἔθεσαν**, **θέσαν**, **θήκαν**, subjv. **θείω** [θῶ], **θήης** [θῆς], opt. **θείη**, pl. **θεῖμεν**, inv. **θές**, inf. **θεῖναι**, **θέμεν(αι)**, mid. **ἔθετο**, **θέτο**, inv. **θέο**, partic. **θέμενος**: place, cause, make, do.

Τιθωνός: son of Laomedon, brother of Priam, and husband of Eos (*Aurora*). ε 1. He had the beauty of his family, like Ganymede and Paris, and thus won the love of Eos; but she, in asking the gift of immortality for him from Zeus, forgot to ask that he might enjoy eternal youth, and, according to the later story, he withered away, and finally became a grasshopper.

τίκτω, fut. **τέξεις**, aor. **ἔτεκεν**, **τέκε**, subjv. **τέκωσι**, mid. inf. **τεκέσθαι**: bring forth, bear, beget.

τὼλλω: pluck, tear the hair.

τίμᾶω, impf. **ἐτίμα**, fut. **τίμήσουσι**, perf. **τετίμηται**: honor; perf. pass. is honored.

τίμη: honor.

τίμη-εις, -εντος: honored, precious.

τίμηστέρος: more honored.

τίμηστάτος: most honored.

τίμιος: honored.

τινάσσω, aor. **τιναξάσθην**, subjv. **τινάξη**: shake, flap the wing.

τίνω, fut. **τίσω**, aor. (ἐ)τίσας, inv. **τίσαι**: pay; mid. exact satisfaction, repay ourselves, punish.

τίπτει, τίπτ', or **τίφθ'** (τί ποτε): why? why, pray?

τίς, τί, gen. **τέο**, gen. pl. **τέων**: interrog. pron. who? what? **τί** (acc.) why? wherefore?

τις, τι, gen. **τεῦ**, dat. **τέφ** and **τῷ**: enclitic indef. pron., any one, some

one, many a one. *τι, any, in any way, at all.*

τίσαι, τίσατο, κτλ.: see *τινω*.

τίσις: vengeance, recompense.

τίσω: will pay. See *τινω*.

τιταίνω: draw, stretch; mid. exert myself, strive.

Τιτύς: *Tityus*, a monster punished in Hades for an offense against Leto. λ 576. His former home was in Euboea, acc. to η 324.

τιτύσκομαι: aim, set my course.

τι(φ)θ': see *τίπτε*.

τιώ, impf. τιεν, aor. έτισε, perf. pass. partic. τετιμένος: honor.

τλήσμαι fut.; aor. έτλην, opt. τλαίην, perf. inf. τετλάμεν, partic. τετλήότι (from root *ταλ*, cf. *tuli*): bear, endure, suffer, dare, have the heart.

τοί [σοί]: enclitic, dative. See *σύ*.

τοί [οί]: who. See *δς*. § 45 j.

τοί [οί]: the, these. See *ό*.

τοίγαρ: well then, therefore, so.

τοίον: adv. so, prob. spoken with a gesture, having 'deictic' force.

τοίος 3: such, of quality.

τοióσδε, -ήδε, -όνδε: such, such as this, such as that.

τοιοúτος, neut. τοιοúτον, neut. pl. nom.

τοιαúτα: such.

τοίςδεσ(σ)ιν: dat. of *δδε*. § 45 n.

τοίχος: wall, of house or ship.

τοκήες (τίκτω) pl.: parents.

τολμάω, aor. opt. τολμήσειεν: dare, have courage.

τολυπέύω, aor. τολύπευσε: wind up, complete, accomplish.

τοξάσμαι: shoot with the bow.

τόξον: bow. *τόξα* is often used as singular, with reference to the dif-

ferent parts of one bow. Its manufacture from goat horns is described in Δ 105 ff.

τορνώνω, aor. subjv. τορνώσεται: shape out, design.

τοσσάκι: adv. so many times, so often.

τός(σ)ος 3: so great, so much, so far, so long. *τός(σ)ον*, adv. so much.

τοσ(σ)όσδε, τοσσήδε, τοσόνδε: so great as that.

τοσσούτον: adv. so great, so far.

τότε: adv. then.

τούνεκα (τοú ενεκα): therefore, on that account.

τόφρα: so long, meanwhile. Freq. correlative with *δφρα*.

τράγος: he-goat.

τράπεζα (for *τετρά-πεζα*, cf. *τρίπος*): table.

τραπέομεν [ταρπώμεν]: aor. pass. subjv. of *τέρπομαι*, enjoy myself.

τραπέσθαι: see *τρέπω*.

τραπέω: tread the vintage.

τραφέμεν, τράφεν: see *τρέφω*.

τρεῖς (tres, drei): three.

τρέμω: tremble. |NF= ΤΡΕΜΕΙΝ

τρέπω, aor. mid. τρεφάμενοι, 2 aor. έτραπον, mid. inf. τραπέσθαι (torqueo): turn.

τρέφω, aor. έθρεψε, partic. θρέψας, 2 aor. inf. τραφέμεν [τραφείν], aor. pass. έτραφεν, τράφεν [έτράφησαν]: nourish, feed, nurture, rear, am nurse; curdle; 2 aor. and pass., grew up, was bred.

τρέχω: run.

τρέω, aor. τρέσαν: flee in fright.

τρήρων, -ωνός: timid.

τρητός: perforated; well-bored; prob. with reference to the holes in the framework of the bedstead, for the straps which supported the mattress.

τρηχύς, τρηχεία [τραχύς]: rough, rugged, rocky.



τόξον.

τρίαινα: *trident.*

τρίβω, aor. inf. τρῖψαι: *rub.*

τρι-εις: *adv. for three years.*

τρι-πολος: *thrice ploughed.*

τρι-πος, -οδος: *tripod, a three-legged stand which was placed over the fire as a support for a kettle. In δ 129 the word may mean three-legged table; in κ 361 a kettle.*

τρίς: *three times, thrice.*

τρισ-και-δέκατος: *thirteenth, but without notion of order of rank. τρισ-και-δέκατος ἐγὼ αὐτός, "I with twelve others."*

τρι-στοιχος: *in three rows.*

τρίτατος 3: *third.*

Τριτογένεια: *Trito-born, Tritogenia. Epithet of Athena. It is best treated as a proper name.*

τρίτος 3: *third. τὸ τρίτον, the third time.*

τρίχα: *adv. threefold, in three divisions. τριχα νυκτὸς ἔην, it was in the third part (i.e. the last third) of the night.*

τρίχες: *pl. of θρίξ, hair.*

τριχθά (τριχα): *adv. into three pieces.*

τρίψαι: *aor. of τρίβω, rub.*

Τροίη: (1) the Troad, Troy, the country in the northwest corner of Asia Minor with Ἰλιος as its capital. (2) The city of Ἰλιος, Troy, itself. δ 146. (Strictly adj. of Troy, sc. γῆ or πόλις.)

Τροίη-θεν: *adv. from Troy.*

Τροίην-δε: *adv. to Troy.*

τρόπις, -ιος: *keel.*

τροπός: *thong, strap (lit. twist) by which the oar was so fastened to the upright thole-pin (κλῆις) that it played freely upon it as upon a fulcrum.*

τροφέομαι (τρέφω): *swell, tower up.*

τροφός-εις, -εσσα: *adj. swollen.*

τροφός (τρέφω) fem.: *nurse.*

τροχός (τρέχω): *wheel, round mass.*

τρυγᾶω, pl. τρυγῶσι: *pluck, gather grapes.*

τρῦπανον: *auger, drill.*

τρῦπάω, 3 sing. opt. τρῦπῃ: *bore.*

τρύφος: *fragment, part.*

τρώω: *waste, consume, distress.*

τρώω: *crop, eat, of mules. ζ 90.*

Τρώες pl.: *dat. Τρώεσσι(ν) and Τρωσιν(ν): Trojans.*

Τρωή: *Trojan woman.*

τρωχᾶω, impf. τρώχων (τρέχω): *trot, run.*

τυγχάνω, aor. subjv. τύχῃς, perf. τετύχηκε (τύχη): *chance upon, obtain; chance to be; perf. τετύχηκε, much like τέτυκται, is.*

Τυδείδης: *son of Tydeus, Diomed.*

τυκτός (τεύχω): *well-prepared, smooth.*

τύμβος: *tomb, burial-mound.*

Τυνδάρεος: *Tyndareüs. λ 298. See Λήδη.*

τύπτω: *strike, beat.*

τύρος: *cheese.*

Τυρώ, -δος: *Tyro, mother of Neleus. β 120, λ 235 ff.*

τυτθός: *little, young. τυτθόν, a little.*

τύχῃς: *aor. subjv. of τυγχάνω.*

τῷ: *in that case, therefore.*

τῷ [τινί]: *enclitic dat. sing. of τίς.*

Υ.

υακίνθινος: *hyacinthine. ζ 231. Cf. Adam's 'hyacinthine locks,' Milton, Par. Lost, iv. 301. Prob. with reference to curliness rather than to color.*

υἷας: *swine, acc. pl. of υἷς.*

ύβριζω: *act insolently, am insolent.*

ύβρις, -ιος: *insolence, wantonness.*

ύβριστής: *insolent man.*

ύγρός (hygro-meter) 3: *moist, watery. ύγρή, fem. adj. as subst., the moist, the sea. Cf. Milton's 'O'er moist*

and dry, | O'er sea and land,' *Par. Lost*, iii. 652. ὑγρόν, adv. damply.

ὑδραίνω, aor. mid. ὑδρηναμένη: wash, mid. bathe.

ὑδρεύω: fetch water.

ὑδρηλός: moist, well-watered.

ὑδωρ, gen. ὑδαρος: water.

υῖός, gen. υἱός, υῖος, dat. υἱεί, υἱεῖ, υῖι, acc. υῖα, υῖόν, voc. υἱέ, pl. nom. υἱέες, υῖες, dat. υἱάσι(ν), acc. υἱέας, υῖας: son. §§ 26 f, 40 c.

ῥῆλη: wood, forest, small wood.

ῥῆλῆ-εις, -εσσα: woody.

ῥμεις, gen. ῥμέων, dat. ῥμῖν, ῥμιν, ῥμμι(ν), ῥμέας: plural of 2 pers. pron., ye, you.

ῥμέτερος (ῥμεῖς) 3: your.

ῥμμιν: see ῥμεις, you.

ῥμνος (ῥμν): song, strain. θ 429.

ῥμός (ῥμεῖς) 3: your.

ῥός: gen. of ῥς, hog.

ῥπ-άγω: lead under (the yoke).

ῥπ-ακούω, aor. inf. ῥπακοῦσαι: (give ear), answer.

ῥπ-αλύσκω, aor. ῥπάλυξε: escape.

ῥπατος: most exalted.

ῥπ-έδεκτο: see ῥποδέχομαι. § 56.

ῥπ-έδραμε: see ῥποτρέχω.

ῥπέδν, ῥπέδυστο: see ῥποδύν.

ῥπ-είκω, fut. mid. ῥπειξέαι [ῥπειξῆ]: yield.

ῥπείρ: see ῥτέρ.

ῥπ-έκ: adv. out from under, away from.

ῥπ-εκκλίνθη: see ῥποκλίνω.

ῥπ-εκ-προ-θέω: run forth out from among (his competitors).

ῥπ-εκ-προ-λύω, aor. ῥπεκπροέλυσαν: loose away from under the yoke, unharness.

ῥπ-εκ-προ-ρέω, stream away from out the depths.

ῥπ-εκ-προ-φεύγω, aor. opt. ῥπεκπροφύγοιμι: escape.

ῥπ-εκ-φέρω: (bear myself away down out of the scene), speed along.

ῥπ-εκ-φεύγω, aor. ῥπεξέφυγον, ῥπέκφυγον: flee, escape.

ῥπ-έμεινα: aor. of ῥπομένω.

ῥπ-έμνησεν: aor. of ῥπομνησκω.

ῥπ-ένερθε: adv. below, beneath.

ῥπ-έξ: equiv. to ῥπέκ.

ῥπ-έξ-έφυγον: see ῥπεκφεύγω.

ῥπέρ and ῥπείρ (super): prep. with acc. and gen., over, above, beyond.

(1) With acc., ῥπέρ οὐδόν, over the threshold; νηὺς ῥπερ, over the ship; ῥπείρ ἄλα (perhaps for ῥπέρ σάλα, since ἄλς once began with σ), over the sea; ῥπέρ μόρον, beyond fate.

(2) With gen., ῥπέρ κεφαλῆς, above (his) head; ῥπέρ λέβητος, over a basin.

ῥπέρ: for ῥτέρ, when it immediately follows its case. § 58 c.

ῥπεραί pl.: braces, ropes running from the end of the sail-yard to the deck, by which the top of the sail could be properly adjusted to the wind.

ῥπέρ-βαίνω, aor. ῥτέρβη: pass over, cross.

ῥπέρ-βάλλω, aor. inf. ῥπερβαλέειν: throw (it) over.

ῥπέρ-βασίη: transgression.

ῥπέρ-βη: aor. of ῥπερβαίνω.

ῥπέρ-βιον: adv. wantonly.

ῥπέρ-βιος: excessive, wanton.

ῥΥπέρεια: (Overly), ancient home of the Phaeacians. § 4.

ῥπέρ-έχω, aor. ῥπερέσχε: rise, of a star.

ῥπέρ-ηγορέω, -οντος (ἀνὴρ): haughty.

ῥπέρ-ήσει: fut. of ῥπερήμι.

ῥπέρ-θεν: adv. above.

ῥπέρ-θύμος: high-spirited.

ῥπέρ-θύριον: lintel of a door.

ῥπέρ-λήμι, fut. ῥπερήσει: throw beyond.

ῥΥπεριονίδης and ῥΥπερτών, -ονος: Hyperion, lofty, exalted one, a name of the sun-god, apparently formed with adj. suffixes from ῥτέρ. § 42.

ῥπέρ-πέτομαι, aor. ῥπέρπτατο: fly over fly beyond.

ὑπερτερή: lit. *over-part, over-box*. Prob. a frame to increase the depth of the wagon-box when light and bulky loads were to be carried. § 70.

ὑπέρτερος: *upper*, esp. of the outer flesh as distinguished from the viscera (σπλάγχνα).

ὑπερφίαλος: *haughty, insolent*.

ὑπερφιάλως: adv. *insolently*.

ὑπέρχομαι, aor. ὑπήλυθε, ὑπήλθε, mid.

ὑπήλθεο: *go under, enter*.

ὑπεριώ-θεν: adv. *from her upper room*.

§ 36 c.

ὑπερίον, pl. as sing. ὑπεῤῶα: *upper room, chambers on the 'second floor.'*

ὑπ-έστην: *promised*. See ὑφίστημι.

ὑπ-έσχετο: see ὑπίσχομαι.

ὑπ-ήλυθε, ὑπήλυθε: see ὑπέρχομαι.

ὑπ-ηνήτης (ὑπήνη): *bearded*. πρῶτον ὑπηνήτην, *just bearded*.

ὑπ-ηοῖος (ἡώς): *adj. at break of day*.

ὑπ-ίσχομαι, aor. ὑπέσχετο: *promise*.

ὑπνος (somnus): *sleep*.

ὑπνώω: *slumber, sleep*.

ὑπό: adv. and prep. *under, beneath*.

ὑπ' ἔμβρον ἦεν ἐκάστη, *put a suckling under each*; ὑπὸ λίτα πετάσσας, *spreading a linen cloth beneath*; ὑπὸ δὲ θρήνυς ποσὶν ἦεν, *but below was a stool for the feet*.

(1) With acc., ὑπὸ ζυγὸν ἤγαγεν, *led under the yoke*; ὑπὸ πόντον ἐδύσετο, *sank beneath the sea*; φάος οὐχ' ὑπὸ ζόφον, *the light is gone under the darkness ('into the west')*.

(2) With dat., ὑπὸ ποσσὶν ἐδήσατο πέδιλα, *she bound her sandals under her feet*; ὑπὸ Νηῖω, *at the foot of Nēuin*; ὑπὸ μνηστῆρσιν δαμείη, *may be slain by the suitors*.

(3) With gen., ὑπὸ στέρνοιο τάνυσεν, *stretched under his breast*; ἔλυσαν ὑπὸ ζυγοῦ, *released from under the yoke*; ὑπὸ κύματος ἀρθεῖς, *lifted by a wave*.

ὑπο: for ὑπό, when it immediately follows its case. § 58 c.

ὑπό-βρυχα: acc. as if from a nom. ὑπόβρυξ. With θῆκε, *put under water*.

ὑπο-δάμνημι, 2 sing. pass. ὑποδάμνασαι: *pass. am subject*.

ὑπο-δεῖδω, aor. impv. ὑποδεῖσάτε: *fear, shrink before*. § 62 h β.

ὑπο-δέχομαι, aor. ὑπέδεκτο: *undertake, promise*.

ὑπο-δμῶς: *underling, vassal*.

ὑπόδρα: *askance, darkly*.

ὑπο-δύομαι, aor. ὑπέδῦ and ὑπεδόσσεο, partic. ὑποδύσα: *sink into, creep over*; with gen., *come forth from*.

ὑπο-θήσεται: fut. of ὑποτίθημι.

ὑπο-κρίνομαι [ἀποκρίνομαι]: *answer*.

ὑπο-κλίνω, aor. pass. as mid. ὑπεκλίνθη: *lay down under*.

ὑπό-κυκλος: (*wheeled-beneath*), with castors.

ὑπό-κυομαι, aor. partic. ὑποκύσαμένη: *conceive*.

ὑπο-λείπω, impf. mid. ὑπελείπετο: *mid. remain*.

ὑπο-λύω, aor. ὑπέλυσα: *loose from under* (the rams).

ὑπο-μένω, aor. ὑπέμεινε: *remain*.

ὑπο-μιμνήσκω, aor. ὑπέμνησε: *remind, cause to remember*.

ὑπο-νήμιος: *at the foot of* (lying beneath) Mt. Nēuin.

ὑπο-περκάζω: *gradually take on color*.

ὑπο-σειέω: *shake below, turn*.

ὑπο-στᾶς: see ὑφίστημι.

ὑπο-στρέφω, aor. partic. ὑποστρέψας: *turn about, turn*.

ὑπό-σχαις, -ος: *promise*.

ὑπο-τίθημι, fut. ὑποθήσομαι: *suggest*.

ὑπο-τρέχω, aor. ὑπέδραμε: *run under* (weapon or outstretched arm).

ὑπο-ουράνιος: *under heaven, i.e. on earth*.

ὑπο-φθάνω, aor. mid. partic. ὑποφθάμενος: *come before, anticipate*.

ὑπτιος: adj. *supine, on his back*.
 ὕς, gen. ὕς: *hog, swine*. See σὺς.
 ὑσμίνη: *battle, conflict*.
 ὑστάτιον: adv. *at last, last*.
 ὕστατος: *last, last of all*. ὕστατον
 and ὕστατα adv., *last, finally*.
 ὕστερον: adv. *later, hereafter*. ἐς ὕστε-
 ρον, *a second time*.
 ὑφαίνω, iterative impf. ὑφαίνεσκεν, aor.
 partic. ὑφάνας: *weave, contrive*.
 ὑφαντός 3: *woven*.
 ὑφασμα, -ατος (ὑφαίνω): *web, garment*.
 ὑφάω, pl. ὑφώωσι: *weave*.
 ὑφ-ίστημι: *undertake*.
 ὑψ-αγόρης: (*big-talker*), *boaster*.
 ὑψ-ερεφής, -ές: *high-roofed*.
 ὑψηλός 3: *high, lofty*.
 ὑψι-βρεμέτης (βρέμω): *high-thunderer*.
 ὑψί-κερως (κέρας): *with lofty horns*.
 ὑψί-κομος and ὑψι-πέτηλος: *with lofty*
foliage, with high branches, high-
crowned.
 ὑψό-θεν: adv. *from on high*.
 ὑψ-όροφος: *high-roofed*. See ὑπερεφής.
 ὑψό-σε: *on high, into the air*.
 ὑψοῦ: adv. *high out*.
 ὕω, partic. ὕμενος: *wet*; mid. partic.
in the rain.

Φ.

φάαντατος (φαεινός): *brightest*.
 φαγέμεν [φαγεῖν] inf., φάγησιν [φάγη]
 subjv., φάγοι opt., φάγομεν ind.: aor.
 of ἐσθίω, *eat*.
 Φαέθουσα: *Phaëthusa (gleaming), a*
nymph. μ 132. Cf. Phaëthon as an
epithet of the sun, and Phoebus as a
by-name of Apollo.
 φαέθων, -οντος: *bright, gleaming*.
 φαεινός (φάος) 3: *flashing, shining*.
 φαείνω (φάος): *give light, shine*.
 φαειν-μβροτος: *giving light to mortals*.
 Φαίδιμος: *king of Sidon. δ 617*.
 φαίδιμος: *illustrious, glorious*.

Φαίδρη: *Phaëdra, daughter of Minos*
of Crete, wife of Theseus of Athens.
She became enamored of her step-
son Hippolytus and, repulsed by
him, caused his death and com-
mitted suicide.

Φαίηκες, dat. Φαίηκεσσιν pl.: *Phae-*
cians, a mythical maritime people
whose island was later identified
with Corcyra (Corfú). This island
is the scene of the action of books
ζ-θ, and the story of ι-μ is told to
the Phaeacian king Alcinous.

φαῖς: opt. of φημί, *say*.

φαينوμένη-φιν: dat. fem. of pres. pass.
 partic. of φαίνω.

φαίνω, iterative inf. φαίνεσκετο, aor.
 opt. φήναι, inf. φῆναι, fut. pass.
 φανείσθαι, aor. pass. φάνη, subjv.
 φανῆη [φανῆ], partic. φανέω, itera-
 tive φάνεσκε (φάος): *give light, show,*
cause to appear, utter, give (δ 12);
pass. appear. Cf. φαείνω.

Φαιστός: *Cretan town. γ 296*.

φάμην, φάν [ἐφασαν]: see φημί.

φάνεσκε: iterative aor. pass. of φαίνω.

φάος, -eos, and φώς [φῶς]: *light*.

φαρέτρη: *quiver*.

φάρμακον: *herb, drug, poison*.

φαρμάσσω: *temper*.

Φάρος: *island near Egypt. δ 355*.

φᾶρος, -eos: *cloak, robe. See χλαῖνα*.

φάρυγξ, gen. φάρυγος: *gullet*.

φάσγανον: *sword*.

φάσθαι: inf. mid. of φημί.

φάσκε: iterative impf. of φημί.

φάτις: (*speech*), *report*.

φάτο [ἐφη]: impf. mid. of φημί, *say*.

φάτνη: *crib, manger*.

φεῖδομαι, aor. opt. πεφιδόμην: *spare*.

(φεν-) aor. ἔφευγε: see πέφνε, *kill, slay*.

Φεραί pl.: *a town in Thessaly, on*
Lake Boebeiis.

Φέρης, -ητος. founder of Φεραί, father of
 Admetus (husband of Alcestis). λ 259.

φέριστος: *best*. φέριστε, *good sir*.

φέρτατος: *best, bravest*.

φέρετος: *better*.

φέρω, iterative impf. φέρεσκε, fut.

οίσουσι, aor. ἤνεικαν, ἔνεικαν, imv.

ἐνεκατε, οίσέτω, inf. οισέμεν(αι) (fero,

—bear): *carry, bear, bring, bear away*.

φεύγω, aor. φύγον, perf. partic. πεφεν-

γότες, πεφυγμένος (fugio): *flee,*

escape.

φή [ἔφη]: impf. of φημί.

φήμη: (*saying*), *local omen, omen*.

φημί, 3 pl. φασί, subjv. φήη, φῆσιν

[φῆ, § 47 a], opt. φαίης, impf. ἔφην,

2 sing. ἔφησθα, φῆς, 3 sing. ἔφη, φῆ,

1 pl. φαμέν, 3 pl. ἔφασαν, φάσαν, φάν,

ind. mid. 2 pl. φάσθε, partic. φαμένη,

iterative impf. ἔφασκον, φάσκεν

(fari): *say, assert, say to myself*

(hence, *think, believe*). See εἶπον.

Φῆμιος: Ithacan bard. α 154, 337.

φήμις, -ιος: *talk*.

φῆν [ἔφην]: impf. of φημί.

φῆναι: aor. inf. of φαίνω, *show*.

φῆνη: *osprey*.

Φηραί pl.: a town at the head of the

Messenian Gulf, the modern Kala-

mata. γ 488.

φῆσιν [φῆ]: subjv. of φημί.

φθάνω, aor. ἔφθης: *come sooner*.

φθέγγομαι, aor. partic. φθεγγαμένου:

utter a sound, shout.

Φθῆγη: region of Thessaly. λ 496.

φθινύθω: *consume, waste away, die*.

φθίνω, aor. inf. φθίσαι, aor. mid. opt.

φθίτο (§ 49 b), partic. φθιμένοιο:

waste away, perish, wane; aor. act.

destroy.

φθίω, subjv. φθίης: *perish*.

φθογγή and φθόγγος (φθεγγομαι): *voice*.

φθονέω: *grudge, begrudge, object to*.

Sometimes followed by a genitive

(of 'separation') of the thing

grudged or refused.

-φι(ν): inseparable suffix, ending of an old instrumental case. Added to the stem of a noun, it forms a genitive and dative in both singular and plural, which is used generally as an instrumental, ablative, or locative case. § 36 a.

φιλέω, opt. φιλοίη, partic. φιλεῦντας

[φιλούντας, § 27 b], impf. (ἐ)φίλει,

iterative φιλέσκε (§ 57 b), fut. inf.

φιλησέμεν [φιλήσειν], mid. φιλήσεαι

[φιλήσῃ], aor. φίλησε: *love, show*

favor to, entertain as a friend; mid.

receive hospitality.

φιλ-ήρετος: *oar-loving, sea-loving*.

Φιλοκτήτης: *Philoctetes*, a famous

archer who had the bow and arrows

of Heracles. γ 190, θ 219. The

story of his detention in Lemnos is

told in B 716-725. He was brought

to Troy not long before its capture.

Φιλομηλείδης: Lesbian king who chal-

lenged visitors to a wrestling match.

δ 343.

φιλο-μμείδης, -εῖς (smile): *laughter-lov-*

ing. Epithet of Aphrodite.

φιλό-ξενος: *hospitable*.

φίλος 3: *dear, beloved, pleasing; as*

subst., *friend*. Comp. φίλτερος, su-

perl. φίλτατος. φίλος is often used

in Homer where the less emotional

English idiom would not use *dear*,

but it is distinctly more than the

possessive pronoun, and part of the

original coloring is lost if it is ren-

dered by *thy, his, etc*. It is a stand-

ing epithet with words which denote

relationship, or a part of the human

body, or the mind.

φιλότης, -ητος: *love, friendship*.

φιλοτήσιος: adj. of *love, amorous*.

φίλτατος, φίλτερος: see φίλος.

φινρός: *log of wood*.

Φοῖβος: *Phoebus, (shining)*. Epithet

(by-name) of Apollo.

Φοίνικες pl.: *Phoenicians*, known to Homer as a race of skilful mariners, traders, and manufacturers. See *Σιδόνιοι*.

Φοινίκη: *Phoenicia*, at the northeast end of the Mediterranean.

φοινίκο-πάρης: *purple-cheeked*. Epithet of ships. See *μυτο-πάρης*.

φοινίξ, -ίκος: (*Phoenician tree* ?), *palm-tree*.

φοιτάω, impf. (ἐ)φοίτων, φοιτᾶ: *go to-and-fro, wander, keep coming*.

φόνος: *death, slaughter*.

φορέω, subjv. φορέησι(ν) [φορῆ], opt. φοροῖη (cf. *φολοῖη*), impf. (ἐ)φόρει (φέρω): *bear*.

Φόρκυς, -ῦνος: *Phorcys*, a sea-god. α 72.

φόρμιγξ, -ιγγος: *phorminx, lyre*.

φορμίζω: *strike the lyre*.

φοροῖη: opt. of φορέω.

φορτίς, -ιδος (φόρτος): *merchant-ship*.

φόρτος (φέρω): *lading, cargo*.

φώς: see φάος. φώσδε, *to the light*.

φράζω, fut. mid. φράσσεται, aor. φράσε, mid. (ἐ)φράσ(σ)ατο, 2 aor. (ἐ)πέφραδε, inf. πεφραδέμεν (§ 46 e): *make clear, point out, direct; mid. consider, plan, recognize*.

φράσσω, aor. φράξε: *fence*.

φρήν, dat. φρενί, dat. pl. φρεσί: the *diaphragm, midriff, breast*, esp. as seat of intelligence and feeling, *mind, heart*. Freq. in plural.

φρίξ, gen. φρικός: *ruffled sea*.

φρονέω (φρήν): *think, consider, plan*. ἐν φρονέω includes both good-will and prudence. φίλα φρονέω, *with friendly heart*.

Φρόνιος: an Ithacan. β 386, δ 630.

φρόνις, -ιος: *knowledge, intelligence*.

Φρόντις, -ιος: *helmsman of Menelaus*. γ 282.

φῦ [ῥφν]: see φύω.

φυγῆ: adv. dat. *in flight*.

φύγε: *escaped*. See φεύγω.

φύη (φύω): *form*. Cf. φύσις.

φυκτός (φεύγω): *to be escaped*. οὐ φυκτὰ πελονται, *there is no escape*.

Φυλάκη: Thessalian town. λ 290.

φυλάσσω, inf. φυλασσέμεναι, φυλάσσειν, aor. subjv. φυλάξω: *guard, watch*.

φυλίη: (perhaps) *myrtle*.

φύλλον (φύω, folium): *leaf*.

φῦλον (φύω): *race, tribe*.

φύλοπις, -ιδος: *din of battle*.

Φυλώ, -δος: *servant of Helen*. δ 125.

φύντες: see φύω.

φύξιμος: *way of escape*.

φῦρω, perf. partic. πεφυρμένον: *besmear, stain*.

φυσί-ζοος (φύω, ζωή): *life-giving*.

φύσις: *nature*.

φυτεύω (φυτόν): *set out, plant*.

φυτόν: *growth, esp. tree, vine*.

φύω, aor. ἔφυσε, 2 aor. ἔφν, φῦ, 3 pl. ἔφυν [ἔφυσαν], partic. φύντες, perf. πεφύκασι, πεφύᾱσιν, partic. πεφυῶτε, plpf. πεφύκει (fui, be): *put forth, cause to grow; 2 aor. and perf. grow*. ἔν οι φῦ χειρί, (*grew to*) *clung to his hand*.

φώκη: *seal*. δ 404 ff.

φωνέω, aor. (ἐ)φώνησεν, partic. φωνήσας: *speak, lift up my voice*.

φωνή: *voice*.

φώς, gen. φωτός: *man*.

X.

χαίνω, aor. partic. χανών (hio): *γανη, open my mouth*.

χαίρω, iterative impf. χαίρεσκον, aor. ἐχάρη and κεχάροντο, opt. κεχάροιτο: *rejoice, am pleased, am glad*. χαίρε and χαίρετε, *hail!* the customary form of greeting. Cf. χάρις, χάρμα.

χαῖται pl.: *hair; mane of horses*.

χαλεπαίνω, aor. subjv. χαλεπήνῃ: *am angry, rage, am bitter*.

χαλεπός 3: *hard, harsh, cruel.*

χαλέπτω: *distress, oppress.*

χαλι-φρων, -ωνος: *light-witted.*

χάλκεος: *adj. of bronze, bronze.*

χαλκεύς, -ῆος: *blacksmith, smith.*

χαλκεών, -ῶνος: *smithy.*

χαλκήιος: *adj. of the smith, smith's.*

χαλκ-ήρης, -εος: *bronze-tipped.*

χαλκο-βαρής, -ές: *heavy with bronze.*

χαλκο-βατής, -ές, *with bronze (covered) threshold.*

χαλκός: *bronze, copper; like the English 'steel' for sword. This was the most important metal of the Homeric age, for armor, weapons, tools, and utensils. Iron was much less used.*

χαλκο-χίτων, -ωνος: *bronze-clad.*

χαμάδης: *adv. to the ground.*

χαμαί (humī): *on the ground.*

χαμαί-ευνάς, -άδος: *fem. adj. sleeping on the ground.*

χανδάνω, *perf. partic. (as pres.) κεχανδόντα: contain.*

χανών: *see χάλνω.*

χαρί-εις, -εσσα, -εν: *graceful, beautiful, pleasing.*

χαρίστατος 3: *most pleasing.*

χαρίστερος: *more pleasing.*

χαρίζομαι, *aor. inf. χαρίσασθαι, perf. partic. κεχαρισμένος, plpf. κεχάριστο: gratify, give gladly, give freely; pass. am dear. κεχαρισμένε θυμῷ, dear to my heart.*

χάρις, -ιτος (χαίρω): *grace, favor.*

Χάριτες: *Graces. § 18, θ 364.*

χάρμα, -ατος (χαίρω): *joy, delight.*

χαρ-οτός: *bright-eyed, fierce-eyed.*

Χάρυβδης, -ιος: *Charybdis, a mighty whirlpool, near Scylla. μ 104 ff., 260, 441. Cf. Milton's 'Or when Ulysses on the larboard shunned | Charybdis, and by the other whirlpool steered,' Par. Lost, ii. 1019.*

χατέω: *am in need.*

χατέλω: *desire, long for.*

χέε: *aor. of χέω, pour.*

χείλος, -εος: *lip, edge.*

χείμα, -ατος (χιών): *winter.*

χειμέριος (hibernus): *adj. of winter.*

χειμών, -ῶνος (hiems): *winter, storm.*

χείρ, *gen. χειρός, dat. pl. χείρεσσι(ν), χερσ(ν): hand, arm.*

χείρων, -ωνος: *inferior, weaker.*

χερείων, -ωνος: *inferior, worse.*

χερμάδιον: *stone thrown by the hand.*

χέρ-νιψ, -ιβος: *water for the hands.*

χέρσος *fem.: dry land, land.*

χέω, *fut. χεύω, aor. χεῖν, χέε, χεχενε, χεχεναν, inv. χεῖον, χενάντων, inf. χεῖναι, partic. χεύαντες (§ 51 g), mid. χύτο, partic. χυμένη, plpf. κέχυτο (χεφ-, gush): pour, heap (of a funeral mound). ἐμὲ ἰδόντες ἔχυντο, seeing me they crowded about me; ἀμφ' αὐτῷ χυμένη, throwing her arms around his body.*

χηλός: *chest.*

χηρεύω: *am without, lack.*

χθαμαλός (χαμαί) 3: *on the ground, low.*

χθαμαλώτερος: *lower.*

χθιζός (hesternus): *adj. (on) yesterday. § 59 a.*

χθών, *gen. χθονός, fem.: earth, ground.*

Χίος *fem.: Chios, island of the Aegean, near Ionia, the modern Scio.*

χιτών, -ῶνος (cotton): *tunic of linen; the principal male garment, — often the only garment worn at home. The χιτών of ordinary life was probably of linen in the Homeric age, not of wool, long, without sleeves, and ungirt, as in the Periclean age at Athens. This was an Ionic garment and seems, like its name, to have been introduced from the Orient. With increasing complexity of dress, it became the undergarment, as distinguished from a second and outer garment.*

χιών, -όνος *fem. (χειμών): snow.*

χλαῖνα: cloak, woolen mantle, plaid, often of purple hue (like the later ἱμάτιον); used also as a blanket by night.

Χλωρίς, -ιδος: wife of Neleus. λ 281.

χλωρός (chlorine): greenish-yellow, green, unseasoned.

χνός: crust. ζ 226.

χοή (χέω): pouring, drink-offering.

χόλος (gall): anger.

χολώω, aor. ἐχολώσατε, mid. χολώσατο, perf. κεχόλωται, partic. κεχολωμένος: anger, provoke; mid. am angry.

χορός (chorus, choir): dance, place of dancing. Cf. ὄρχηστύς.

χράσμαι, perf. partic. κεχηρημένον, plpf. κέχηρητο: use; perf. as pres., have; perf. partic. as adj., longing for.

χράω, impf. ἔχραε: beset.

χρεῖος and **χρέος**, -εος: need, business, debt.

χρε(ι)ώ, -δος: need, necessity.

χρεῖω, fut. mid. partic. χρησόμενος: deliver an oracle, declare; mid. seek an oracle, consult, with dative.

χρή: necessity, the equivalent of χρεώ. Generally used like χρή ἐστι, it is necessary, one ought. ὅττεο σε χρή, of what need comes to you, i.e. what you want, — σέ being const. as acc. of 'limit of motion' with the verb (ἵκει or γίγνεται) implied.

χρηζῶ: am in need.

χρήματα pl.: possessions, property.

χρησόμενος: see χρεῖω.

χρίμπτω, aor. pass. partic. χριμψθεῖς: χριμψθεῖς πέλας, draw near, approach.

χρίω, fut. χρίσομαι, aor. ἔχρισεν (CHRIST = the Anointed): anoint.



χρόα, **χρῶς**: see χρῶς.

Χρομῖος: son of Neleus. λ 286.

χρόνος: time.

χρόος: gen. of χρῶς, skin, body.

χρύσειος (§ 26 f) 3: of gold, golden.

χρῦς-ηλάκατος: with golden arrows.

Epithet of Artemis. Cf. Milton's [Dian] 'Fair silver-shafted queen,' Comus, 442. (But ἡλακᾶτη is distaff, and this may be of golden distaff.)

χρῦς-ήνιος: flashing with gold. (Perhaps, with golden reins, ἡνία.) Epithet of Ares.

χρῦς-θρονος: adj. of golden throne.

A fixed epithet, based on early hieratic seated figures of the deity.

χρῦςο-πέδιλος: with golden slippers.

χρῦςό-ραπτις: with golden wand.

χρῦσός: gold.

χρῦςο-χόος (χέω): gilder, goldsmith.

χρῶς, gen. χρῶος, gen. χρῶτ, acc. χρῶα: skin, body, hence self.

χυμένη: see χέω.

χύσις (χέω): deluge, heaping, heap.

χυτλώω, aor. mid. χυτλώσαιο: mid. bathe and anoint after the bath.

χύτο: aor. of χέω.

χυτός (χέω) 3: heaped up.

χωλός: lame.

χώμαι, impv. χῶεο [χῶον], partic. χωόμενος, aor. ἐχώσατο: am angry, am wroth.

χώρη: place, country.

χωρίς: adv. apart, separately.

χώρος: place, space, tract.

Ψ.

ψάμαθος fem. (generally pl.) and **ψάμμος** fem.: sand of the sea-shore, strand.

ψεύδομαι, fut. ψεύσομαι: speak falsely.

ψεύδος, -εος: falsehood, what is false.

ψηλαφῶω, partic. ψηλαφῶν: feel about.

ψῖλος 3: *bare*. ψιλὴν τρόπιν, *bare keel*, i.e. keel separated from ribs and planks.

Ψυρή: small island in the Aegean Sea, just northwest of Chios, and between this and Lesbos. γ 171.

ψυχή: *breath, soul, ghost, life*.

ψύχος, -εος: *coolness, cool air*.

ψυχρός 3: *cool, cold*.

ψωμός: *bit, gobbet*. ι 374.

Ω.

ὦ: interj. *O!* used before the voc.

ὦ: interj. followed by μοί or πόποι, expressing surprise or displeasure, *Oh! alas!*

ὦ: dat. sing. of ὅς (rel. or possessive).

Ὀγυγίη: *Ogygia*, a mythical island far to the west of Greece, the home of Calypso. α 85, ζ 172, η 244 f.

ὧδε: adv. *thus, in this way, as follows*.

ὧδε — ὦς, so — as, as — as, or ὦς — ὧδε, as — so.

ὧδεε: impf. of οἶδέω, *am swollen*.

ὧδίνω: *travail, suffer mightily*,

ὧδύσασθαι [ὧδύσω]: see ὀδύσσομαι, *am wroth*. § 47 j.

ὧθέω, iterative impf. ὧθεσκε, aor. ὧσα, iterative ὧσασκε (§ 57 b): *thrust, push, drive*.

ὧτετο: impf. of ὀλομαι, *bode*.

ὦξε [ἔφξε]: aor. of ὀγνυμι, *open*.

ὦλσθη: aor. of ὀλομαι, *think*.

ὦκα (ὠκός): adv. *quickly, swiftly*.

ὠκέα: see ὠκός, *swift*.

Ὠκεανός: *Oceanus*, the broad stream which flowed about the earth. Also the god of the stream.

ὦκεον: impf. of οἰκέω, *dwell*.

Ὠκύαλος: a Phaeacian. θ 111.

ὠκύ-αλος: *swift on the sea, swift-sailing*.

ὠκύ-μορος: *swift-doomed, short-lived*.

ὠκύ-πορος: *swiftly sailing, swift*.

ὠκός, fem. ὠκέα (§ 26 f), neut. ὠκό, pl. fem. ὠκείαι, gen. ὠκειάνων, dat. ὠκείησιν: *swift, fleet*.

ὦκα: adv. *quickly*.

ὠκύτατος: *swiftest, fleetest*.

ὦλεσα: aor. of ὀλλυμι, *destroy*.

ὠλεσί-καρπος (ὀλλυμι): (*fruit-losing*), seed-shedding, of the willow, which casts its fruit before it is ripe.

ὠλετο, ὠλοντο: see ὀλλυμι.

ὠμο-θετέω, aor. ὠμοθέτησαν (ὠμός): *place pieces of raw flesh (upon)*.

ὠμόργυνντο: see ὀμόργνυμι.

ὠμός: *shoulder*.

ὠμός: adj. *raw, uncooked*.

ὠμοσα: aor. of ὀμνυμι, *swear*.

ὠμῶξεν: aor. of ὀμῶζω, *groan*.

ὠπα: see ὠψ, *face*.

ὠπασε: aor. of ὀπάζω, *grant*.

ὠπτησαν, ὠπτων: see ὀπτάω, *roast*.

ὦρη (hora, hour): *season, hour, time*. eis ὦρας, *in its season*; ὦρη εὖδειν, *it is time to sleep*; ὦρη κοίτω, *it is time to go to bed*.

ὦριος: adj. *in their season*.

ὦρίνας: aor. of ὀρίνω, *rouse*.

Ὠρίων, -ωνος: *Orion*, a famous hunter of great beauty, beloved by Eos. He was slain by Artemis, but continued his occupation of hunting in the realm of Hades. λ 310, 572.

ὦρμαινε, ὦρμηναν: see ὀρμάλω.

ὦρμήθησαν: aor. of ὀρμάω.

ὦροπε, ὦρπε, ὦρπο: see ὀρπνυμι.

ὦς or ὧς: (adv. of ὅς), *thus, so, in this way*. ὦς — ὦς, *thus — as*; ὦς — ὦς, *as — so*; καὶ ὦς, *even thus*; οὐδ' ὦς, *not even thus*; ὦς αὐτως, *thus in (the same) like manner*. § 45 h.

ὦς: (adv. of ὅς), *as*. It is used to introduce relative and comparative sentences, in the sense of *as, like as*, often corresponding to a ὦς or οὕτω. (2) As a conjunction, it introduces (a) temporal sentences, *as, when*;

(b) dependent declarative sentences, *how, that*; (c) purpose clauses, *in order that*; and (d) wishes, *O that, would that*!

When it follows its noun in the sense of *like, as*, it is accented, ὥς, e.g. ὄρνις ὥς, *as a bird*. When it thus follows the noun which it modifies, it often makes the preceding syllable long 'by position,' as θεὸν ὥς, θ 173.

ὤσα, ὤσασκε: aor. of ὠθέω, *push*.

ὠσίν: dat. pl. of ὠς, *ear*.

ὠτειλή: *wound*.

Ὦτος: Otus, son of Poseidon. λ 308.

ὠφέλες, ὠφελles: see ὀφέλλω.

ὥχετο: impf. of ὄχομαι, *go*.

ὠχράω, aor. partic. ὠχρήσαντα: *am pale*; aor. *turned pale*.

Ὦψ, gen. Ὦπος: Ops. α 429, β 347.

ὦψ, acc. ὦπα: *face, countenance*. εἰς

ὦπα, when one looked *into his face*.

in countenance. Cf. ἀντην.



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*
α ν β ε λ λ ω
α γ ω
δ ω Fri.
α ι δ ε ο μ α ι
δ ι ν ε ω

